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**JAN. 5 - DEC. 21,
1905**

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JANUARY 5, 1905.

No. 1.

"Not Wanted."

Thrown in a rut in the highway,
Partly concealed by the mud,
Lifeless, a baby was lying
Mangled and covered with blood.*

Spurned by the mother who bore
her,
Cast in the highway to lie.
"Not wanted" in heart or in
dwelling,
"Not wanted," and left there to
die.

Only a girl, and "not wanted,"
Only a girl, and not prized,
Lightly esteemed by the many,
"Not wanted," unloved and
despised.

Innocent, helpless, forsaken,
Many in China to-day
Crucely, brutally murdered,
"Not wanted," are cast thus
away.

Well may you shudder with hor-
ror,
Wondering what can be done.
Broadcast through China's do-
main,
Tell of God's well-beloved Son.
—Selected.

Items of News and Comment.

The plasterers are at work at the Pandora, O., church. The bell, which report says they ring every day, weighs over half a ton.

About \$30 was raised by the Swiss Mennonite Church, Bluffton and Pandora, Ohio, for a new church that was erected at Salem, Oregon.

Rev. A. R. Schormann, of Pennsylvania, Pa., intends organizing a class in the near future to learn to read and write the German language.

The Mennonite school at Henderson, Neb., in charge of the congregation, is running in its second year with 53 students and prospects of still more.

A New-Year's program was given in the St. John's church, Pandora, O., last Sunday. Rev. Hege began his work as assistant pastor. Philip Flath, in a house-

*This horrible sight was seen by a missionary in Shanxi, China, not far from his own station. The little body lay crushed and mangled in the cart rut, deliberately placed there for that purpose.

to-house canvass among the St. John's and Ebenezer and Bluffton churches, collected \$1700 for church purposes.

The First Mennonite Church of Philadelphia, Pa., is observing the Week of Prayer by a series of special gospel services. Communion services will be held on Sunday, January 8th.

The winter term at Bluffton, O., College opened yesterday and will continue twelve weeks, closing on Wednesday, March 29th. The attendance promises to surpass that of any previous term.

On Wednesday evening, Dec. 21st, the seventh concert of the Bluffton, Ohio, College Choral Society was held in the College chapel. The society rendered Cowen's cantata, "The Rose Maiden".

Mr. and Mrs. Zuscblitt, of Souderton, Pa., who served respectively as superintendent and matron of the Mennonite Home at Frederick, Pa., several years ago, will resume the same positions the following April 1.

The Bethesda church, Henderson, Neb., sustained a heavy loss in the death of its minister, D. D. Peters, who served his flock faithfully for thirteen years. He died on December 26, leaving behind a wife and one daughter.

The family of Bro. Daniel Kauffman of Versailles, Mo., have just passed through a siege of sickness. The children were taken down with measles which later on developed into pneumonia. At the latest writing they were improving and considered out of danger.—Herald of Truth.

We are sorry to note that among the families quarantined in Allentown, Pa., on account of the diphtheria epidemic prevalent, is that of Bro. H. S. Kummery, deacon of the First church. We sincerely hope it may be the Lord's will to arrest the contagion in its early stages without serious results.

The third annual Bible Conference will be held at Bluffton, Ohio, College in connection with the Day of Prayer for Colleges, as heretofore. The time is set for Sunday, January 22nd, to

Thursday, January 26th. The services of Dr. Geo. L. Robinson of McCormick Theological Seminary of Chicago, have been secured with other speakers assisting.

A sister of Rev. C. Hege at Paso Robles, Cal., died suddenly three weeks ago as the result of a fall. She leaves six children to mourn over their severe loss. It was feared that this incident would interfere with Rev. Hege's coming to his new charge at Bluffton, Ohio, at New year, but such is not the case.

The first service in the new meeting house built by the Amish Mennonite congregation at Bay Port, Huron Co., Mich., was held on Sunday, Nov. 27th. The sermon was preached by Bro. Valentine Garber. Most of the members comprising this congregation came from western Ontario, Canada.—Herald of Truth.

Chi Hsi Hwang, a native Chinaman, preached an able sermon at the Mennonite Chapel, Bluffton, O., on Sunday evening, Dec. 18. He had idols that he Chinese worship. He also sang a few songs in their language. He is a student at the Berea, Ohio, college. He also preached an able sermon on Sunday morning at the Mennonite church.

The Menno-Friendly Beneficial Association of Philadelphia, Pa., will elect three directors to serve for three years from the following nominations made last month, viz: Charles H. Moyer, Ezra G. Allebach, Ephraim Y. Fretz, Howard G. Moyer, Abraham G. Moyer, John C. Oberholtzer and Andrew S. Bechtel. The election will be held on Tuesday, January 10th.

A Christmas program was rendered on Sunday evening, December 18, at the Mennonite church, near Bluffton, on account of the C. M. C. students, who took part in the program. Prof. Jantzen read the 2nd chapter of Matthew, Prof. N. C. Hirschy gave an able address, the children having various declamations and dialogues which were well rendered. Miss Lillian Egly sang a solo and Misses Kohli and Henrietta Welty a duet. The children then were treated to oranges and candies.

Not of a king or queen, but one worn by Bishop Horstman, of the Cleveland diocese of the Roman Catholic Church. It is said to contain \$10,000 worth of jewels and precious stones. What a contrast with the lordly Jesus, who wore a crown of thorns and who said, "My Kingdom is not of this world." Think also of Peter, of whom the bishop claims to be a successor, who said to the lame man, "Silver and gold have I none."—Ex.

Miss Sarah A. Burkhalter, one of the most prominent, useful and popular members of the Berne congregation, and for two years—1902-1904—teacher of vocal music at the C. M. College, Bluffton, O., was married on December 27, to Benjamin Sprunger. Her talent as a vocalist is widely known, and the guests at the 1902 General Conference at Berne will remember her delightful solos in the role of Gabriel in Haydn's "Creation." Her many friends wish her a happy married life.

From a letter written by Bro. M. C. Lapp, of Dhamtari, India, on Nov. 15th, we learn that Bro. Ressler had been seriously ill from the effects of an apparent sunstroke, of which there is much danger at that time of the year in India, the nights being quite cool and the sun exceedingly hot in day time. Bro. Ressler's temperature had risen to 105 and his nerves were badly shattered, but by the application of medicines at hand and faithful nursing and prayer, his condition soon improved.—Herald of Truth.

Rev. J. B. Epp, now taking a medical course in the missionary training school in Brooklyn, N. Y., spent a part of his holiday vacation in Philadelphia, Pa. On Christmas morning he preached in the Germantown church and in the evening in the Second Church of Philadelphia. During the following week he visited several churches in the country. Bro. Epp was accompanied by Missionary Wiens, also taking a course in the same school. The latter spent his vacation in the Hereford church.

The new Alexanderwohl church, near Goessel, Kan., was called to mourn the loss of one of

its ministers, Henry Goetz, who died December 22, of heart trouble and dropsy. He suffered considerably for two months before death relieved him. He had almost reached the Biblical "three score and ten," and served as preacher of the Word since 1868, having preached in South Russia six years and a half and in America thirty years. He was buried December 26, the funeral services conducted by eleven of his brother ministers in the presence of a large concourse of people.

The congregation at Dallas, Ore., was for a while in sore need of a minister. Occasionally visiting ministers served them with the Word. Rev. P. R. Aeschliman preached eight sermons to them recently, during which time Rev. Dyck, formerly chosen minister, was ordained. The church is losing members from time to time, some emigrating to Montana, some to Canada and elsewhere. But at the recent S. S. election seven teachers were needed, showing that the brethren are not to be shaken by discouragements.

The following officers were elected at the St. Johns Sunday-school, near Pandora, Ohio: Supt., C. X. Diller; Vice Supt., Samuel Locher; chorists, Amos Diller and Jacob Schwegg; organists, Lizzie Kohli and Minnie Wenger; secretary and librarian, Menno Bixel. The officers of the Ebenezer Sunday-school, near Bluffton, Ohio, for 1905 are: Superintendent, Philip Flath; assistant Supt., S. S. Bixel; secretary, Edwin Lugibihl; treasurer, Dan Bucher; chorists, U. S. Amstutz and Harry Lugibihl; organists, Viola Grismore and Cassie Niswander. The new Pandora Sunday-school elected the following officers: Supt. P. C. Suter, assistant Supt. Albert Schumacher, Sec'y and treasurer Elmer Basinger, chorist P. C. Suter, organist C. D. Steiner.

The Christmas festivities at Berne were of a high grade. The cantata "Zion" written by John Fearis, was sung in German by a chorus of over a hundred voices. Between Part I and Part II Dr. Sylvester Scovel, of Wooster University, Ohio, gave an address. From the annual report of the secretary and treasurer the following facts are gleaned: Penny collection from the children during the year, \$103.14; adult monthly collection, \$153.56; total receipts for the year, \$393.57; total expenses, \$214.65 (\$53.60 for Christmas presents, the rest for S. S. literature) balance on hand, \$178.92. The Sunday-school consists of 48

classes with 747 pupils (399 of them children). Total S. S. personnel, 795. Average attendance for the year, 636. The old officers and committee were reelected, as follows: S. F. Sprunger, Supt.; J. W. Kiewer, assistant Supt.; C. A. Neuschwander, secretary and treasurer; S. S. Committee, D. C. Sprunger, I. A. Sommer, Joel Lehman and J. P. Habegger.

Will every Correspondent whose MENNONITE stationery is all used up, please inform us by card?

The third annual Bible Conference will be held at C. M. College, Bluffton, O., January 22-26. The principal speaker will be Dr. G. L. Robinson, of the McCormick Theological Seminary, Chicago.

The Pacific Conference.

This Conference held its session for 1904 at Paso Robles, California, November 20-23. Rev. Jacob Hoge preached the Conference sermon. Seven congregations, with 44 votes were represented, two from Washington, two from Oregon, and three from California. Paso Robles has two congregations.

A. J. Wiebe, M. Horsh, and Jacob Krehbiel were chosen on the Committee of Resolutions. The treasurer's report showed a balance in the treasury of \$164.24. The home missionary reported the scattered condition of the brethren throughout the three represented states and Idaho. Bro. Aeschliman was reelected home missionary.

Among the resolutions passed at the close of the session are the following: That one half of the collection lifted be added to the General Conference fund; that each congregation obligate itself to more liberal giving to missions, and the ministers shall work up in their respective congregations the "Dollar-plan" of giving, suggested at the Conference; that the Executive Committee shall have charge of the home mission work and direct the movements of the home missionary.

The next conference will be held at Pratum, Oregon. The officers are as follows: President, P. R. Aeschliman; vice-president, Jacob Hoge; treasurer, Peter Steffen; secretary, Daniel Krehbiel.

Does Prohibition Prohibit?

This question is often asked, and of course the only answer that can be given is that it does not prohibit absolutely. But where it does exist, its good effects are seen. The *Advance* says on this subject: "Kansas has

been under constitutional prohibition for twenty-one years, a period long enough, it would seem, to give the law a fair test. As to what the test shows, statistics recently published are illuminating. In five of the one hundred and five counties of Kansas the prohibitory law is generally ignored. These five counties have seventeen per cent. of the population and furnish over thirty per cent. of the crime. The population in these twenty-one years has increased from 996,616 to 1,470,495, while the number of prisoners has decreased from 917 to 785. That prohibition is generally, but not efficiently, enforced appears in the fact that the United States still collects a liquor tax from Kansas of only \$7,700 for each 100,000 inhabitants, while in Nebraska, not a prohibition state, it collects \$252,000. In the last ten years Kansas has gained three cities of over 10,000 inhabitants, while Nebraska has lost three."—Ex.

Y. P. S. Notes.

The newly-elected officers of the Society of the West Swamp church, Pa., are the following: President, E. S. Shelly; vice president, Harvey Rosenberger; secretary, Miss Emma Rosenberger; treasurer, Mrs. Mary Bleam; Junior superintendent, E. S. Shelly; organist, Mrs. Addie Merkel; ushers, Charles Stoudt, Adolph Shelly; assistant ushers, Herbert Stauffer and Nelson Hallman.

The Berne Society now numbers 147 active members.

Gordon and Gabriel at Berne.

It is a source of regret that we cannot present cuts of the two leading men who are this week bringing the vital truths of Christian life home to the hearts of the Berne people, the one in his talks, the other in song. The strong face of Mr. Gordon, for instance, would convey at least a slight suggestion of the power that goes out of him as he gives his keen, searching, stirring, quiet heart-talks to the bushied audiences that like him better every time they listen to him. Mr. Gabriel's face does not betray exceptional force of character or personality, nor does the famous composer put forward the pretense of being a great singer and leader. Though his voice can not be called strong, it is sweet and shows training. He sings to reach the heart more than the ear, each word being clearly enunciated and given the force that belongs to it, and the words so grouped as to make it seem as though the singer were addressing his audience in song. In quiet effectiveness of power

Mr. Gordon and Mr. Gabriel, each in his chosen sphere, are well matched.

Nine years ago Mr. Gordon served as secretary of the Ohio Y. M. C. A. Six years ago he began his present work. It occupies his entire time, and the demand for him is constantly growing. Last week he was in Kentucky. Though his voice is purposely subdued, it is sonorous, penetrating, sweet and clear. The expressiveness of his eyes and face, as well as of his gestures and movements, his dramatic method of illustrating his thoughts, his remarkable gift of packing volumes of meaning into a single striking word, his facility in finding the quivering heart of any Scripture passage—all contribute to his unique style of address and to his singular power over the hearers. But if we stopped here it would be like Hamlet with Hamlet left out. After all, the prime source of his power lies in the fact that, like John the Baptist, he is a *Voice*, the voice of God. Every one feels that the voice belongs to a deeply consecrated man, who is afire with his love for mankind, and is burning to deliver his message. As some one expressed it, "He lives what he preaches." He is a splendid example of natural gifts laid at the feet of the Master and made conspicuously "meet for the Master's use". Under another heading some of his best thoughts are collected.

Mr. Gabriel has no idea how many songs he has written. He has a list of about six hundred pieces copyrighted in his own name, but this leaves out the large number copyrighted by others, notably by his fellow composer, E. O. Excell. A few years ago he wrote a cantata, "Jesus of Nazareth", the German version of which was sung on Christmas, 1901, by the Berne choir. He has written many precious and cherished melodies, but one in particular—"Oh, That Will be Glory" (often called "The Glory Song")—has attained a phenomenal popularity. It is by all odds the best liked of all his compositions, by the Berne people. Mr. Alexander, the singer accompanying Evangelist R. A. Torrey on his preaching tours throughout the world, introduced the "Glory Song" to English audiences, and so wild with enthusiasm did the English become over it that it is said one of the chief restaurants in Liverpool had it printed on the back of its bill of fare, and Mr. Alexander was asked to summon Mr. Gabriel to England so his admirers might be gratified by a look at the man who wrote

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this wonderful hymn. But Mr. Gabriel's innate retiring disposition and modesty recoiled from such a shocking request. One of the two booklets of songs used by the Berne choir is entirely new, largely filled with new songs by Mr. Gabriel.

The meetings are well attended. Storm and snow cannot keep the people at home. A beautiful spirit of brotherhood is shown in the mutuality of the interest taken in the matter by Mennonites, Reformed, Evangelical and Mission people alike. And what is of more importance those outside of all churches are being reached. Much intercessory prayer is being offered for them, and personal work is done. Some faces never before seen inside of a church are now noted there. It is our prayer that some of the good seed sown may come to glorious fruitage in these very souls.

Rev. Wm. Leich, of Cleveland, Ohio, preached the first of his series of German services in the Reformed church on Tuesday morning. His topics translated are: Prejudices against Jesus, Jesus the Only Saviour and Redeemer, Coming to Jesus, and Abiding in Jesus.

Rev. Leich is a pleasing, engaging speaker, and his fine sermon on Jesus the Only Saviour and Redeemer was weighted with mature thought and deep feeling. He makes the love of God more precious than ever to the seeking heart.

Diamond Dust

CAUGHT FROM S. D. GORDON'S QUIET TALKS.

I blush for the race that spat in His face.

You never can tell what will come when you obey God.

The power of the lips depends on the life back of the lips.

If I am right the power of God is breathing out all the while.

The trouble never is with the prayer, but often with the prayerer.

The price of power is for a man to say *No!* to self and *Yes!* to Jesus.

You may have the same power and peace and fragrance in your life as Christ had.

When Jesus' spirit fills the heart He will make you love the man you can't like.

The merit of forgiveness is not keeping tab on the number of times we have forgiven.

Hannah's prayer for a son was delayed in its answer that more might be given and gotten.

Paul's request that the throne

in the flesh might be removed was denied for service' sake.

The most that ever came to us in answer to prayer was a thin line of light that told of a whole sun of light.

Power through prayer is as tremendous as the power of the life. It may touch the whole round world.

When self is on the throne of the heart Christ is on the cross. When self is on the cross then Christ can be on the throne.

Prayer is sometimes denied that people may be taught the right of obedience and the wrong of disobedience. (This the speaker said, accounts for the failure of Moses' prayer to enter Canaan.)

There are three great hindrances to prayer: lack of connection, lack of skill, and Satan. Sin, selfishness and an unforgiving spirit are hindrances because they cut off the connection between us and God.

Reflex Benefits of Missionary Work.

EMMA WITTKIG.

When in heaven God proposed His plan of salvation and asked for some one whom He might send to this earth, Jesus, the Son of God, knowing that it meant sorrow and anguish and a sacrifice, was nevertheless willing to leave His heavenly Home, come to this world, take upon Himself the form of men, and suffer in the Garden, not for His own praise, but because it pleased God and was God's plan.

This should be the motive of all Christian work. The question should not be, What will I get out of it? but instead, Will it please God? Is it His plan concerning me? But there are certain stages in our Christian experiences through which we must pass before we come to a full realization of the truth that God's plan for us is best.

There are times when our human nature will whisper, What good do I get out of this? But thank God! He has provided for us all along the way. Thank God! There are reflex benefits of mission work, so that our weak natures need not falter.

There are the direct benefits which come to us personally, and the indirect which we enjoy from the earthly government under which we live. A direct personal benefit of mission or Christian work at home is seen in the illustration of the skeptic who, on being asked why he married a Christian lady, replied that they made the best companions, showing that even skeptics prefer Christians as associates.

Thus, for all the Christian work we do in our community

we will not only reap the benefit of a better community in which to live, but also in a financial way we will not have to worry in order to receive full measure.

A still more important personal benefit is that every time we say a kind word or do a Christian deed, it creates a tendency in others to return the favor. The law of habit holds good on the upward as well as the downward way. Thus, the training we receive and the upbuilding of our spiritual life should be enough of an incentive to missionary work, even were there no other.

As to indirect benefits, the missionary work that is done at home makes better citizens, and in our country the citizens make the government and the laws, and enforce them. Christian citizens vote according to Christian principles. And let us remember that God is a just God, a God of nations as well as of individuals, and that it is not enough that I personally should be a Christian, but that I should, in addition, use all my powers to make my country so.

We have too little praying face to face with God every day. Looking back at the end, I suspect there will be a great grief for our sins of omission—omission to get from God what we might have got by praying.—Andrew A. Bonar.

Our C. E. Topic.

Topic for Sunday, Jan. 8: THE MAKING OF A CHRISTIAN. John 3: 1-8.

MEDITATIONS.

A Christian is a member of God's family, a child of God. We became members of a family through our natural birth, and only through being born again may we become members of God's family. A child inherits flesh and blood from its parents; likewise, Christ says, unless we partake of the flesh and blood of the Son of Man we have no life from God in us. New birth is accomplished through the Word and the Spirit. Thus Jesus says, Ye are now clean through the word which I have spoken to you. The apostle says, Christ has cleansed the church through the baptism in His word. Again Jesus says, Unless a man be born of Water and Spirit he can not enter the kingdom of God. The living Word of God is the seed which effects the new birth in us through the Spirit, and which cleanses us daily through the motherly care of the Spirit.

But, some-one may say, is my

responsibility for my spiritual birth not greater than for my natural birth? Answer: You are powerless so far as the flesh is concerned, but as to your spiritual condition you are in so far responsible that like Sergius Paulus you "prove all things but hold fast that which is good." You must give up your opposition against God and let Him give you an obedient and willing heart. You must be willing to accept the Word as the land receives the seed. For it is said: As many as received Him to them gave he power to become sons of God, who believe in His name. Every man can receive the seed of his new birth, or reject it, and in so far as he is responsible for his childhood of God. We therefore become Christians through new birth, and the seed for the new life is the Word of God, but just as the seed of the parable found lodgment on the highway, among thorns, or on good land, just so different is the acceptance of God's word and its effects on human hearts.

Moreover we become Christians through growth. A child must not only be born but it must grow and develop. A Christian is one who follows Christ, one who not only wants to be a Christian but who learns to bear his cross with Christ. There will be an innumerable host of children in heaven, but whom we can hardly call Christians as they had not been called upon to suffer and bear the cross with Christ. A Christian is one who grows in the grace and knowledge of Jesus Christ. Only through temptation, affliction, and crosses of all kinds can we grow in grace.

A Christian is one through whom the Lord will reveal His bountiful glory, which He can not reveal through those who are unwilling to suffer with Him. Therefore the apostle tells us: Beloved, be not confounded by the heat that befalls you, as if you were suffering anything extraordinary, but rejoice that ye suffer with Christ, that ye in the day of the revelation of His glory, may have joy and peace. We become Christians through suffering with Christ. A Christian is one who will follow the command of his Master when He says, But I say unto you, love your enemies bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you. Such things were not asked of the people of the old covenant, hence the privilege of a Christian must be so much more glorious. We become Christians if we suffer with Christ.

The Mennonite.

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Editorial.

It is hard to "avoid the appearance of evil" in a community of gossips.

Nothing is quite so winning as the Divine art of "speaking the truth in love."

One Mennonite Paper Less.

With the year 1905 "The Review" is discontinued. Such is the authoritative announcement made by the editor, Rev. H. P. Krehbiel, in a leading editorial in the last number, which appears as a consolidation of "The Review" and the same editorial German "Post und Volksblatt," published at Newton, Kan. Six years ago, while Bro. Krehbiel ministered to the then Canton, O., congregation, it first made its appearance, and after he removed to Newton, Kan., was continued there. Bro. K. had a praiseworthy object in view, endeavoring as he did to supply a much-felt want—the publication of an English Mennonite paper broadly aiming to represent all schools of the sect, as well as by its more central location of publication to stand for universal Mennonitism, instead of being an organ of but one Conference. In this direction Bro. K. did pioneer work. The MENNONITE while still published by the Eastern Conference, did not, indeed, ignore general Mennonite news. Its outlook aimed to be identical with that of "The Review." But its locality was against it, as well as its avowed function as "the organ of the Eastern District Conference." Nor did it keep in adequate touch with English-reading Mennonites in the Middle West and elsewhere. Since then the way blazed out by "The Review" has been followed by THE MENNONITE, which three years ago became the English organ of the General Conference, was transferred to the more central location of Berne, and secured an immediate advantage over "The Review" in that it was issued weekly instead of monthly.

The same thing became true of "The Herald of Truth," as Bro. K. justly says. At the same time "The Review" relinquished its central location, removing to far-away Kansas. By the combined effect of these changes its usefulness began a gradual wane, and it had to face increasing competition. What more natural under the changed conditions than that it should prepare to make its final bow and exit?

While for personal reasons we regret its forced withdrawal, for larger reasons we believe this step is in the right direction. The General Conference interests demand that a Mennonite paper, making the large pretensions to universality and to the mission professed by "The Review," should not be an individual but a Conference undertaking. The development of Mennonite fraternity and communal interests and duties belong more properly to the body of Mennonites as a whole than to an individual member of it. Besides, a Conference is more likely, other things being equal, to be equal to the expense and support of such a feature of denominational work. We are compelled to say, frankly though not bitterly, that THE MENNONITE has suffered because of the existence of "The Review," and to just this extent the Conference has suffered. May we hope that all past readers of "The Review" will transfer their patronage to THE MENNONITE, now that the former has suspended. True, Bro. K. is not to be blamed in the least. When he launched his private enterprise, the General Conference had no English organ. But Conference loyalty, no less than other motives, has, one trust, dictated the present step.

And now we wish our esteemed brother of the pen a New-year of prosperity in his other business. He has in some degree helped to shape Mennonite history in one of its chief departments, and this is no small matter.

Lyman Abbott's Latest.

In an address to Harvard college students some time ago the champion of "evolutionary theology" in America delivered himself of his latest convictions, and confessed himself a Pantheist, as boiled down in this sentence: "My God is a great and ever-present force, which is manifest in all the activities of man and all the workings of nature." He "no longer believes in a great first cause." God is an "energy," the sum of all energies. And at the same time this "energy" is a "personality," "an intelligent energy." Now all this is just vague enough to sound plausible, and we hope Dr. Abbott knows

what he is talking about. We do not. God as "energy" and a "personality"—of course He is; but this tricky old juggler with theological terms knows that his construction of these familiar words differs radically from the generally accepted interpretation, hence he defiantly flings his creed into the teeth of current orthodoxy, calls himself a "heretic," and courts opposition and notoriety. It is not so reprehensible for a man to change or modify his views; if he is sincere in the matter we retain a certain amount of respect for him, pity him if he is laboring under a delusion, pray for him that the Lord may open his eyes. But the Doctor shows an unhealthy craving for something that he will not dignify by the name of "martyrdom," since he knows perfectly well that disciples rather than the stake and the fagot will be the reward. Absolute sincerity cannot be guilty of such duplicity. We know Dr. Abbott by this time. He is a dangerous character. With his oily style, with his habit of dealing out perilous plausibilities, that sound as though uttered by the angel Gabriel (though when analyzed they smell of sulphur), his influence for evil is so subtle and underhanded that he ought to be put in spiritual quarantine and shunned like a pest. He is in the habit of startling the world every year on an average, and observant and thinking men, recognizing this, have ceased to take him seriously. However, the thoughtless and the inexperienced are in danger of being ensnared, and for their sakes he ought to be muzzled. How artfully he has attempted to wind his coils around the young Harvard student body, practising his wiles on the tender and longing susceptibilities of the youthful heart! The old sage is too clever by half. It is high time to raise a cry of protest and warning.

But, after all, such eager and aggressive rationalism often overreaches itself, and it has doubtless done so this time. Even the short wits of beardless Harvard students are not quite ready to call the Bible a back number, and to give blind assent to the Doctor's sweeping assertion "that the Bible can no longer be accepted as ultimate, that many of its laws were copied from other religions, that the Ten Commandments did not spring from Moses" and so on. This is likely to be much more of a dose than can be conveniently swallowed at one gulp. The Christian convictions of many a student who heard this unsparring negation of the only moral and spiritual authority he had been

taught to honor, must have been outraged and must have recoiled in holy horror of such unholy tampering with sacred truth. We have more than one reason to believe this.

The Doctor has had his day, and we thank God for it. But he is still capable of doing a little harm as he is departing, and we must watch carefully to make sure that he is absolutely roped off from the crowd so as not to hurt anybody.

Correspondence.

BRATRICE, NEB., Dec. 27, 1904.—A union Christmas festival was held at the church in town on Second Christmas night, the S. S. and C. E. Society having prepared a joint program, consisting of a song service, recitations, addresses and congregational singing. It was a success, and the attendance was good, although a blizzard was raging out-doors.

STERLING, O., Dec. 26, 1904.—A short series of meetings was held at this place during the past week, conducted by Rev. J. H. Langenwelter. The sermons he preached were full of inspiration, delivered in his quiet yet earnest way, could not help but make new impressions upon the hearts of the hearers, which we trust will be lasting and helpful to us as we go on through life.

On Friday evening, December 23, we had our S. S. festival and Christmas tree. This was the first tree we ever had and it was beautiful. The program consisted of Scripture reading, songs, recitations, solos, and duets. Although the weather was a little disagreeable we had a nice audience. On Christmas morning we listened to a very fitting sermon delivered by our minister on the text Luke 2: 19. Although its message is old and repeated every year it is still the most joyful and peace-bringing time of the year, and we dare say this is the best Christmas we ever spent.

SALEM CHURCH, DALTON, O., Dec. 26, 1904. On Sunday, Dec. 18, the election of S. S. officers was held and resulted as follows: Supt., J. H. Tschantz; asst. supt., John Badertscher; committee, Peter Schneck, John Schneck and Andrew Welty.

On Christmas, as usual, an entertainment was given in the afternoon by the Sunday-school, consisting of recitations, songs, addresses, etc. May our hope and faith be renewed through these exercises for that eternal glory when we shall sing and praise Him without ceasing.

Since it has been the desire of the young people to have a constitution by which the young

people's meetings are to be governed, a committee was appointed some time ago to prepare a suitable constitution. On Dec. 18 a constitution was read, some corrections made and then adopted. The name shall be "Jugend-Verrein der Salems Gemeinde bei Dalton". On December 25, the election of officers was to be held but we have not heard the result.

A happy New Year to all MENNONITE readers!

MIDDLEBURY, IND., Dec. 26. The Topeka branch of the Silver Street Mennonite church enjoyed a rich feast during December. Rev. Emanuel Troyer, of Bloomington Ill., assisted the local pastor, Rev. J. C. Lehman, in a series of meetings. The weather was fair and the attendance good. A spirit of much interest was manifested throughout the meetings. Ten persons have declared their intention to forsake sin and take up the new life.

The home church (Silver Street) expects to hold a series of meetings during the first weeks in January. Rev. S. M. Musselman will do the preaching.

DONNELSON, Ia., Dec. 26, 1904.—Dear Mennonite:—Christmas with its many blessings is past. On Christmas morning our old pastor preached a short but earnest sermon to a full house, after which the majority partook of the Lord's Supper. In the evening at 7 o'clock the house was packed to its utmost limit, even standing-room being scarce. A good program was rendered by the Sunday-school, consisting of dialogues, declamations, many songs, duets, quartets, etc. The weather was not cold, but it was cloudy and threatened rain. On Second Christmas at half past ten o'clock the continuation of the program was somewhat marred by rain. The church was about half filled, and the entertainment was short. All received oranges, the young people each a book, and the children under twelve each a package of candy, raisins and nuts. May God's blessing rest on young and old!

SOUDERTON, PA. The new Church Bulletin for 1905 appeared on January 1, and is, as for several years heretofore, bound in the Eastern Conference Year Book. The Bulletin gives the Record of the past and the Directory for the present year. For the pastoral greeting the apostolic prayer, Eph. 3: 14-21, is used, and for a motto for his people for the new year the pastor deduced the following from the greeting: One in the heavenly Father's family, our hearts the dwelling place of Jesus Christ, perfected in love by the Holy Spirit,

we watch and pray, and labor on. On New Year's day this passage was the text and the motto the theme of the sermon to a large, appreciative audience at Souderton.

On the evening of January 1, five new members were baptised and received into the church at the Hilltown mission. The large church was filled, quite a number of the members of Souderton church attending the services. Text, Matt. 11: 28-30. The new members will belong to the Souderton church, until a church is organized at the mission.

Both Deep Run and Souderton Sunday-schools had excellent Christmas services.

The Week of Prayer is observed by the Deep Run church, with cottage prayer-meetings every evening.

The services for Jan. 8th will be as follows: Deep Run, German, 10:15 a. m.; Souderton, English, 7 p. m.

Names of Ministers and Their Addresses.

Following are the names and addresses of the ministers of the "Church of God, a Branch Mennonite." More generally known as the "Holdeman's Gemeinde." Names of bishops appear in capitals. All of these ministers were officially ordained: Baerg Peter, Sunny Slope, Alberta, Canada

Becker Benjamin P., Moundridge, Kansas

Boese Samuel, Sunny Slope, Alberta, Can.

Becker Peter J., Waldheim, Sack., Canada

Cropf David, Lancaster, Mo.

Dirks Jacob, Halstead, Kansas

Duck John D., Hillsboro, Kansas

Enus John T., Rosenort, Manitoba

Enns Abraham G., Inman, Kansas

Friesen Peter H., Fairbanks, Texas

Frick Friedrich C., Ithaca, Michigan

Giesbrecht Wilhelm, Steinbach, Manitoba

Gerig Christian, Pettisville, Ohio

Heer Henry, Cainville, Oklahoma

Holdeman John A., Cedar Point, Kansas

Holdeman Daniel B., Moundridge, Kansas

Isaak Abraham, Kleefeld, Manitoba

Klassen Abraham, Didsbury, Alberta, Can.

Koehn Heinrich A., Halstead, Kansas

Litwiler Peter B., Ithaca, Michigan

Mastre Isaac N., Mandt, N. Dakota

Penner Martin, Greenland, Man-

itoba
Schlabach John, Fairbanks, Texas
Schmidt Heinrich H., Tampa, Kansas
TOEWS PETER Sr., Kleefeld, Manitoba
UNRUH TOBIAS A., Moundridge, Kansas
Unruh Jacob P., Marion, S. Dakota
Unruh Peter A., Galva, Kansas
Wedel Benjamin, Galva, Kansas.

Barabbas' Theory of the Atonement.

Barabbas was condemned to die. No one has ever questioned the justice of his sentence. He was a rebel against the law, a robber and a murderer. And now the outraged law had laid strong hands on him, and he lay bound, under sentence of death. He was not under probation, but under doom. He was not awaiting trial, but execution. Just before him, as his only prospect, was the awful death of crucifixion. He knew what that meant; long hours of unspeakable agony, the hands and feet torn by great spikes, the wrist and shoulder joints dislocated by the dragging down of the body, each quivering nerve a separate torture through tension, a burning, unquenchable thirst, and all around, a jeering, taunting mob. All the horizon of his life is narrowed to that. The only question is, when?

Even this begins to be answered. The jailers prepare three crosses. Ah! he well knows the three sockets cut in the hard rock out there in the Place of the Skull. Is one of these crosses for him? The very thought gives him a sense of suffocation, and of something clutching at his heart. Then he is told: yes, he is to suffer in the morning. Two malefactors are to die with him, but he, as the greater criminal, is to have the place of eminence, is to have the middle cross.

Then the night falls. But it is a disturbed night. Even in the prison it is perceived that something unusual is occurring. Confused noises, outcries, the tramping of feet, penetrate the thick walls. Barabbas dumbly wonders what it all means. Perhaps it is another insurrection such as that he, poor fool, raised against the majestic, inflexible Law. But the night wears on, and at last it is daylight—the light of his last day! And now he hears footsteps, the key grinds in the lock, his prison door swings open, but just as he is summoning all his brute's fortitude for the ordeal which awaits him, he hears the joyful words: "Go free! Go free! Barabbas; another takes your place;

another is to die between the two malefactors."

As Barabbas emerged into the free, glorious sunshine, the crowd was already surging out toward the Place of the Skull. And then, if not before, the desire must have arisen to know who had been condemned to die in his place. One can easily imagine how Barabbas followed the throng, striving eagerly to see the Man who was to die for him. Perhaps it was not until the sound of hammer driving the nails had ceased, and the cross—Barabbas' cross—had been up-reared, bearing its awful burden, that Barabbas saw the Sufferer. We may well believe that, moved by a strange, irresistible drawing (John 12: 32), Barabbas pressed his way through the howling mob until he stood looking up into the face of Jesus.

Barabbas knew Him, of course. His substitute in agony there was the New Teacher out of Galilee, the Man who spake as never man spake, the Man whose life had been absolutely without sin. Adam sinned, and Abraham and Moses, and all the prophets, but not this Man. And, besides, He healed even leprosy by a touch or a word. One day when the crowd got hungry he manufactured enough food for five thousand men, not to mention women and children, out of five loaves and a few small fishes. Because of these, and like things, Barabbas perhaps really was convinced that He was the Messiah, the Son of God. But he had not become His disciple because he loved sin.

However that may have been, it is easy to see that Barabbas had no need to be a theologian to form a good working theory of the atonement.

First, He knew that he was a guilty wretch, under the righteous condemnation of the law (Luke 23: 25). And in both these respects Barabbas was a representative of all men (Rom. 3: 10-20, 23; Gal. 3: 10).

Secondly, Barabbas knew that the Sufferer before him had done no sin (John 8: 46; John 19: 4; 1 Peter 2: 22).

Thirdly, He knew that Jesus was, for him, a true substitute. He was verily and actually dying in his place and stead; an innocent and holy being, bearing the very penalty which the law had justly decreed to him, Barabbas. Whoever, in the coming ages, might question whether Christ's death was vicarious and substitutional, he could never question it (2 Cor. 5: 21; Gal. 3: 13; 1 Peter 2: 22-24; 3: 18; Isa. 53: 5, 6).

Fourthly, He knew that he had done nothing whatever to merit the marvelous interposition of that substitutional death. What-

ever may have been back of it, it reached him as an act of pure grace (1 Ps. 69: 19, 20; Eph. 2: 4-9; 2 Tim. 1: 9; Tit. 2: 11; Rom. 4: 4, 5).

Fifthly. He knew that Christ's death for him was perfectly efficacious. There was, therefore, nothing for him to add to it. Just because Christ was dying, he was living. The only question before Pilate was whether Christ should die or Barabbas. When it was decided that Christ should die, Barabbas was set free. His assurance was complete the instant that his Substitute said, "It is finished," and gave up the ghost (John 19: 30; Eph. 1: 7; Col. 1: 14; Rom. 5: 9; 1 John 1: 7; Col. 1: 20; Heb. 10: 10, 14).

John McNeil, the great Scotch preacher, well says:

"My brethren, let me commend to you Barabbas' theory of the atonement. It is a good theory to preach on, pray on, sing on, die on. Do you know any other theory that will stand these tests?"—C. I. SCOFIELD in "Our Hope".

There have been times in the history of the church when she has wrought mightily in great reforms, but the dominant characteristic of the church to-day is timidity; her dominant policy is to be as noncommittal as possible. So long as that attitude is maintained the church will never have any force, no reforms will be effected.—Lorimer.

The Sunday School Lesson.

Subject for January 8: THE WITNESS OF JOHN THE BAPTIST TO JESUS. John 1:19-34.

GOLDEN TEXT: Behold the Lamb of God which taketh away the sin of the world. John 1: 29.

LESSON TEACHINGS.

I. THE TESTIMONY OF JOHN BEFORE THE RULERS. Vs. 19-22.

John the Baptist, having been introduced in verse 6 and his testimony mentioned in verse 15, the evangelist now states more fully the nature of that testimony and how it was given. It was when the Jews from Jerusalem, the Sanhedrin, who took cognizance of all matters relating to religion, sent priests and Levites, persons of authority among them, unto John at the Jordan, near Bethany (v. 28), where he was preaching and baptizing. This official delegation asked John plainly, "Who art thou?" That is, in thy official theocratic character. That they supposed he might lay claim to the Messiahship, is evident from the answer of John. Besides, the people

were already inclined to take him for the Messiah (Luke 3:15). According to Deut. 18:21,22, they had official right to inquire into his character and his credentials as a prophet. From verse 24 it appears that the delegates were of the party of the Pharisees. These had probably moved in the Sanhedrin, that the deputation be sent, because the Messianic question was of much more importance to them than to the Sadducees, and because they, with their sensuous Messianic hopes, took the matter of the credentials of the Messiah more strictly in their more external sense.

The question of the Sanhedrin set before him the temptation to declare himself the Christ. But John openly and solemnly stated his own character and at the same time did not deny the Christ, whom he already knew. He disowns himself to be Elijah, the Tishbite, whom they wrongly imagined would personally reappear to usher in the reign of the Messiah. He disowns himself to be "the prophet," which from Matt. 16:14, appears to be Jeremiah or one of the old prophets who was expected also to reappear for the deliverance of Israel. Notice that his answers grew shorter: 1. "I (for my part) am not," implying that he knew one who was the Christ; 2. "I am not;" 3. "No."

The delegation now pressed for a positive answer and explanation; urging as their authority that they might "give an answer to them that sent us." They wished primarily that he should explain himself concerning his prophetic mission. But they had all the time been asking him about his person; while he ever refers them to his office. Now they come right out with the question, "If we are not right in any of these conceptions of your person, 'What sayest thou of thyself?'" And he replies, "He is no one— a voice, merely; it is the work of God, the testimony of Christ, which is everything."

II. THE MINISTRY OF JOHN. Vs. 23-28.

1. According to Scripture;—"I am the voice of one crying in the wilderness." He answers in the words of Scripture (Isa. 40:3) to show that the scripture was fulfilled in him, and that his office was supported by a divine authority. Out of the same prophet, John took also the words of the cry, "Make straight the way of the Lord; make his paths straight." According to prophecy they could not mistake John's claim to be a herald of the Christ.

2. Why John Baptized.—This question appears to have been

asked by a part of the delegation only; those especially representing the Pharisees (v. 24). They were more strict interpreters of the law relating to washings and purifications. It was natural for them to raise this question. Had he been the Messiah, or Elijah, or the prophet, they would not have raised it. Moreover, it is clear that the Jews were acquainted with baptism as a religious ordinance. They make no objection, but only question John's authority to administer it.

John now adds to his former answers a more full explanation; not of his person, but of his mission, and sharply distinguishes between the person and mission of Christ. "I baptize only with water," the baptism of the Spirit is reserved to the Messiah. He owned himself to be only the minister of the outward sign. He could not confer the spiritual grace signified by it.

He directed them to one that was greater than himself. He preached not himself, but Christ Jesus the Lord. "There cometh after me he that is mightier than I, the latchet of whose shoes I am not worthy to stoop down and unloose." John implies that his baptism is a sign of some higher spiritual act, which the Lord Jesus, standing in their midst, but unknown to them, would confer. The coming one was of such an exalted character that John counted himself unworthy to do the lowest service for him. It takes great candor and courage to make a true confession of Christ. A great teacher usually is clothed with humility. Teachers, especially, should be more careful to do good, to maintain the truth, than to appear great. And those who are clear in the knowledge and experience of Christ, are usually strong in their witness for him.

III. BEHOLD THE LAMB OF GOD. Vs. 29-31.

The delegation of priests from Jerusalem seems to have departed without inquiring more definitely about the mysterious one, who had come after John. The next day after the Jews' delegation, John seeth Jesus coming, and exclaims to those about him, "Behold the Lamb of God that taketh away the sin of the world". This is the testimony borne by John the Baptist to the person and office of Jesus. He points unmistakably to the sacrificial or atoning character of the mission which Jesus was to accomplish on earth. It was the image of a suffering Savior, and not the image of an all-conquering Lord, that the pathetic symbol of the Lamb must have been intended by John, or by the Holy Spirit in John to raise in the

minds of his hearers.

Christ is the propitiation God has provided. As such he meets and settles forever the whole question of sin as between God, the righteous judge, and the believing sinner. As such he fulfills the gracious prediction of Isa. 53: 7, 12, the typical promise in the paschal lamb, and the prophecy of the smitten one in Zech. 12: 7.

There was a period in the past when John knew not Jesus. That is, he did not recognize Jesus as the Messiah. But the fact was clearly revealed to him at the baptism, since he then saw the Holy Spirit descend upon him. Faith rests on evidence, not on explanation.

IV. THE SPIRIT DESCENDING LIKE A DOVE. Vs. 32, 34.

The close relations of Elizabeth and Mary make it difficult to suppose that John and Jesus were strangers to each other. Moreover, John adds that he knew of the prophecy, and for that reason he came, baptizing with water. The ultimate object of the mission of John was to make Christ known by official attestation, according to the Old Testament law before the rulers of the Jews by a testimony of the New Testament spirit among His disciples.

"And I have seen and have borne witness." The Baptist undoubtedly looks back with joyful mind to the testimony which he bore before the rulers of the Jews. He has borne it, and that a plain, straightforward testimony; borne witness to this man, Jesus of Nazareth, and testified that He is not merely Messiah, but also the Son of God.

He further states how he was assured of His real character and how he identified His person. The same one who sent him to baptize, gave him a sure sign, as he states in the 33d verse: "Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth in the Holy Spirit." This not only prevented any mistakes, but gave him absolute certainty in his testimony. John understood this to point out the Messiah; and these things are written that we may believe that He is the Son of God.—The Christian World.

Marriages.

MILLER-KILB.—On December 17, 1904, near Pipersville, Pa., by Pastor A. M. Fretz, William Miller and Alice Kile.

MOYER-GRIFF.—On December 31, 1904, at his residence in Souderton, Pa., by Pastor A. M. Fretz, Warren C. Moyer, of Franconia, and Hannah A. Groff, of Salford.

January 5.

1905.

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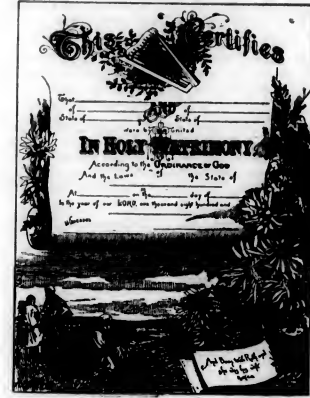
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Brother H. G. Allebach, our editor of the *Mennonite*, was obliged to leave Berne again last Friday, and return to Philadelphia, Pa., to resume surgical treatment. When he left Philadelphia last fall he hoped to be, and was pronounced cured by his attending physician, but evidently he was not cured and he may have to submit to another operation. Will the readers of the *Mennonite* please remember him in their prayers, that, if God so wills, he may have a speedy recovery, and while he may be cast on his bed of affliction, he may be resigned to the will of God and whatever the future may have in store for him; and also pray for the *Mennonite*, that the hands who are in charge for the present may be so led by the Spirit of God that the paper may continue to be a channel through which God is dispensing healthful food for the mind and soul, as He has done so bountifully through the pen of our dear Bro. Allebach.

From Our Contemporary.

(Herald of Truth.)

Bro. John F. Funk returned from Austell, Ga., on Dec. 21st. He reports Bro. A. B. Kolb well and hearty. Bro. K. expects to return to Elkhart in a few weeks.

Bish. I. J. Buchwalter and wife, of Dalton, O., made a three weeks' tour visiting the churches in western Ohio, during December, stopping in Hancock, Hardin, Allen, Greene and Logan counties. They attended the Bible Conference at West Liberty and Bro. Buchwalter also assisted in the communion services at this place on Dec. 18th. They returned to their home on Dec. 22d. We feel confident that their visit proved to be edifying to both them and the congregations among whom they labored. To God be all the glory.

The congregation at Breslau, Ontario, has passed through a season of spiritual refreshing. During the meetings recently held at that place by Bro. A. D. Wenger, of Millersville, Penna., thirty-nine souls confessed their Savior. Bro. Wenger took part in the Bible conference held at Berlin last week, at the close of which he intended to continue evangelistic meetings at that place. Sister Wenger and their little one accompany him.

A little girl in the primary department of the Sunday-school at the Mennonite Home Mission, Chicago, repeated all of the fifty-two golden texts for the year 1904 on Review day. Bro. E. J. Zook is the superintendent of this department. How many Sunday-schools in the land can

produce pupils equally studious and successful?

The members of the Oak Grove congregation in Wayne Co., O., are rejoicing over the conversion of souls in their community. On Dec. 11th thirty-six were added to the church by water baptism. "Let the redeemed of the Lord say so."

Will a Man Rob God?

If there is any one thing that Christians need to be saved from in these days, it seems to us that stinginess is the thing. God's Word is very pointed, and Malachi's sharp reproof is not out of place to-day. "Will a man rob God?" Mal. 3:8. Wherein? In tithes and offerings. Centuries ago the system of tithing was begun among God's children, and somehow God's peculiar blessing was added to it. Abraham, the father of the faithful, gave tithes to Melchizedek—the type of Christ. Gen. 14:20; Heb. 7:1, 2. Jacob vowed to give a tenth of all that the Lord gave him back to God, and the Lord prospered him greatly. Gen. 28:20. This was the Old Testament system of giving, as we find in this charge of Malachi against the men of his day. "Ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, and prove me herewith, saith the Lord, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

A careful study of the book of Malachi reveals to us that the burden of his message was along the line of giving to God. Some claim, however, that Jesus coming and ushering in a new dispensation fulfilled and did away with these things. That this is a Jewish rite. That it is under the law and not of grace. This line of argument will not hold, however, for as we have seen it was instituted before the Jews were a separate people, and Jesus endorsed it in the Gospel age. "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these (the tithing) ought ye to have done, and not to leave the other undone." Matt. 23:23. The endorsement of Jesus is thus made plain. Nor do we stop here for Scriptural injunction as regards proportionate giving. "Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. How many feel that their giving is a duty, and hence are grudging in their gifts. God wants us to see it as a real part of our worship

and hence give cheerfully. Many a Christian has all the shout taken out of him if a free will offering is announced. Such is not of God. He loves those who can give and enjoy the giving. Jesus himself said, "It is more blessed to give than to receive." Acts 20:35. Again, "Upon the first day of the week let everyone of you lay him in store as God hath prospered him, that there be no gatherings when I come." 1 Cor. 16:2.

What more convenient or blessed way to give in proportion as we are prospered by God, than the Scriptural way of giving the tenth?

GOD'S CURSE UPON STINGINESS.

Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it in a bag with holes! Ye looked for much and lo, it came to little; and when ye brought it home, I did blow upon it, Why? saith the Lord of Hosts. Because of Mine house that is waste, and ye run every man into his own house. Therefore the heaven over you is stayed from dew and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine and upon the oil, and upon that which the ground bringeth forth and upon men and upon cattle and upon the labor of hands." Hag. 1:6-11. "Interpretation is easy, application is manifold." True this applies to that period of Jewish history so far as literal interpretation is concerned, but but it is for this present time as well, and explains the reason of poverty of so many of God's children. They say, "I am too poor to give." Yes, and you will always be poor if you continue to steal from God.

"There is that withholdeth more than is meet and it tendeth to poverty." Prov. 11:24.

"Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3:9.

GOD'S BLESSING ON GIVING.

"There is that scattereth and yet increaseth.... The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 11:24, 25. "Bring ye all the tithes into the storehouse.... and prove me now herewith, saith the Lord of Hosts, if I will not—open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." Mal. 3:10.

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and

running over, shall men give into your bosom. For with the same measure ye mete, it shall be measured to you again." Luke 6:38.

"But thus I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

Nothing can be plainer than these Scriptures, and beloved, if you would prove them you would find God true. One class of Christians to-day make God's house a house of merchandise, and with ice-cream socials, strawberry festivals, and such, including "amateur theatricals" disgrace God's cause and limit His power. Another class who oppose this will run collections until they become such a nuisance that sinners will absent themselves to keep from being bored to death. No one likes to have a collection basket put in his face every time he goes to church, nor wants to hear a great long poverty plea made. It is annoying and hinders the work of the Holy Ghost. There is a "happy medium," where God's own children do their duty—pay up to God His tenth—then make offerings when possible, and God's work prospers in their hands. He will be proved, and you will find Him true. Now, beloved, do you really—answer this to God, as He looks in your heart when you read this—do you really know what God commands in the way of giving? Not a hap-bazard, indefinite way of doing, but a systematic paying up of your debt to God.

I have never, so far as I know now, spoken to a Christian in regard to this matter, but that I have received the reply that, "I don't keep an account, but I believe that I give more than the tenth."

In most, if not in all cases, you may be sure that if you kept an account you would find your actual gifts to God far below the tenth. At any rate will you not be honest enough to try it? If you do give a tenth not to mention the "more than," you have nothing to fear, and if you are afraid to balance the account it only proves that you are in doubt, and you are afraid of the test.

Awake to your duty. Treat God as He would be treated and reap the blessing that He promises, or continue to withhold and receive His curse upon you.—Sel.

Wedded Bliss.

When a man and a woman set aside the rest of the world and lay their choice upon each other, they make themselves each other's debtors for certain qualities to the end of their lives.

On the day they marry they begin to owe one another loyal

ty. From that day on it becomes a moral crime to listen to slanderous reports about the other from outsiders.

The veriest whisper hurting either's fair name, or disputing the wisdom of the other's choice, should meet with closed ears and a proud refusal to discuss these things.

If this were oftener the attitude of wife and husband much of the mystery that darkens so many married lives might never come.

"If my husband beats me," said one proud, beautiful girl, "the world shall never know it."

Wives who run broadcast, tattling their troubles, only widen the breach and lessen all chances of a renewal of confidence at home. Husbands who complain abroad, and set themselves up as victims of an unhappy marriage, spoil all prospects of that, marriage eventually becoming a happy one.

Do not take the world into your confidence. Do not take even one into your confidence. If you do, beware lest that one act is the very entering wedge to drive two hearts further apart. It has been known to happen over and over again, and incalculable misery has been the result.

No, dear lady, let no one come between you and your husband. If there is difficulty between you do not go to any one else to adjust matters. Go to him. Be loyal to the vows you have taken. You owe it to him to try by every means in your power to live amicably with him before the world, setting all differences between your two selves, with no outside interference.

Married life is of so intimate a nature that flaws never guessed come to the surface of existence. Alas, for those who make a great mistake of imagining these hitherto undreamed of flaws excuse for a separation. Far, far from it! Whom a genuine love has drawn together no faults or mistakes ought ever to put asunder. They ought rather to make more clear the need of mutual self-sacrifice and patient bearing with each other.

Life is "just our chance of the prize of learning love." And marriage is our most glorious chance of learning forbearance and unselfishness, and all those other traits that make a perfect character.

Be loyal to the one you have chosen. Let no other come between you. Talk over your differences, and agree on mutual concessions. Learn your lesson patiently, and it will become the happiest task you ever set.—Weekly Welcome.

Speak the Truth in Love.

The whole philosophy of persuasion, of conciliation, and of moral influence, lies in this charge. Any truth-telling, may do good; but the highest forms of truth-telling, which result in the reformation of the wrongdoer, always proceed from the spirit of love and sympathy. Suspicion, hatred and contempt never convert a sinner. Denunciations may warn and frighten an evil doer, and put him on his guard against penalty; but they do not awaken the noblest sentiments out of which come reform.

Whether in public or private life, the rule is the same. What a man will not take at all from one who despises him for his wickedness he will take in humility from one who loves him and shows it.—Christian Register.

The Note of Sincerity.

Everyone likes to hear a man who believes what he is talking about. Many a public speaker wonders at the little influence which his words have upon his hearers, but the reason is not far to seek. His hearers look beyond the spoken words to the man himself, and they are not convinced of his sincerity.

During the late war with Spain, much was said of the man behind the gun. Everyone knew that although the guns were essential, the men were a far more important factor in the result.

Many a preacher exerts an influence upon his hearers, which cannot be explained by the things which he says.

The late D. L. Moody was a constant source of wonder to those who went to hear him, but could not understand the effect produced by apparently simple means.

"His life cured my doubts more than his writings," wrote a man of another lately dead, and it will be ever thus, that a man is always of more worth than what he says.

John Brown was a Scotch preacher, whom men always listened to because they knew he was sincere.

It is said that when Joseph Hume, the infidel, was taxed with inconsistency on going to listen to John Brown he replied: "I don't believe all he says, but he does; and once a week I like to hear a man who believes what he says. Why, whatever I think, that man preaches as though he thought the Lord Jesus Christ were at his elbow."

There is a story of a couple of gentlemen who stopped at an outdoor meeting in Scotland and listened while some one delivered an elegant and polished address.

"What do you think of that?" said one of them to his fellow.

"I think that man does not believe a word he said," was the reply.

After the first speaker had concluded, John Brown, of Haddington, rose up to preach, and poured out "the rivers of living water" which were welling within his own soul.

"And what do you think of that man?" said the traveler to his companion.

"Think?" said he; "I don't know what to think. It seemed as if he thought Jesus Christ were standing by his side, and every little while he was asking, 'Now, Lord, what shall I say next?'"—The Christian.

Our C. E. Topic.

Topic for January 15: AM I MY BROTHER'S KEEPER? Gen. 4: 8-15.

MEDITATIONS.

When Cain asked this question of the Lord he showed what an inhuman, unbrotherly spirit he cherished in his heart. The father or the mother does not ask, Am I my child's keeper? The man who loves the members of his own family is incapable of such a question. Love takes such a duty for granted. Keeping, sustaining, helping one's own, even to the point of self-denial and self-crucifixion, is a sacred duty imposed by the ties of consanguinity and relation; and the average man does not question or dodge it. He feels like saying with Paul that the man who does not care for those of his own household is "worse than a heathen and an infidel."

But the prominent idea in the topic is, Is this domestic virtue and obligation to be operative in the wider sphere of the Church? Am I responsible for the welfare and happiness of those who are not members of my family or family tree, but are my fellow-believers in Christ Jesus?

It needs only an ordinary acquaintance with the spirit of Christ's teaching and that of the apostles to answer unhesitatingly in the affirmative. The close relation of saints to each other is a frequent, oft-recurring theme in the New Testament. "We are all children of God by faith in Christ Jesus," writes Paul. "Whosoever shall do the will of my Father, the same is my mother; my sister and my brother," said Christ. "We are members one of another," writes Paul again. "One is your Master, even Christ, and all ye are brethren," said our blessed Lord. So our faith in the one Saviour supplants, often supplants our

narrow earthly circle and its consequent duties by a circle of spiritual kinship, and the instinctive earthly duty of solicitude for the family around one's hearth-stone is made a leading principle of the higher life. We are called to do good "especially unto those who are of the household of faith."

Paul nicely recognized his responsibility toward the faithful when he referred to himself and Apollos as "stewards of the mysteries of God." A "steward" was one who, as representative of the master of the family dispensed to each member of that family "his portion of meat in due season." Paul conceived of himself and Apollos as spiritual stewards, called by virtue of their gifts to "feed the Church of God," by satisfying the hungry souls of their brethren with the revealed "mysteries" of God. All of us as Christians, though we may not be head stewards, are nevertheless, under-stewards, and like the disciples in the feeding of the multitude, we may distribute the loaves multiplied and blessed by our Master. It may be merely a crumb or a fragment, according to the place assigned us service. Each of us is the centre of a circle of influence, of spiritual helpfulness. We all have our following, and whether we realize it or not, souls around us are either thriving or flourishing spiritually, according as we exert or withhold our influence in their behalf.

The old excuse that since we are not great or richly talented, we are therefore not responsible, is well answered by Paul in the great Love-chapter, 1 Cor. 12. It will be noticed that this chapter virtually belongs to the 12th, where the various spiritual gifts are named and discussed. Finally in the last verse of chapter 12 Paul says "And yet I show you a more excellent way"—that is, the most desirable gift of all, and the one most far-reaching, is the gift of Love, as the 13th chapter shows. Now no true Christian, however poor in other and more conspicuous gifts, if he loves his brethren, can say that he has no talents, no calling, no influence, no responsibility. Love has done wonders, and is doing wonders to-day. The possession of love is a call to service, a call to stewardship. Love, in all responsibility, and we who love our brethren gladly accept the responsibility, for it is not grievous, but joyous. If love is devoid of tact, shy, bashful, timid, it can interfere, it can "make supplication for all saints," as can lead a blameless life, as a copy for others, it can abstain for the sake of a good example.

The Mennonite.

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Editorial.

Weapons and Peace.

One of the plainest examples of looking one way and rowing another, is seen in the delight with which peaceful persons hail every new contrivance for *killing men*, with the assertion that its invention is a *peace measure*! War will become so dangerous, it is claimed, that nobody will dare to fight! Said Captain E. L. Zalinski, the inventor of certain deadly explosives, some years since:

"I was much amused the other day, in London, at the remark of an English girl. A friend of mine had introduced me as the inventor of a terrible death-dealing weapon. The young lady looked alarmed at this, and I tried to reassure her with the old argument, that the more deadly we could make our weapons the more merciful they became, in that they shortened the duration of war, and so spared the greatest sufferers, the women and children left behind. I was flattering myself that I had made this beautifully clear, when the young lady, looking straight at me out of her big grey eyes, said:

"And did you think of all that, captain, when you were inventing your gun?"

"That womanly reflection completely floored me."

If declaring war was the work of the men who do the fighting, some such considerations as those presented might have more weight; but the men who plan wars take precious good care to keep their own carcasses out of the line of stray bullets. They simply lay out the work, and then go to the rear, and allow Tom and Jack and Dick to carry the guns, endure the hardships, and blow each other's brains out, at so much a day. If the men who plan battles had to fight them, it would be different; but this is not often the case; and when a few men, maddened with ambition, fired with lust, and heated with wine, take it into

their heads to "proclaim war among the nations," they have very little care for the souls and bodies of the poor wretches who are torn away from friends and home, and compelled to enter upon a course of blood and butchery, fighting the battles of others, to settle quarrels in which they have no concern whatever.

There are, it is true, officers who are seeking promotion, and every shot which knocks off an officer's head makes an opening for some one else to rise and take his place. But those who know most of war say, "War is hell."

Thanks be to God, there is one who will make yet wars to cease to the ends of the earth. "The God of peace will scatter far the nations that delight in war;"

and the men who, for the sake of gain, have made themselves "inventors of evil things," contriving means to destroy men's lives, will by and by have to render their account to Him who "shall judge the poor and the needy, and precious shall their blood be in His sight." Psa. lxxii.

We remember the name of a man who years ago devoted his time to the invention of death-dealing weapons. It was supposed that he would thus acquire wealth, and war was expected to bring him great pecuniary advantages; but one day as he was testing some improved projectile, something went wrong, there was an explosion, and he himself was killed. What could be more fitting than such a conclusion of such an inventor's career?

The early Christians abjured war, and they did not think it consistent with the Christian profession, for believers in Christ to be engaged even in the manufacture of deadly weapons. "Wars and fightings" come from human lusts, and Christian people do well to wash their hands from all such abominations, and to "follow peace with all men, and holiness, without which no man can see the Lord." There may be terrible struggles impending, but the Prince of Peace is coming by and by. He will end earth's battles and bloodshed, and destroy these weapons of warfare. "He breaketh the bow, and cutteth the spear in sunder, and burneth the chariot in fire," and cries, "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." "He shall save the souls of the needy, . . . and precious shall their blood be in His sight." He shall cause righteousness and peace to abound.

Let men who are enamored of the profession of arms, with its gay and gaudy trappings, its music and its tinsel, its pomp and its show, take heed lest they

learn in a bitter school the meaning of that word, "All they that take the sword shall perish by the sword." "Whoso sheddest man's blood by man shall his blood be shed." Wars and fightings may be, and doubtless often are, a necessity in a world of wickedness and sin; but let the potshers strive with the potshers of the earth, and let Christians who are born from above, see that they are found among the sons of peace, the servants of the God of peace, the followers of Him who hath said, "Blessed are the peacemakers, for they shall be called the sons of God." H. L. H.

Correspondence.

STERLING, O., Jan. 3, 1905. — A happy and a blessed New-year to all the friends and readers of the Mennonite!

As we have turned over a new leaf in life's record-book, may we also have made new resolutions, and endeavor to keep a better record in the future than that of the past has been. As we look over the past we must, undoubtedly, all admit that the record is imperfect and that we might have done better in many ways.

If we try to improve, God helping us, we can do it.

Services were held at our place of worship on New-year's day. Rev. D. Brandt, of Berea, Ohio, occupied the pulpit and preached a very good sermon on the text Ephesians 2: 19-22.

On Monday afternoon, Jan. 2, Bro. Langenwelter was with us, and the church held its annual meeting for the purpose of transacting such business as is necessary for the welfare of the church and to elect officers for the church and S. S. for the year.

FLATLAND, PA.—On December 19th the Flatland Young People's Society had a rally. Some members of the Quakertown, and West Swamp were present and took active part in the discussion of the topic for that night. We spent a very pleasant and enjoyable evening, all feeling that they have been benefited by such coming together and working in unity, and resolving that more such gatherings would be a benefit to the societies. This closed our meeting for this season with all looking forward for renewed zeal in the coming spring.

We held our Christmas festival on Christmas afternoon. Although the weather was very unpleasant, the house was well filled, and all who could come out were present to receive their gifts. The older pupils received beautiful books, the smaller children fine pictures. At the close

of this the nineteenth year of service, Bro. D. M. Landis handed in his resignation, wishing the school success in the coming years. During the winter the S. S. is always closed. The collection taken at the festival is devoted to foreign missions.

SUMMERFIELD, Ill., Jan. 8, 1905, Bro. Jacob Dahlem, an old resident of Summerfield and a member of our church, will move to California with his family in about a month. He intends to locate in southern California where his oldest son, Rudolph, is at present. He thinks the climate will prove beneficial to himself and his family. Bro. Dahlem was an earnest worker in church and superintendent of our Sunday-school during the year 1904 and we regret very much to see him go. We sincerely hope that the change may truly prove beneficial to him and his family.

In the election held New-year's day, Bro. Jacob Baer was elected to succeed Bro. Dahlem to the superintendency of the Sunday-school.

Our Sunday-school has decided to get new song books and a committee of 5 was appointed to make a selection.

Prayer week was fitly celebrated here by union prayer meetings and services. Each evening the meeting was held in one of the three churches and they were well attended.

Our C. E. Society is gradually growing. The meetings are proving more attractive and new members are being gained from week to week.

Adolph Pletscher, a young man of our congregation, who is attending the University of Illinois, spent his Christmas vacation with his parents. He will return in a short time to his work at the University.

Christmas was celebrated in our church with a tree, speeches and songs, all the children of the Sunday-school and some of the older ones participating in the exercises.

STERLING, OHIO, January 5, 1905. I wish to let our church be heard from once again. New-year's day commenced beautifully. It almost seemed like summer, in short it was just the kind of weather to open the hearts of all, even our dear brethren P. Rich and E. Blatti were able to attend services again, something that they could not do for a good many weeks. Rev. D. J. Brandt, from Oberlin, bountifully served us with the Word of God, which will be a blessing for us all if we live up to it. On the 2nd day of this year we had our annual business meeting which was opened with an earnest prayer by Rev.

January 12.

1905.

J. H. Langenwelter. Everything, seemingly, went off in the best of spirits.

Bro. E. Blatti was re-elected as deacon, Bro. Michael Mueller as trustee, Sister H. Steiner as Sec'y, and Bro. P. I. Lichty as treasurer.

And now I wish, even if it is a little late, a blessed New-year to all the dear readers. A. B.

Non-Churchgoers Give Their Reasons.

The Brotherhood of Andrew and Philip of Grace Reformed church, located at 11th and Huntington streets Philadelphia Rev. A. S. Bromer, pastor, has recently increased its attendance 100 per cent. by the discussion of topics of general interest at the meetings at 9:30 every Sunday morning.

Several weeks ago the pastor gave a blank to each member, upon which he was to write the reasons given by men for not going to church. Each member was supposed to ask as many of his neighbors and fellow-workmen as possible, and hand the replies to the pastor.

The answers were read at the meeting several Sundays ago. There were forty, all of which are given below, as they were received by the members of the Brotherhood:

"I was formerly a member of the church, but through adversity was not able to contribute as previously, and on this account felt that the church had no more use for me."

"The church is only a place for women to show their clothes and a cloak for some men to cover their rascality."

"We people know better than to believe that the sun stood still when Joshua commanded it, and will not listen to such teaching."

"The majority of ministers do not study enough to enlighten a man who studies the Bible nearly every night."

"Could not be in business and consistently be a member of the church."

"There are too many hypocrites in the church."

"I go to Sunday-school with my wife and think that is enough."

"I am sick of church; had to go too often when I was young."

"Carelessness is my reason for not going to church usually, but last Sunday I had to put down carpet for my wife."

"By staying away from church I will not have to answer for what I would learn if I went."

"I do not know whether the Scriptures are true, so I think it is best to stay away from church."

"Churches are too expensive."

THE MENNONITE.

"Would rather stay home and read a newspaper and smoke a pipe."

"Churches are mere money-making schemes, if you have no money you are not noticed."

"Churches are merely places where people gather to talk to one another and hear a preacher make political speeches."

"I work hard six days and rest and visit on Sunday."

"I don't take any stock in church people; they are deceitful."

"I give to the poor and visit the sick, but have no time for churches."

"Church people are too proud and don't care for the poor."

"My wife and children go to church, but I can be as good as church folks without going."

"I am not good enough."

"I am my own boss and have no use for the church."

"I keep my store open in the morning and rest the balance of the day."

"I do not believe in churches. I sometimes attend spiritualist meetings."

"The business I am engaged in makes it impossible for me to be a church member."

"I do not go to church because I want to stay home and rest on Sunday."

"I am as good as the people who go to church."

"It costs too much to belong to church."

"If I do what is right and treat everybody fairly that is all that is required of me."

"I do not go to church because I am too wild and like to have a good time."

"I need no advisers. I know what is right myself."

"My clothes are not suitable."

"The church is used too much to show fine clothing."

"I want at least one day in which I can go out and enjoy myself and have pleasure with my chums."

"With me it is fun first and the church next."

"I am better off of the church. Too many church people lie and defraud."

"I don't go to church because I have other places to go and have enjoyment."

"The church is continually begging and I am disgusted with it."

"I cannot dress my family in style. I sent my daughter to Sunday-school with a last year's hat, and she was taunted about it, so I will not let her go again."

"Indifference is the only reason I can give."—Schwenksville, Pa.

"Items."

God does not need our help to do His work, but we need His help to do ours.

Extremes meet. Credulity leads to infidelity. Unreasoning acceptance of extravagant and unproved assertions, ends in the loss of all faith and the denial of truths which ought never to be questioned.

The demands of superstition upon human credulity are immense. Absurd doctrines, groundless assertions, monstrous pretensions, spurious miracles, manufactured relics, holy coats, true crosses, phis frauds, and deliberate falsifications, backed by infallible authority and reinforced by decrees, bulls, anathemas, interdicts, boycotts, imprisonments, persecutions and martyrdoms, tax the faith of the confiding to its utmost limit, until, when the pressure of power and fear are removed, independent and thoughtful men revolt from such spiritual and temporal despotism, throw all faith to the winds, and plunge into unbelief and atheism. Weary of a sham religion, they pronounce all religion a sham, and turn their faces toward the darkness. The religion in which they have been trained they believe to be a cheat, and they know of no other religion. Deprived, as they have been, of the Bible, taught to abhor those who read it, and shut up to old wives' fables, they, in rejecting the Bible, finally abandon all faith.

Thus France, breaking the fetters of its ancient tyrannies and superstitions, plunged into atheism and unbelief. Thus in Austria, wherever superstition has prevailed, the thinking and intelligent classes drift into open unbelief.

This unbelief flows long in unseen undercurrents. If a man attends to a few outward forms and ceremonies, he may think what he pleases without molestation; while if he confesses Christ, and is steadfast for the truth, he is liable to be persecuted, boycotted, and punished. Hence hypocrisy seems easier than sincerity, and so the dry rot of secret unbelief extends. There is evidence that many ecclesiastics have been skeptical in their private opinions, caring for nothing but their position and their bread. Having been trained to duplicity in their theological schools, and taught in their standard treatises and text books how to deceive, lie, and perjure themselves without sin, and being also taught that almost any sin which they may commit can be forgiven by the nearest priest, the temptation is strong to maintain a semblance of belief for personal advantage, while there is an absence of all conviction and honest faith. Though ma-

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ny superstitious persons may be sincere, yet their faith rests not in the Word of God, but in the word of an infallible church, or an infallible pope; and they may also equivocate and falsify as sincerely as others tell the truth, because they are expressly taught to do this by their religious guides. Then the votaries of such superstitions are ready to join hands with atheism and infidelity in a warfare against the Word of God, driving the Scriptures from the schools, discouraging their use among the people who ought to read them and believe them, and thus rearing the masses in ignorance of God and of His truth. And as education and association with other people tends to broaden their minds, the ministers of error seek to bring them under their own especial control and threaten parents with damnation if they allow their children the common privileges and advantages of education outside of their narrow circle.

The only cure for such evils is light. Truth must be told. The Word of God must be proclaimed, and men must be made to listen to this message from the Almighty. Human infallibility must not be admitted, but Christians must be tested, and stand or fall by the divine word, and they must insist upon the authority of God's Word, bear witness to its truth, and "cease from man whose breath is in his nostrils". And if men who have at heart the glory of God and the welfare of their fellow men, will shine as lights in the midst of a crooked and perverse generation, others seeing their good works will glorify their Father which is in heaven, and come to the Light and find blessing and salvation.

H. L. H.

A single church in Edinburgh, Scotland, has in the last ten years, sent by its own membership twenty-six missionaries. In this church a distinctive feature of the pulpit has been the conception of the church as a missionary institution and the obligation laid on all Christians to assist in building the city of God.

Faith and hope are bagots which the Holy Spirit uses to kindle Christian enthusiasm.

The Sunday School Lesson.

Subject for January 15: JESUS WINS HIS FIRST DISCIPLES, John 1: 35-51.

GOLDEN TEXT: Thou art the Son of God; thou art the King of Israel. John 1: 49.

LESSON TEACHINGS.

Introduction. The events of this Lesson took place in rapid succession after those of the last lesson. Those in vv. 35-42 oc-

curred the first day after, those in vv. 43-51 probably the second. John was still by the Jordan, baptizing, and preaching and pointing to the Coming One. Jesus had returned from the temptations in the wilderness, now ready for active ministry and the winning of disciples. This lesson contains the germ of the greatest movements the world ever saw—the humble beginnings of the later Pentecostal fullness and power, of the establishment of the Church of Christ, and of the missionary triumphs in the subsequent centuries. If these things had never happened we would not have the Gospel of John, neither would there have been a Peter, the Rock upon which the Church of Christ is built. (Matt. 16: 16-18.)

1. Looking at Jesus (35-37). John the Baptist preached a short but vivid sermon to an audience of two of his disciples—John and Andrew. The text was "Behold the Lamb of God," and the inspiration of the sermon was the sight of Jesus Himself. He had preached on this same text before (in last Sunday's Lesson), and preached on it many times afterward. Seeing Jesus is necessary to effective preaching. "Looking upon" in v. 36 means "gazing intently," and no preacher whose eyes are not fastened on Jesus can preach in John's spirit and power. In the previous Lesson, John explains why Jesus is the "Lamb of God"—He taketh away the sin of the world. Christ is our Passover Lamb, sacrificed for us. (1 Cor. 5: 7) and all the world, just as the paschal lamb was sacrificed in Egypt and its blood sprinkled on the lintels of the Israelite's door as a sign and guarantee of redemption from death. Christ is the Lamb of God—that is, the Lamb of God's own selection, whose blood atones for the sins of the whole world. John's sermon was an invitation—its keynote, "Come to Jesus"—and this keynote is reiterated throughout the Lesson. John's object was accomplished—John and Andrew both believed the message and acted on it—they followed Jesus and left John. But John was willing to decrease, only so his Master might increase. Is every preacher of the gospel thus nobly minded, and willing to efface self only so that Christ may become all in all? John's testimony bore such immediate fruit because it was offered in the power of the Holy Spirit. John and Andrew believed and followed in the power of the same Spirit. They beheld Jesus—His outward person and features—but they saw also the Christ by faith. Hence it was quite natural to

follow Him. It is the look that decides and saves (John 3: 14-15). The failure to "look and live" accounts for so much skepticism and lack of decision. The right look ensures the following Jesus. The life proves the efficacy of the look. Hear—see—follow—these are the steps in any true conversion.

2. Abiding with Jesus (38-39). After following comes abiding—a step closer. Jesus knew the soul longings of these two men but chose to ask: "What seek ye?" He loves to draw out the seeking soul in confession. All men are seeking for spiritual satisfaction and peace, though amid blindness and groping. Jesus tenderly asks them, "What seek ye?" He asks it because He wants to satisfy. John and Andrew could not define their longings—not, at least, in a word. It would take time. So they suggest making their abiding place with their new Master. He would draw them out and tell them better than they knew how. One thing they would realize—rest of soul. Jesus invites everybody to find this same rest by coming to and abiding in Him (Matt. 11: 28). "Come and see!" He said to these disciples, and "they abode with Him that day." What a blessed day it must have been! At the close they must have learned more than in all their previous lives.

3. Leading Others to Jesus. (40-51). Here a fifth step in the spiritual life is taken—missionary zeal. Let us review the steps: Hearing—Seeing—Following—Abiding—Witnessing. If the first four are taken the fifth must follow. The missionary spirit is Christ's own zeal for souls transmitted to His disciples. Andrew began with his brother Simon. At home is the place to begin missionary work—not in China or India. "We have found the Messiah." Was his testimony clear and decisive. This positiveness he had acquired by abiding with Jesus. Our own clearness and positiveness of testimony is dependent on the same condition. And he not only testified but actually brought his brother to Jesus. His first conquest for Christ was perhaps his greatest—Peter, the man whose bold preaching converted three thousand in one day. What a powerful incentive to home missionary effort this ought to be! In the same way we may suppose John brought his brother James to Jesus. The next day Jesus Himself called Philip, who was perhaps a disciple of John. Jesus' prime object in calling men as disciples is to fit them for service. He knows potential fitness when He sees it. Peter was

only weak Simon when he first met the Lord, but the Lord changed him to mighty Cephas in due time. Philip probably abode with his Master a few hours, learning, and then he was ready to testify to Nathanael and all the world that he had found the fulfillment of Moses and the prophets. He was a close Bible student. John had seen in Jesus the prophesied Lamb and Son of God; Philip recognized these features and more—the realization of all the prophets had spoken. Nathanael was an honest skeptic, and not ignorant of Scripture. He had never read that the Christ should be a Nazarene. There must be some mistake. Philip was not gifted with argumentative ability, and this was a poser. But he could say, "Come and see," and all the argument in the world would not have accomplished what this simple device accomplished. Not argument, but contact with Christ is what dispels doubt and disarms skepticism. Nathanael was willing to "prove and hold fast to that which is good," and he came to learn by contact. Jesus knew his noble guilelessness and at once revealed to him His insight into his nature. This decided Nathanael. He confessed that this Jesus of Nazareth was the Son of God, the King of Israel. Let Christ but reveal us to ourselves and we will give the same testimony. See the Samaritan woman's experience in John 4.

Ministers' Meeting.

BALLY, Pa., Tuesday, Jan. 24, 1905.

1. Half Hour of Prayer and Praise.
2. Topic: The value of newspaper reading from a Minister's Standpoint.
Der Wert der Tagesblätter vom Standpunkt des Predigers betrachtet. A. M. FARTZ.
3. Halfhour of questions and answers on Bible teaching. Each one to hand in one question written out and signed. The leader will refer them to those present for answer. Out of this may come some matter for future meetings.
11:15 p. m.
4. Topic: Mennonite doctrine—Arminian or Calvinistic?
Mennonitische Lehre—Arminisch oder Calvinistisch? S. M. GRUBB.
5. Modern heresies—What have we to do with them?
Moderne Irrlehren—Was haben wir damit zu schaffen?
W. S. GOTTSCHALL.
6. Helps and hindrances to the promotion of spiritual life in the church. Hilfsmittel und Hindernisse in der Förderung des geistlichen Lebens in den Gemeinden.
A. R. SCHORMANN.
7. A Bound-table Talk. Subject:—
a) Why am I a Christian?
Warum bin ich ein Christ?
b) Why a Mennonite?
Warum ein Mennonit?
Each one be ready to participate in this. Avoid generalities. Be personal and practical.

Marriages.

RECHENBACH—WELTY.—Dec. 29, 1904, at Bluffton, O., by J. B. Baer, Anna Rechenbach to Mary Ann Welty.

BUCHER—GEISER.—Dec. 29, 1904, near Bluffton, Ohio, by J. B. Baer, David Bucher to Mathilda Geiser.

Deaths.

NICKEL.—Jan. 3, 1905, at Hillsboro, Kan., Henry Nickel, aged 86 years, 3 months and 1 day. Funeral on the 5th by G. N. Harms.

GOESSEN.—Dec. 13, 1904, at Goess, Kan., Katherine, daughter of Mr. and Mrs. Franz Goessen, aged 18 years, 4 months and 24 days. Funeral Dec. 16, by Peter Baier.

BIXEL.—Dec. 29, 1904, near Berne, Ind., Elizabeth, wife of Solomon Bixel, nee Depp, aged 31 years, 11 months and 24 days. She leaves 5 small children and husband. Funeral by J. W. Kliever.

ALBRECHT.—On Dec. 26, 1904, at Eakly, Okla., Clara, daughter of Christian and Verna Albrecht, aged 1 year and 8 months. Funeral by J. Peters and C. P. Stucky.

KIENE.—At Cleveland, O., Dec. 27, 1904, in the hospital from the effects of an operation, Albert G. Kiene, aged 18 years, 3 months and 1 day. Funeral at Bluffton, Ohio, Ebenezer church by Rev. J. B. Baer and C. Hege, on Dec. 30.

BROOKES.—On Jan. 4th, 1905, Jacob B., son of James B. and Maria Brooks, aged 4 years, 7 months and 13 days. Service at the late residence 2228 North Franklin St., Philadelphia, by Rev. F. E. Gabel, assisted by Rev. J. W. Raully. Interment at Mount Peace cemetery.

Contributions.

For Home Missions, N. D. Conf.

From North Dakota through C. Kaufman: Barteld congregation \$13.15; Klein, from Mission services \$23.20; Bro. Funk, \$5.10; Swiss congregation, \$23.32.

Gratefully acknowledged,
JACOB J. WALTNER, Tr.

Received for Home Missions in Middle Dist.
From Sterling, O. congregation \$2; Versailles Mo. congregation, \$19.70; Pulaski Ia. congregation, \$15.00; Summerfield Ill. congregation, \$35.75.

Gratefully acknowledged,
W. W. MILLER, Treas.

For Home Mission, W. D. Conf.

From Pretty Prairie, Kan., congregation, \$12; from Zion (Elbing), Kan., congr., \$18.11; from Ransom, Kan., congr., \$5; from Pawnee Rock, Kan., congr., \$6; from West Zion, Moundridge, Kan., congr., \$8.70; from Alexanderwohl, Kan., congr., \$16.18; from Hillsboro, Kan., congr., \$8.82.

Gratefully acknowledged,
J. W. PENNER, Treasurer.

For Home Missions of General Conference.
In the month of December 1904 were received:—From Beatrice, Neb., congregation, \$62.15; from Sister K. Hirschler, Sumnerfield, Ill., \$5.

Gratefully acknowledged,
W. S. GOTTSCHALL, Tr.

For Needy Readers of Bundesbote.
From S. F. Sprunger, Berne, Ind., \$5.

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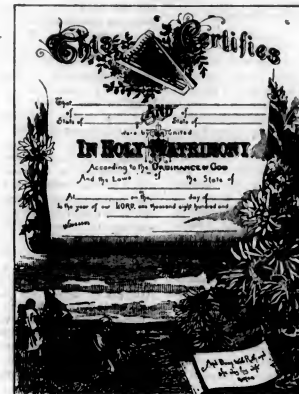
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No. 110.

Size 15 x 19 inches.

The main feature in this design is the meeting of Isaac and Rebekah. A spray of apple-blossoms adorns the right side of the Certificate, and the group of silver wedding bells above lend a happy appearance to the whole.

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News of the Week.

Domestic.

FIFTY-EIGHTH CONGRESS.

WASHINGTON, January 10.—The impeachment charges on which Judge Charles Swayne will be tried were presented just before adjournment and notice was given by Mr. Palmer (Conn.), chairman of the committee of seven which prepared them, that he would call the matter up on Thursday next.

WASHINGTON, Jan. 10.—The senate to-day continued discussion of the joint-statement bill, the chief accomplishment being the acceptance of most of the amendments suggested by the committee on Indian affairs. Speeches were made by Messrs. Stewart and Newlands, the former advocating an amendment for the protection of the interests of the Indians in Indian Territory and the latter favoring limitation of the area of lands to be sold to individuals.

The bill for the reimbursement of American seafarers for losses under the seizures in Behring sea also was considered, but a vote was not reached.

Rev. Wm. E. Hinshaw Paroled.

INDIANAPOLIS, Ind., Jan. 9.—Governor Winfield T. Durbin today unconditionally paroled the Rev. William E. Hinshaw from the Michigan City prison. It was his last official act before retiring office.

The parole papers will have reached Warden Reid at the prison to-morrow morning and within an hour Hinshaw, the most noted prisoner that has ever been confined within the walls of the state's penal institutions will walk out a free man, at liberty to hurry to his boyhood home and clasp in his arms his aged and enfeebled mother who has been praying and awaiting for nearly ten years his return. Late to-night when the news of her son's release was told her, her only reply was, "I thank God; I thank God."

To Hinshaw himself, the parole brings both joy and sadness—joy because the chief accused of the affair has by his act of clemency publicly declared confidence in his absolute innocence, sadness because the act recalls to his mind the terrible experiences that happened just ten years to a day, when his wife was cruelly murdered and himself seriously injured. It was on the night of January 9, 1904, that Thurza Hinshaw, his wife, was killed. Now, on the night, January 9, 1905, he finds himself cleared and exonerated of the charge and of the cloud that has hung over him for exactly a decade.

In issuing the unconditional parole to the man, who was charged with the murder of a beautiful young wife, Governor Durbin took the ground that the state, in the prosecution of the case had failed utterly to prove a motive for the crime. The case today is as full of mystery as it was ten years ago, the governor said, and all the intervening years having failed to throw new light on the crime, according to the governor the very mystery of the whole affair is sufficient reason for the release of the prisoner. Hinshaw, returning again to the outside world, would certainly make himself objectionable to no one, his record as a model prisoner being sufficient evidence that the clemency in which he might live, would find in him an honest, upright, law-abiding citizen.

In the little town of Belleville early in the morning of January 10, 1895, neighbors of the Rev. William E.

Hinshaw were attracted to his home by the sound of pistol shots. In the front yard they found the preacher, writhing in agony in the snow, bleeding from bullet and knife wounds. On the back porch Mrs. Hinshaw, with her temple pierced by a bullet, was found dying. Hinshaw told a story of burglary and assault. A coroner's court of inquiry exonerated him. On the afternoon of May 21, four months after the death of his wife, Hinshaw was indicted by the grand jury on a charge of murder and immediately arrested. The trial lasted five weeks, and four days were required for the jury to agree on a verdict of murder in the second degree, which carried with it a sentence of life imprisonment. A petition for a new trial was overruled and Hinshaw was sent to prison. From Nov. 25, 1903, to Jan. 25, 1904, the prisoner was paroled that he might visit his aged mother, who was believed to be dying. Several times since his incarceration attempts to secure his pardon have been made without success.

Hinshaw is the most noted prisoner ever confined in the penal institutions of this state and his exemplary conduct won for him much favorable comment from the officials of the prison.

Kansas Town Burning.

KANSAS CITY, Jan. 10.—The business section of Olathe, Kan., twenty miles south of Kansas City, is burning. A special train is about to start from this city with firemen and engines in response to an appeal for help. Telephone and telegraphic communication was cut off after the breaking out of the fire.

Olathe is a thriving city with 10,000 inhabitants and substantial stone buildings. The loss, as the fire seems to be beyond control of the local department, may be several hundred thousand dollars.

Says Golden Age of Religion is at Hand. New York, January 9.—To an audience which crowded Plymouth church, Brooklyn, to the doors yesterday the Rev. Newell Dwight Billis prophesied that the golden age of religious enthusiasm and activity was about to sweep this country, and that an unequalled spiritual revival is to be experienced.

"Society has passed through the era of criticism and analysis, and is now becoming creative," he said. "We have been in a hothouse condition for twenty years. We have analyzed the Bible and dogmatized the Bible, and have had heresy trials that were more dangerous than Chicago fires, and we have asked questions and answered them. We have passed from the old thought that the world was created in six days to the new thought that God is making a new world every moment. At length we understand that God is not far off, that He is not to interrupt our laws with miracles, but that He is with us as man and is living with him all the time. All this is the result of science. We are at the beginning of one of the greatest church-going epochs in all history."

To Probe Charges against Bishop Talbot. READING, Pa., Jan. 10.—Despite the lack of a quorum, seven members of the board of inquiry appointed to probe the charges made against Bishop Ethelbert Talbot, of the central Pennsylvania diocese of the Protestant Episcopal church, by the Rev. I. N. W. Irvine, the deposed priest, met in this city to-day, and after a three hours' conference adjourned to meet here Friday.

William B. Butler, of Mauch Chunk, Pa., a lay member of the board, who was elected secretary, said that not-

withstanding the Huntington signers had repudiated the charges and that the other signers had asked Bishop Tuttle to permit them to withdraw the accusations, the charges stand as prominently as ever before the members of the board, nor neither repudiations, nor withdrawals could avail while the reputation of a bishop is assailed.

Foreign.

THE RUSSO-JAPANESE WAR.

NEW PEOPLE AT PORT ARTHUR.

PORT ARTHUR, January 6.—Only eighty Russian officers have accepted parole. All the regular Russian troops have marched out of Port Arthur. They will go to Port Dainy. Japanese troops entered the city yesterday to keep order. Noncombatants are allowed the choice of remaining at Port Arthur. The Japanese navy is removing mines and the Japanese bulks at the harbor mouth.

All the forts have been taken over by the Japanese.

STOESSEL SHOCKED AT JAPANESE STORY.

PORT ARTHUR, January 7, via Tientsin January 9.—Captain Tsunoda, the Japanese staff officer, who was sent to Port Arthur to inform General Stoessel of the contents of the message of the Emperor of Japan, saying that the garrison should be treated with the greatest consideration, says:

"General Stoessel's first inquiry was about the whereabouts of General Kurapatkin. I said I did not know exactly, but understood he was somewhere about Mukden."

"General Stoessel remarked that he had last heard from General Kurapatkin October 6, saying he would come to relieve Port Arthur soon. General Stoessel added that he had sent out Chinese spies, who returned and reported that General Kurapatkin, with a relieving army, was at Kinchow, twenty miles north of Port Arthur."

General Stoessel was plainly incredulous at my statement that General Kurapatkin had been defeated and driven back toward Mukden, so I produced maps, showed him the position of the two armies near the Shakhé river and gave Stoessel details of Kurapatkin's defeat, with the loss of 50,000 to 60,000 men, at which the Russian general expressed amazement and quickly remarked that he had been misled.

"General Stoessel then asked where the Baltic fleet was, and I told him that some of the ships had not passed the Cape of Good Hope."

With a hopeless expression General Stoessel said: "Now that Port Arthur has fallen, there is no use for the fleet coming any further." I then asked General Stoessel what had caused the most damage to the garrison during the siege, and he replied: "Your eleven-inch howitzers. After they arrived our defensive works became useless."

The Japanese officer quoted General Stoessel as saying that the real cause of the war was the ignorance of the Russian people of the firing qualities of the Japanese. General Stoessel said he had served his Emperor in three wars and had been thrice wounded, first in the Russo-Turkish war, second, in the boxer trouble, and third at Port Arthur. Now he felt he had earned the right to return to Russia to live in his old age with his family. The general added that he would take with him five children of officers who had been killed during the siege.

10,000 DEAD AND MISSING. TOKIO, January 8.—It is estimated that the original garrison of Port Arthur numbered about 35,000 to

40,000 men, including sailors. The killed, those who died of sickness and the missing are placed at over 10,000.

LOUROS Jan. 11.—The correspondent at Port Arthur of the Daily Mail says that on January 8 twenty Japanese were killed by the explosion of a contact mine inside one of the forts and that two mines in the town also exploded.

BREITLIN, Jan. 10.—Emperor William has conferred on General Stoessel and General Nogi the order of "Pour le Mérite" in recognition of the bravery of themselves and their troops at Port Arthur. His majesty has asked the Russian and Japanese emperors to authorize Generals Stoessel and Nogi to accept the decorations.

TOKIO, Jan. 10.—The navy department says that the district covered by submarine mines had a radius of forty miles outside of Port Arthur. It reports the destruction and explosion of 395 of these mines to date.

THIRD FLEET TO SAIL.

St. Petersburg, Jan. 10.—The fleet to-day confirms the Far East report of yesterday that the first division of the third Pacific squadron will leave Lihau at the end of January and will consist of the warships Admiral Sanjavia, General Admiral Apraxine, Admiral Oushakoff and Nicholas I., the cruiser Vladimir Monomach and several torpedo boat destroyers and torpedo boats.

Death Roll in Alps Grows.

GENEVA, January 9.—The death roll in the Alps in the recent blizzard reaches a total of twenty-four. Fifteen others narrowly escaped death.

The dogs at the hospice of St. Bernard recovered three more bodies from the snow yesterday. Two more Trappist monks died Saturday night of cold in a mountain monastery near Brescia, making a total of four. Thirty guides and villagers recovered six bodies of Italian smugglers from the summit.

China's Ruler a Christian.

SHOU CHY, January 5.—That the daughter of Emperor of China has been converted to Christianity and Christianity an science through the influence of Minister E. H. Conger and his wife, who have been almost eight years at Pekin, is the claim made by relatives of the minister, who recently have received letters from him direct from Pekin.

It also is declared that the Empress has given substantial promises that her conversion shall be announced in the next public way before Minister Conger leaves Pekin.

This public announcement, which is to be made soon, is to be followed by steps by the Empress that will inaugurate a great era of reform throughout the Chinese empire.

The Christian Science friends of the Congers in Iowa claim it all as a great victory for Christian Science.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JANUARY 19, 1905.

No. 3.

For Daily Life.

Begin the day with God.
Kneel down to Him in prayer;
Lift up thy heart to His abode,
And seek His love to share.

Open the Book of God,
And read a portion there,
That it may hallow all thy thoughts,
And sweeten all thy care.

Go through the day with God,
Whate'er thy work may be;
Where'er thou art, at home, abroad,
He still is near to thee.

Conclude the day with God,
Thy sins to Him confess;
Trust in the Lord's atoning blood,
And trust in His righteousness.

Lie down at night with God,
Who gives His servants sleep;
And when thou tread'st the vale of death,
He will thee guard and keep.

—Selected.

Items of News and Comment.

The main office of the Mennonite Tract Society has been removed from Elkhart, Indiana, to Scottsdale, Pa.

During the meetings recently held near Kokomo, Ind., by the brethren Daniel Kauffman and M. S. Steiner over fifty have publicly confessed their Savior.

The congregation at Beaver Crossing, Seward Co., Neb., have their new meeting house about completed and expected to hold the opening services in it on Jan. 15th.

Through the kind charity of brethren and sisters who sent the provisions, it was possible to give more than four hundred hungry children a holiday dinner at the Home Mission, Chicago.

Brother Zook from the Mennonite Mission in Chicago, was in Elkhart a few days gathering material out of old books to write a small history of the Mennonites for the Professors in Chicago.

The Mennonite Sunday-school at Blooming Glen, Pa., made the small children presents of books. The large scholars gave presents for the poor. A class of 17 receive catechetical instruction in that church.

Bro. Irvin R. Detweiler, who recently returned with his wife from our mission station at Dhamtari, India, was ordained to the ministry at Topeka, Ind.,

on Jan. 1, 1905. Bish. Jonathan Kurtz officiated during the ordination services.

Bish. Samuel Leatherman, of the Mennonite congregation of Line Lexington, Bucks Co., Pa., died on Dec. 23, 1904, at the advanced age of ninety years. He must have served in the ministry for a period of nearly sixty years.

The Committee representing the Iowa-Missouri and the Nebraska-Kansas Conference Districts, appointed to look into the advisability of establishing a Mission in Kansas City, investigated the field and advises the taking of steps for establishing the mission.

For the reason of failing health of Sister Ellen Garber, wife of Pre. David Garber of Nampa, Idaho, Bro. Garber writes us that they expected to leave for southern California on Jan. 4th, with the hope that its sunny clime will prove beneficial to Sister Garber's condition. We sincerely trust that their fondest hopes may be realized.

Bish. Daniel Kauffman, of Versailles, Mo., preached the gospel at the Port Wayne Mission on Sunday, Jan. 1st. After spending a few days at Goshen, where he went over the manuscripts of the new Mennonite history with Bro. Hartzler, he left for Tiskilwa, Ill., stopping at Elkhart on Jan. 6th. Bro. Kauffman expected to be at Cherry Box, Mo., in time for the opening of the Bible Conference there on Jan. 10th.

The Bible Term opened at Goshen on Jan. 3d. Bro. D. D. Miller, of Middlebury, Ind., gave the opening talk, basing his remarks on the very appropriate text for the occasion, "Prove all things, hold fast that which is good." The three points emphasized as advice to all students were: 1. To test all subject matter and teaching by God's word and the light of spiritual reason. 2. To hold tenaciously to and humbly obey that which stands the test and is proved to be good. 3. To discard all that which is faulty.

C. M. College Attendance Growing.

The Winter term of school at the Mennonite college opened un-

der very favorable auspices. Fifty-two students registered the first day. The faculty throws out no fake inducements to allure students here but adheres to the original plan of building on a substantial basis, and the result is a very desirable class of students. The work done at the college is very creditable and thorough, and is heartily endorsed by the better class of citizens of Bluffton and vicinity.—Bluffton (O.) News.

Pastor A. S. Shelly Resigned.

The Mennonite congregation of Zionsville held their yearly settlement on Monday, January 2, 1905. The Treasurer's report showed a balance of \$60 in the treasury after the payment of all expenses. Rev. A. S. Shelly, of Bally, for about fifteen years pastor of the Zionsville Mennonite congregation, handed in his resignation. Rev. A. R. Shormann, a young Mennonite minister who came to this country from Germany within the last year, was unanimously elected to the charge. Rev. Shormann is a gifted pulpit orator and an earnest church worker. The superintendents of the Sunday-school of the past year were re-elected. William Hiestand was chosen deacon. The coming summer the church will be repainted and a new ceiling put in the main room.

The Death of Theodore Thomas.

After fifty years of consecration to the cause of music in America, Theodore Thomas has died from pneumonia, at his home in Chicago. The debt of the United States to this one man, says the New York Times, "is the debt of a pupil to a teacher; or it is the debt of a people led out of a wilderness to the prophet who has shown them a sight of the promised land." "To Mr. Thomas more than to any other single force," adds the same paper, "is due the present state of musical culture in this country." Wilhelm Gerike, conductor of the Boston Symphony Orchestra, in a communication to the New York Herald, refers to Mr. Thomas as "the greatest orchestra conductor in the world." Heinrich Conried, director of the Metropolitan Opera

House Company, New York, declares that he "did more for musical art in America than any other man ever did or ever will accomplish." "To write an appreciation of Theodore Thomas," says The Globe (New York), "is to write the history of music in America for the last half-century."

In the self-appointed task of educating the public to an appreciation of the best in music, Mr. Thomas had a long and up-hill struggle which would have broken a weaker man. During those years he once said to an intimate friend (says The Herald):

"I have gone without food longer than I should, I have walked when I could not afford to ride, I have even played when my hands were cold, but I shall succeed, for I shall never give up my belief that at last the people will come to me and my concerts will be crowded. I have undying faith in the latent musical appreciation of the American public."

Born in Essens, Hanover, in 1836, Mr. Thomas came with his parents to this country at the age of ten. He was then considered a prodigy as a violinist. His family settled in New York, where he at once appeared in public concerts.

For the Museum of Bethel College.

Through the kindness of Mr. Busenitz, of Newton, the museum of Bethel College has come into possession of some chaff of emmer, a variety of spelt, taken from one of two tombs found in the ruins of a temple of an Egyptian king belonging to a period about 2,000 B. C. Emmer was the principal grain of ancient Egypt, and on account of its hardness is cultivated extensively at the present time in the countries of northern Europe. The specimen now in our museum, was found during excavations made at Abusir in 1903 by Dr. Borchardt, and was obtained by Mr. Busenitz from the German Oriental Society of Berlin. Much interest naturally attaches to it because of its great age. As it is about 4000 years old, it is undoubtedly the oldest object in our museum. Mr. Busenitz certainly deserves the gratitude of the college for his generous

donation. Let others who have "relics" or other objects suitable for our museum follow Mr. Bensenitz's example.

NEW BOOKS.

Fifty-five volumes of new books have been procured by purchase recently. As soon as room can be made for them they will be placed on the shelves; and, as they are all standard books, they will make a valuable addition to our library. Among them are the following: Washington Irving's Complete Works; Harner's Dictionary of Classical Literature and Antiquities; Hale's Memoirs of a Hundred Years; Booker Washington's Up from Slavery; select works of Lowell, Holmes, Hawthorne, Howells, and Burroughs; and a number of volumes on various subjects, such as history, biography, literature, and education. The addition of these books brings the total number of volumes in our library almost to 2,000.

Prof. P. J. Wedel was in Topeka during the holiday week, visiting relatives and attending the State Teachers' Association.

A class in Physics and one in Elementary Bookkeeping was organized to begin work immediately after the Christmas vacation. The former takes the place of Physiology, which is completed during the first sixteen weeks of the school year.

In accordance with the recent action of the faculty, chapel talks have been delivered as follows: Prof. Richter, on "Attention"; P. J. Wedel, on "Sunday Study"; Prof. Gerber, on "Why we go to College"; and G. A. Haury, on "Character-building." We believe that the innovation will prove an interesting and helpful feature of the devotional exercises.

Prof. Welty gave a very instructive lecture on the evening of December 15. His subject, "In the Realm of Music," treated principally of the masters of music, of whose lives short sketches were given. Portraits of the composers, and scenes connected with their lives are thrown on the canvass and gave additional interest to the lecture. (B. C. Monthly).

Contributed.

A Week with Our Church at Berne, Ind.

The principle that best things should be left for the last has been sufficiently tried and found a good one, and it even has biblical sanction (see last clause of John 2: 10). In describing a week of work in our church, therefore, the best day, Sunday, is to be left for the last.

As far as our organized church work finds its expression in meetings of a more or less public nature, Monday may be considered one of our "off" days, as we have no meeting for it. On Tuesday night the choir meets during the greater part of the year. This is an organization having its own constitution, officers etc. but subordinate to the church. Its membership averages from 125 to 150. In its organized capacity it serves only on special occasions by the singing of cantatas, oratorios etc. In our regular preaching services the congregational singing is shaped by the presence of the choir. The male choir and the ladies' choir have their separate practice hours.

Wednesday night is set apart for a meeting for Bible study and prayer. The work done at present in the Bible study is to take us through the Acts this winter. There is no regularly organized class and the meetings are quite informal. This may account for the varied attendance, in part, which is from 75 to 200. As the business houses have agreed to introduce an earlier closing hour, we look for better attendance in the future.

Thursday is one of our "off" days again. On Friday night we have our Sunday-school teachers' meeting. At present this is being led by our superintendent, but occasional changes to this rule have been introduced in the past.

Saturdays at 9 a. m. the pastor meets his class of catechumens. This class is held about nine months in the year. At present it numbers 76 members, ranging in age from 11 to 18 years.

On Sundays the first public service is the regular preaching service at 9 a. m. This consists of the opening service, the sermon and the closing service, occupying altogether about an hour and a quarter or an hour and a half. As the expenses of our church are met by a regular system of taxation we do not lift the plate collections customary with most of the Protestant churches of America. The offerings dropped in the contribution box near the door are for foreign or home missions, the poor, the library etc. on special Sundays. Each Sunday a card over the box informs the people for what purpose the offering is intended.

At 2 o'clock p. m. the Sunday-school is held. This makes a great deal of driving necessary to those who live at some distance and attend both forenoon and afternoon meetings. But there is both an advantage and a necessity connected with this arrangement. The advantage is that it offers young America a

good place to spend part of the Sunday afternoon. The necessity lies in the size of our school. Last year's report showed that there were 795 persons connected with our school. Many of these are children who would have to stay for preaching service and Sunday-school both if held in the forenoon, thus crowding our present building beyond its capacity.—The management of our school is in the hands of a committee of seven, elected by the church in the following way: The officers of the church and the Sunday-school appoint a nominating committee which nominates twice the number of persons necessary on the Sunday-school committee. Every church member then votes for the S. S. committee from this list, indicating the choice for superintendent, assistant, and secretary. This committee then appoints the teachers, selects the literature, etc.

There is as a rule no preaching service Sunday evening, as the entire time is taken up by the Young People's Society which at present has 167 active members, 43 honorary members and 18 associate members. The topics prescribed for the C. E. meetings are used exclusively at present. The program at times consists of assigned work and at times is entirely voluntary. Voluntary participation is always welcomed even when work has been assigned to some.

The above is a hurried description of the ordinary routine of a week's work in our church, to which there are exceptions, of course, as occasion demands. A regular exception is made the first week of each month, when, on Wednesday night, the Temperance Society meets, and on Thursday afternoon the Ladies' Missionary Society. The object of the Temperance Society is by its constitution stated to be a four-fold one:—(1) To oppose the sale and use of intoxicants and thus to further temperance and abstinence. (2) To lend a helping hand to the victims of drink. (3) To oppose all public sins and vices and to further virtue and godliness. (4) To educate the public, quicken the consciences and arouse public sentiment for this important cause by example, literature and public addresses.—Total abstinence is expected of members as a qualification for most effective work.

The Missionary Society carries out a missionary program at each meeting, consisting of songs, essays, descriptions of mission lands, mission peoples, mission workers etc. The mission work, such as sewing and the like, is all done at home by the members.

J. W. KLEWER.

January 19.

Will a Man Rob Himself?

In last week's MENNONITE, I saw an article, entitled "Will a Man Rob God?" and while considering the subject before reading the article this thought was suggested to me: Will a Man Rob Himself?

Near the beginning of the Scriptures, we find the story of the two sons of Isaac, Jacob and Esau. The biblical account is as follows: "And the boys grew; and Esau was a cunning hunter, a man of the field; and Jacob was a plain man dwelling in tents. And Jacob sod pottage; and Esau came from the field and he was faint. And Esau said to Jacob: Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold I am at the point to die; and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way. Thus Esau despised his birthright."

Let us get some idea of the significance of the birthright which Esau despised. The first-born was especially holy to the Lord; of especial worth to the parents; succeeded to the father's prestige, power and position; inherited a double portion of all the father's possessions.

All these privileges and advantages he bartered away for a pottage of lentils to satisfy his hunger.

We go further in the Scriptures and we find there a very sad story. It is the story of Judas Iscariot, who after experiencing the kindness and love of Jesus, betrayed and surrendered Him to His enemies. He went to the chief priests and said unto them, "What will ye give me and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."

And we go a little further and we find Judas saying: Whosoever I shall kiss, the same is he: hold him fast. And forthwith he came to Jesus and said: Hail Master! and kissed him. He betrayed his Master with that token of affection. He received his thirty pieces silver but oh how they tortured him. He gained the reward but what a punishment it was. Conscience stricken and repentant he hastened to the priests with the money but they refused to take it, and throwing it at their feet he went and hanged himself. What a sad end! Did he rob

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himself? Oh yes he did. He was rich in the heritage of Christ but despised his salvation and sold his Christ for a paltry sum of silver.

We are quick to condemn Judas, but let us not act too hastily for there are to-day hundreds and thousands who are selling their interest in Christ and the privileges of their birthright for a pottage of worldly pleasure or the glittering silver of success. How many all about us are striving for fame or wealth, honor or renown and in their strivings sacrifice everything. Society, friends, parents and Christ are brought to the altar to gain the one great ambition of their life. Enriching themselves by robbing themselves is a paradox, but who will question the truth of it? And what is fame when they have attained it? What is wealth when they have secured it? Is there satisfaction in the possession? Contentment in the realization? Must they not confirm the dying words of Horace Greeley: "Fame is vapor, popularity an accident, riches takes wings; those who cheer you to-day will curse you to-morrow; only one thing remains—character."

No one had a better opportunity than Solomon to test pleasure and joy, wealth and fame, wisdom and distinction, the greatest that the world could offer, and what was his ultimatum? We read in Ecclesiastes: "Vanity of vanities; all is vanity and vexation of spirit." There is no peace, neither joy nor contentment until the pearl of great price has been found.

Will a Man Rob Himself? Suppose an exceedingly rich man should offer one million dollars to all Christians who would deny Christ. A goodly number would respond for they are daily selling themselves for less. Now suppose he were to increase it to ten millions and from that to one hundred millions how many would respond? Would you be among them? Think a moment before you answer. One hundred millions of dollars and 50 years in which to enjoy them. Everything attainable that the world offers only to deny Christ.

Perhaps we can find some solution for the dilemma in God's word. How beautifully the truth is stated in Matthew 16, 26. "For what is a man profited if he shall gain the whole world and lose his own soul?" That is the loss that can not be recompensed and all other gain compared to this loss is as nothing. Be not like the English queen who had gained control over much of the world but on her death bed exclaimed:

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"Millions for a moment of time—a moment of time." Do not despise your birthright nor sell your heritage for temporal gain.

Do not rob yourself of a home in heaven but "Seek ye first the Kingdom of God and his righteousness and all these things shall be added unto you." Summerfield, Ill.

Family and Home.

Training the Child.

Unfortunately we often see mothers who are unwilling to take upon themselves the care of children, and yet they will expend time and affection upon a dog. We do not underrate the attractiveness of a nice house dog, but we do protest against the mother giving it attentions which rightfully belong to the child.

In some families the mother's influence is greater over the son; in others greater over the daughter. But it is often the case that she is more in touch with the daughter. She is more at home, and therefore the association is closer. The sex of the child has much to do with the methods of government. In "The Sesame and the Lilies" Ruskin says:

"You may chisel a boy into any shape, as you would a rock, or hammer him into it if he is of a better kind, as you would a piece of bronze; but you cannot hammer a girl into anything. She grows as a flower does; she will wither without sun; she will decay in her sheath as a narcissus will if you do not give her air enough; she may fall and defile her head in the dust, if you leave her without help at some moments in her life, but you cannot fetter her."

We do not agree with Ruskin in this latter statement. It is only reasonable to suppose that the girl requires as much training as the boy. Her sex does not exempt her, and if she is permitted to follow her own inclinations she will be lacking in many things which contribute to the making of a fine character. She must be taught obedience and self-control as painstakingly as if she were a boy.

Prompt obedience is one trait of vital importance in the girl or boy. The mother should not exact blind obedience simply because she demands it. A very young child may be reasoned with, and shown the cause for wishing a certain thing done. It is only justice to the child's intelligence and prerogatives. If the mother can show a reason for wishing obedience in any particular case the child in acquiescing gains one lesson of self-control and discrimination between two propositions.

This leads up to the training of the child in self-reliance. The mother may advise, but when he is old enough to understand cause and effect he must decide some points for himself. While the mother must demand obedience in many cases where the child's health or morals are involved, she may safely leave him to decide some points of minor importance. It is the only way to develop self-reliance.

She is still living, still keeping

step with her boys and husband. They carry all their worries to her; they consult her in all their plans.

Her life was broadened in their lives. Her friends still complain that she does no public work. But, "her children rise up and call her blessed."—Andora.

The Boy and His Mother.

While it is almost impossible for a mother to think more of one of her children than another, nevertheless, where she has several girls and one boy, she leans more upon the latter than the former. In some way she expects him to take the place of his father in his absence, and, then, too, her ambition is wrapped up in him. She expects him to carry up his father's name, and she indulges the hope that some day, she will see him distinguished in some noble position. He is the pride of her heart and the details of his life are of supreme interest to her. She feels that he is a part of herself, and when he fails she mourns. She loves him tenderly and worships at this shrine. Such a boy owes everything to his mother, and especially does he owe her his love and reverence. If in her over-anxiety for his welfare she nags at him a little, he ought not to resent her interest and speak crossly and disrespectfully to her. When he goes out at night he ought to tell her where he is going and how long he will be gone. When he leaves the house for the day he ought to imprint a kiss upon her lips and speak a loving word in departing. It will make her glad the day. He has no right, under any circumstances to speak rudely to her, or frown and manifest an ugly disposition when she talks to him about his habits, his associates, his health or his clothing, and he ought to talk over his affairs with her often and tell his heart and mind to her. If he fails in any of these particulars, he is an ingrate and unworthy of a mother's love. In his failings of this sort, he reveals the fact that there is something radically wrong in his character. He is not a true son. Yet his mother will continue to love him and look after him. No boy will ever regret giving to his mother his perfect respect and filial affection.—R. and C. Journal.

It is beautiful to have sympathy in our sorrow, but it is more than beautiful when sympathy leads us to forget our grief in tender thoughtfulness of others.

There is no time to make life-preservers in the day of disaster.

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The Mennonite.

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Editorial.

Rev. Allebach Resigns.

Last week's issue of the MENNONITE reported the fact that Bro. H. G. Allebach, editor of the MENNONITE, was once more forced by his physical ailments to resume treatment in a Philadelphia hospital. Since then the Publication Board has made the official announcement that Bro. Allebach has tendered his resignation and that the resignation has been accepted. The request for the prayers of the MENNONITE readers in his behalf, as it was made in last week's issue, is herewith repeated. Let us remember that in such experiences, too, "The effectual fervent prayer of the righteous man availeth much."

With this issue the MENNONITE has gone into new hands temporarily, until a permanent editor can take up the work. As these hands are quite full with other work, every help in the form of original articles and correspondences from our churches will be doubly appreciated.

It is a known fact that when an observing person returns from a journey he will appreciate more some methods of arrangements in his private or business life, because he has seen others employing some that are less practical. But, unless he be a person of unusual self-conceit, he will also notice that some of the methods and arrangements of others are to be preferred to his own. The same holds true regarding observations made of church work while one is on a journey. This makes it desirable that every worker in a church should have an opportunity of visiting other churches for the purpose of learning from their method of work. But, like some other desirable things, this is not possible to all. There is one way, however, in which we may observe the work of other churches even while we are at home. This is by reading descriptions of it. To give its readers the instructions to be desired from

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such descriptions the MENNONITE hopes to bring a number of papers describing a week of work in various ones of our churches. To give the matter a start several personal requests for such papers have been sent out. But this does not mean that the number of papers is to be limited to the ones for which a personal request has been sent out. So, dear reader, if you have some special feature in the work of your own church, which has not yet been described as belonging to some other church also, write it up for the MENNONITE. By so doing you may make some work somewhere more effective. That may mean bringing more souls to our blessed Master.

An Encouraging Sign.

In one sense we are living in an age decidedly controlled by materialism. But if our eyes are kept open we will notice many a drifting straw which indicates other currents in our national and social life. In a recent issue the *Christian Herald* offered its readers a symposium on the question, "What is the most desirable thing to be hoped for by the American people from President Roosevelt's administration?" The answers came from representative men and women from the various walks of life. A striking feature of the symposium as a whole is the fact that questions belonging to the moral realm are discussed in greater number and with greater emphasis than questions pertaining to the betterment of mere material existence. Friends of peace, to which class most of the readers of the MENNONITE are presumed to belong, will be especially gratified to notice with what frequent recurrence this great subject is treated. Regarding this the *Herald* says editorially:

"It will possibly surprise those who have believed the American people to be dominated by the military spirit, to note that in these contributions, which are neither sectional, factional, nor political, but represent the inmost thought of our most typical American men and women, peace has a preponderance of advocates over any other measure in the proportion of three to one. This would seem to go very far toward demonstrating that the highest hopes cherished in the hearts of the enlightened Christian people of this country today, is that the world's peace be advanced by the attitude and policy of our government during the next four years."

Human nature is like water, once started on the downward way it will, if unrestrained, seek the lowest level before it stops.

Correspondence.

WAYLAND, Ia., Jan. 16. We have been having severe cold weather the past week, the mercury was down as low as 14 degrees below zero. This morning it is not quite so cold, but 2 degrees above zero, and we are looking for warmer weather again. The weather otherwise, overhead was nice, not windy or stormy. This is very good and healthy weather.

The health of this community in general has been very good so far this winter and very little complaint in that way.

Last Wednesday evening on Jan. 11, 1905, Bro. S. M. Musselman left for Goshen, Ind. to assist Bro. J. C. Mehl in a series of meetings, which we feel sure will be a very successful meeting.

We had no services at our church last evening for the reason that Bro. Musselman was called away to another field for a few days.

Next Sunday evening the C. E. Society will render a program in charge of the Lookout Committee. We believe this meeting will be well attended.

F. J. CONRAD.

† Mrs. Justina Neufeld. †
MOUNTAIN LAKE, MINN.

On Wednesday, January 11th, our aged mother, Mrs. Gerhard Neufeld, nee Justina Loewens, breathed her last breath. Only her husband, her sons G. Neufeld and I. I. Bargen, her daughter-in-law Mrs. J. I. Bargen, and Miss Anna Ewert were at her bedside when her heart's actions ceased and her eyes were closed to see no more in this world. Mother Neufeld has suffered for years with asthma and many a morning she felt as though her lungs would cease to serve, but she regained much of her strength last fall and could be out a good deal, making visits among her children and old-time friends.

Late in November her condition almost suddenly changed and soon she had to remain in her bed. From that time on she felt assured that she would never recover from that attack. Inwardly she felt at peace with everything and often, even in her greatest sufferings and agony, she would thank God most joyfully that soon everything would be over.

Finally on Tuesday, she threw her arm around her husband saying: "Now I am going home!" And from that moment her strength was ebbing away rapidly. During the following night she could lie down and rest till 4 a.m. After that she had to

sit on the edge of the bed till a few moments before the death angel came to deliver her from all suffering and to take her to her eternal home, for which she had been longing so much.

A few moments later the news were spread over the wires in all directions and to many of her friends the information came very unexpected, though the papers had been announcing her illness for several weeks already.

On the 14th the remains of Mother Neufeld were taken to the Mennonite church and after the funeral services there, they were lowered into the grave, where they will rest till that great resurrection day on which death will have to give up all its preys and when God will wipe off all the tears from the eyes of His children; when there will be no more sickness and suffering and separation.

The deceased was a remarkable woman: as mother, wife and in her profession. She seemed to be selected as a special instrument by Providence to help suffering humanity. She was born in the village Gnadenheim, Russia, in 1826, February 17, as the first child in the third marriage of a very poor shoemaker living in a little adobe house at the end of the village. From her earliest childhood the extreme poverty of her father gave her a training in self denial and in trusting God as her friend and guide.

Her mother died early leaving three younger brothers in the care of the half grown girl and giving her directions which served her as a guidance for the following seventy years of hard work and many sad experiences.

Her father's undaunted mind never permitted any hindrances to discourage him in the pursuit and realization of his plans. And when the desire developed in his breast to study medicine he found a way to leave his wife and children in Russia and to travel to Prussia to take a course in a medical college of Danzig.

After that his life was devoted to his chosen profession, and being unable to procure nurses for his patients in most critical conditions, he would often take his daughter Justina who was only a mere child of 10 years of age and leave her in care of the dying.

Often she has told us how her father sent her at the age of 11 with perfect strangers 20 miles away from home with directions and medicines to the deathbed of the father or mother of a large family, telling her to trust in the Lord and to do her best.

In this way she learned to know and to love suffering humanity very early in her life and the desire to help others became the

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controlling principle of all her plans and actions. She was married the first time August 21, 1845 with Isaac Bargen and began conjugal life with nothing but a willing hand to work and the hope that the Father of all would take care of her and her husband. The first few years they resided in a dugout with a sod roof and oiled wrapping paper for window panes. She spun her own flax for linen, and wool for stockings of the family while the young husband worked as carpenter during the summer months and swinging the flail during the many winter days, thrashing rye and oats for the well-to-do farmers at 10 to 15 cents a day and making wooden shoes in the evenings for the families of the employers.

In the course of time she became the mother of four sons and three daughters. Her sons all attended her funeral, but her daughters died early, two at the age of three years and one, Justina, at the age of 13 years. The sudden death of Justina was a blow to her mother from which the latter recovered only gradually during the years that followed.

Financially conditions changed when her father, Dr. D. Loewen, died, some 40 years ago and her skill as "obstetrician" became known and appreciated in a large territory of 60 villages. Day and night her services were in demand after that and there was no day on which she did not come in contact with some suffering sister. And how tenderly she could work for them! These can testify who have come to her in their grief. On many a death bed she has not only ministered to the physical wants of the patient but she has consoled and helped them in the capacity of an advisor and priest; hearing the confessions and leading the souls to Christ who has borne the sins of men.

Her first husband, Isaac Bargen, died on December 12, 1874 in consequence of an accident the day before at which she herself sustained some serious injuries and a nervous shock which threatened to end her usefulness.

She was married again November 13, 1875 to her now mourning husband. He brought to her three daughters and three sons all of whom are now here and all of whom she accepted as something for which she would be held responsible.

She became a real mother to them as well as to her own sons.

In 1878 the whole family came from Russia to Mountain Lake and here she continued in her professional work till the number of those children whom she re-

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ceived at their arrival into this world went up to over 11,000. The last child she assisted into life was her own grand child, on September 19, 1904.

From that time on she began to feel very tired.

Now she enjoys the longed-for rest. Her own grandchildren number 31, of whom 6 have gone before her, but there are many in all the quarters of the globe who thank God to-day for preserving her life so long in the midst of so many dangers and for having been helped through this beloved mother who has always tried faithfully to serve Him Who died for her on Calvary.—Mountain Lake View.

Living among Husks.

It is stated that before Cornelius Vanderbilt died, he said to a friend:

"I don't see what good it does me—all this money that you say is mine. I can't eat it; I can't spend it; in fact, I never saw it. I dress no better than my private secretary, and cannot eat as much as my coachman. I live in a big servants' boarding house, am bothered to death by beggars, have dyspepsia, and most of my money is in the hands of others, who use it mainly for their benefit." It is a terrible thing to come toward the end of life, and find one's self condemned to live among husks. But there is no way to avoid it if the mind and heart are given up to material things during the growing and working years of one's career. Surely, no one is so great a fool as the man who lays up treasure for himself, but is not rich toward God.—Louis Albert Banks.

The Power of Mohammedanism.

The Rev. Arthur J. Brown, in an article on "The Strength and Weakness of Islam," says: "Mohammedanism is a power to be reckoned with in Asia. It appears to be more compact and aggressive to-day than ever before. Indeed, it is practically the only religion, except Christianity, which is still making conquests, for it is spreading persistently and rapidly in Africa, India, and even China. The secret of its power is undoubtedly its majestic and oft-reiterated declaration of the unity of God. But the moral effect of this sublime truth is destroyed by making the Word of God consist of merely perfunctory observances, and by belief in the impotence of man's will which acquiesces in the most enervating self-indulgence. Whatever it may be in theory, Mohammedanism is, in effect, a fanaticism rather than a vital spiritual faith, an appeal to the baser passions under the form of

ostentatious piety. It has never regenerated, morally, socially, or politically, any people it has conquered, but everywhere it has sensualized man, degraded woman, corrupted society, strangled liberty, and paralyzed progress. There is no hope for humanity except where there is freedom of conscience, and enlightened opinion, a press that is permitted to voice it, and a government which deals justly with its citizens; and all of these essentials are wanting in every land which is controlled by Islam"—Sel.

A great president of the United States drew a contrast between the hot enthusiasm of an emotional hour, and the permanent level of our common life. "I have seen the sea," he says, "lashed into fury and tossed into spray, and its grandeur moves the soul of the dullest man, but it is when the storm has passed and the hour of calm settles on the ocean, when the sunlight bathes its peaceful surface, that men take the level from which they measure all terrestrial heights and depths."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, January 22:
How to WIN SOULS FOR CHRIST.
John 1: 40-46.

QUESTIONS.

1. Why is it necessary to win souls for Christ? Rom. 3, 12, 23; Eccl. 7, 20; Jer. 17, 9; Ezek. 18, 20; Rom. 6, 23; Matt. 16, 26.
2. What has Christ done for us? Isa. 53, 6; John 15, 9, 13, 1; Rom. 5, 8.
3. Who is willing to win souls for Christ? 2 Cor. 5, 14; John 1, 41-42, 45.
4. Who can win souls for Christ? Rom. 8, 9; Mark 5, 19; John 9, 25; 1 John 1, 3; Acts 9, 6.
5. Who gives wisdom and power to win souls for Christ? John 15, 5; Acts 1, 8; 2 Cor. 9, 8; Eph. 6, 10-11.
6. What is the connection between prayer and soulwinning? Mark 9, 29; John 14, 12-14.
7. How can we prove our love for Christ? John 21, 15-17; 15, 10-12.
8. What is the result of winning souls for Christ? Psalms 126, 6; John 4, 36; James 5, 20.

MEDITATIONS.

Why shall we try to win souls for Christ? Are men not just as happy without Christ? No never! The spirit created by God can never find rest or satisfaction without being in communion with God. Whatever man may possess or enjoy, it is only of short duration, until he finds

Christ, because Christ died for our sins. He loved us and loves us; He loved us so that He died for us and gained for us remission of sins and peace with God. Have we experienced this love of Christ in our hearts, then this love kindles our love to God and Christ and our fellowmen. We would like to share what we have received and by sharing it with others grow richer. We can do that in the power of Christ, for without Him, we can do nothing, but in His power we can do what we naturally could not do.

The Holy Spirit guides us into all truth and gives us wisdom to approach others. It is not necessary to be a great orator to win souls for Christ; if we lovingly tell others what Christ has done for us, tell of His love and the joy we experience in His possession, our testimony will prove a power to draw to Christ. God can and will give us grace, wisdom and power if we humbly ask him and wholly rely on him. The smaller we are in our own eyes, the more we can be in God's hand.

Prayerful communion with God will make us even more desirous of winning souls and will help us, so to love others, that we forget self in the ardent desire to bring others to Christ.

There are different ways of winning souls for Christ, but they are all devised by the love for the soul to be saved. To save souls for Christ is the best way of proving that we love Christ. Will we be successful? Men like to see results. We do not always see immediate results. Dr. Trumbull prayed for one soul 15 years every day, but ever after rejoiced that the soul was saved. We know that our labour is not vain in the Lord. We shall rejoice either here or there or both,

ILLUSTRATIONS.

When Dr. Lyman Beecher was on his dying bed, a ministerial brother said to him, "Dr. Beecher, you know a great deal; tell us what is the greatest of all things." He replied, "It is not theology; it is not controversy; it is to save souls."

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Jan. 22.—THE FIRST MIRACLE IN CANA. John 2: 1-11.

GOLDEN TEXT.—Whosoever He saith unto you, do it. John 2: 5.

LESSON TEACHINGS.

Here, and now, and thus Jesus begins His ministry. Significance attaches to the place and time and nature of His initial act by which He emerges into

public notice. When through the testimony of John His first disciples, themselves Galileans, had come to Him, Jesus sets out "to go forth into Galilee" (ch. 1: 43) where according to prophecy (Isa. 9: 1, 2) His ministry should begin. On the way He finds other disciples, also Galileans, and on "the third day" of this journey He comes to the home town of Nathanael (Ch. 21: 2), the last one thus far mentioned, and to a marriage feast to which they are bidden. It was not far from His own home town and moreover in the circle of His own family, as it were, the mother being there most probably as a near relative and He being bidden for the same reason. Though in common with other prophets He would find least honor and faith in His own country His work begins at home. It is significant too that it was at a wedding, thus sanctifying and elevating the marriage relation and condemning, as Dr. Schaaf says, "the monkish asceticism which flees away society instead of leaving it with the gospel and which hates the order of nature instead of elevating it to the sphere of divine grace."

On the point of time we note that the miracle was not wrought till "His hour was come." In five other places in this Gospel (7: 30; 8: 20; 12: 23; 13: 1; 17: 1) expressions similar to the one used here indicate that Jesus at every stage of His ministry was ever conscious of the time appointed by the Father. "Mine hour" as He calls it, could not be anticipated or delayed even for a moment. At the appointed time, and we may here add, in the appointed way Jesus was ever ready and willing to proceed no matter what the moment had in store for Him whether joy or sorrow and suffering, nor where the way led, whether into sweet communion in the circle of friends and disciples or into the hands of His enemies, even to the cross. Study in this connection especially the opening verse of His prayer in chapter 17. "Father, the hour is come; glorify thy Son that the Son may also glorify Thee." Here in our lesson we are told that "He manifested His glory."

This brings us to consider the nature of "this beginning of miracles." John calls it the beginning of signs (Rev. Ver.). Three Greek words are used in the New Testament for a miracle. Of these John with but one exception always uses the word which means a sign. With him every miracle is a sign of Christ's nature, His character, His work; in other words it manifests His glory. These signs were wrought and recorded "that ye may believe that Jesus is the Christ, the

Son of God, and that believing ye may have life in His name." How appropriate therefore that this beginning of miracles was one setting forth Christ's transforming power. His whole mission may be summed up as one to transform sinners into saints. This transformation is equivalent to a new creation as it was in the case of wine brought forth out of water.

Let us not lay too much stress on unimportant particulars by speculating or quibbling about the exact point in the handling of the fluid the change from water to wine occurred, or about the quantity of water actually transformed, and the like; but rather let us grasp with the hand of appropriating faith the all-important fact of His transforming and with His disciples be prepared to "see greater things than these" as He goes on revealing Himself and manifesting His glory to our vision of faith.

The mention of Mary in connection with this opening of His ministry is worthy of more than a passing notice. She is not mentioned by name but by the phrase so expressive of tender affection, the mother of Jesus. Having been pondering in her heart these many years all that she knew of her divine son both from her own direct knowledge and from the testimony of angelic message and inspired human utterance, who can venture to define her emotions as she watched for the opening of His career that should be so marvelous in its meaning to Israel and to the world. You mothers, try to think yourselves in Mary's place and realize in some measure her emotions. How your heart throbs with interest and expectation as you look upon the son of your hope—a hope raised to dizzy heights by what has gone before—this son now beginning to show indications of a dawning realization of your hopes. Is it any wonder that Mary should feel impelled to help matters along with a timely suggestion? "They have no wine." Can you imagine her expectant look and hear the inflection of her loving voice as she thus addresses Him? How natural? How well meant! And yet how far wide of the true mark!

Jesus must meet the suggestion with an answer that under any possible translation or explanation amounts to a distinct denial of her having any part in this matter. It is a warning, however gentle, that even His mother must henceforth not attempt to prescribe or suggest what He is to do. However tender their mutual love had been

and continued to be to the end (Ch. 19: 26) in regard to His work as the Savior of men, Mary must take her position with all the rest. Only as she becomes His disciple and by faith a partaker of the righteousness wrought out by Himself alone in an obedient life, a vicarious death, and a triumphant resurrection can she henceforth have any part or lot with Him. Thus understood the words are an unanswerable argument against the Mariolatry of Rome.

Mary retires from the scene with the words of our golden text, "Whatsoever He saith unto you do it." These are words of implicit confidence in the one thus spoken of. As a motto none could be more appropriate for the aspiring soul. They point the way for a life of blessed service, of growth in grace and of increasing spiritual attainments.

Contributions.

During the month of December 1904 the following gifts were received:

GENERAL FUNDS:—From Hillsboro congregation, \$21.17; Bethel College congregation, \$26.50; Bruderthal, Kan. congregation, \$131.91; Thanksgiving Day Berghal congregation, Pawnee Rock, Kan., \$20; Middle S. school of the Beatrice, Neb. congregation, \$25; Thanksgiving Day Johannistal congregation, \$28; Mission collection at Waldheim Sask., \$22; S. school of Salems congregation, Dalton, O., \$21.62; by D. A. Vogt, Moundridge, Kan., \$20; Salems congregation, Dalton, O., \$9.85; from a mission friend, Henderson, Neb., \$10; Molotschna Menn. congregation, Marion, S. Dak., \$37.80; Lehigh, Kan. congregation, \$12.23; Hoffnungsfeld Eden congregation S. S., \$19.50; Mission Society, Summerfield, Ill., \$20; Sister K. Hirschler, Summerfield, Ill., \$3; Bruderthal congregation S. S., \$47.95; Mrs. B. Hornburg, St. Louis, Mo., \$10; J. C. Ruth, St. Louis, Mo., \$5; Mrs. Elisabeth Horny, Nassau, Germany, \$5; Paso Robles, Cal., mission collection during Pacific Conf., \$34; anonymous from Cal., \$20; G. W. Penner, Whitewater, Kan., \$1; Pulaski, Iowa congregation, \$30; Elmsdale congregation, Kan., \$12.92; anonymous mission friend, Neb., \$1; S. S. of Hillsboro Menn. congregation, \$16.03; Swiss congregation, Whitewater, Kan., \$38; Alexanderwald, Kan. congregation, \$28.71; Beatrice, Neb. congregation, \$57.70; Herald congregation, Bessie, Okla., \$8.55; Brother of Swiss congregation, Whitewater, Kan., to support Sister Mary Schirmer, \$40; J. W. Krehbiel, Moundridge, Kan., \$10; John G. Regier, Newton, Kan., \$25; mission friend, Newton, Kan., \$5; Last Quarter collection from S. S. Newton, Kan., \$6.38; ditto, \$22.32; Christmas collection, Newton congregation, \$33.11; J. B. Dirks, Gotebo, Okla., \$8; S. S. of Summerfield, Ill. congregation, \$8.95; Arlington, Kan., S. S., \$12.35; Jacob Chassens, Beatrice, Neb., \$25; anonymous, Upland, Cal., \$16; S. S. of Berghal congregation, Okla., \$4.25; Christmas collection of congregation at Rosthern, Sask., \$4.45; S. S. of West Zion congregation, \$50.95; Saron congregation, Okla., \$7.65; Berghal congregation, Okla., \$12.

For India Missions.
Zions congregation, Dallas, Oreg., \$8; Chr. Ummel, Yuton, Ill., \$10; Sister K. Hirschler, Summerfield, Ill., \$10; Christmas collection, Schar congregation, Okla., \$2.15; Peter Gerig, Menno, Wash., \$2; Sewing Society, Pandora, O., \$19.80.

For India Orphans.
Anonymous, Cal., for orphans in Janjgir, \$10; S. S. of Salem congregation, Okla., \$3.40; Christmas collection Berghal congregation, Pawnee Rock, Kan., \$12; To support orphans, P. Sperling, Inman, Kan., \$20; anonymous, Kan., \$20.

For India Lepers.
S. S. Buhler, Kan., \$12.23; Sewing Society, Newton, Kan., \$15; Mrs. Elisabeth Horny, Nassau, Germany, \$5; Salems congregation, Cordell, Okla., \$2; C. E. S. Swiss congregation, Whitewater, Kan., \$32.05; anonymous, Alexanderwald congr., Kan., \$10; anonymous by J. Gerig, M. B. C. \$10; Jacob Baur, Edenburg, Man., \$5; S. S. of Deer Creek congregation, Okla., \$11.60.

For Montana Mission.
Anonymous \$5.
FOR A SEWING MACHINE—C. E. S. Beatrice, Neb., \$1; Sewing Society, Garden township, Kan., \$4; Children Mission Society, Summerfield, Ill., \$3; Sewing Society, Newton, Kan., \$5; Pandora, O. Society, \$15; Salem Society, Dalton, O., 2.
FOR AN ORGAN—C. E. S. Beatrice, Neb., \$6.15; Sewing Society, Garden Township, Kan., \$3; Society, Summerfield, Ill., \$3; C. E. S. Hillsboro, Kan., \$5; J. G. Stauffer, Quakertown, Pa., \$1; Sewing Society, Salem congregation, Dalton, O., \$3.
Gratefully acknowledged, GUSTAV HARDER, Treasurer.

CORRECTION—In the contributions of November it should read from Berghal congregation, Okla., by Ben Ratzlaff \$85.79 instead by Ben Ratzlaff.

Shipments of goods for the mission station, HAMMON, OKLA. have been received in 1904 from the following societies: Souderton, Pa., Deep Run, Pa., Upper Millford, Pa., Hereford, Pa., Salem, Dalton, Ohio, Hoeg, Neb., and Gnadenberg, Elbing, Kan. From P. H. Quirling, Rose Hill, N. D. \$2.

Gratefully acknowledged, H. J. KLEWER.

For Pacific Conference.
Paso Robles congregation, Cal., \$34; from members at Reedley, Cal., \$13.30; congregation at Cucamonga, Cal., \$6.
Gratefully acknowledged, PETER STEFFEN, Treas.

For Publication Fund.
H. W. Shelly, Vera Cruz, Pa., \$25.
Gratefully acknowledged, MENNONITE BOOK CONCERN.

For the Bethany Mission Station at Busby, Montana.
From the following Societies: Beatrice, Neb., Hillsboro, Kans., Bruderthal, Hillsboro, Kans., Butterfield, Minn., Berne, Ind., Pandora, Ohio, Ritzville, Wash., Joamosa, Cucamonga and Upland, Cal., Summerfield, Ill., Halstead, Kans., Salem, Marion, S. D. \$20; Beatrice, Neb., \$3; Beatrice, Neb. Church \$15; Von Steen Sisters, Beatrice, Neb. \$10; Mrs. Rees, San Dimas, Cal., \$5; Prof. B. F. Welty, Bethel College \$5.
Gratefully acknowledged, G. and A. LINSCHMEID.

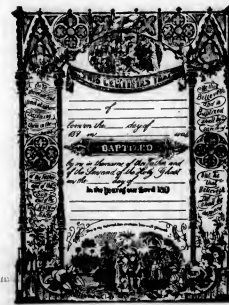
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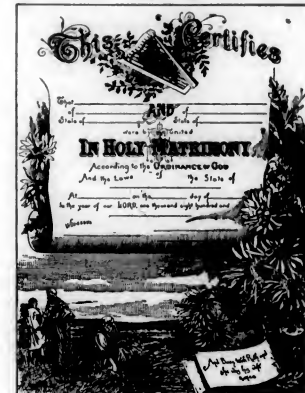
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Domestic.

TEN MILLIONS IN WANT.

AWFUL POVERTY IN THE UNITED STATES.

NEW YORK, Jan. 15.—Speaking as one who has made a thorough study of poverty in all its phases, Robert Hunter, former head of the University settlement, and still interested in work among the poor, today declared that there are 70,000 children in New York who go to school hungry each day, and 100,000 people in the United States are in want.

"These figures seem appalling even to me," said Mr. Hunter, "and I have made a ten years' study of poverty and ought now to be used to the conditions. But I cannot steel myself to the truth. It is there in all its glaring ugliness, and cannot be denied. In New York alone there are 666,000 people in distress."

"No one would believe," continued Mr. Hunter, "that one out of every ten in this city is buried in the poverty field. One way to measure the distress of a city is by its number of evictions. In 1904 landlords evicted 50,435 families in the borough of Manhattan alone."

It was when Mr. Hunter touched upon the country as a whole that the enormity of his figures is realized.

"There are 10,000,000 persons in the United States," he said, "who are in want, and of these 4,000,000 are paupers, while the other 6,000,000 try to provide for themselves by the hardest kind of toil. Almost 2,000,000 wage earners in this country are out of employment from four to six months of the year. Of course the conditions of want in this city and elsewhere are increased by the arrival every year of 10,000 male immigrants. Yet these work in the very district where employment is most scarce."

Here comes the pathetic figures. Imagine 1,000,000 little children forced to become wage earners when they should be in school. Yet these are Mr. Hunter's figures. Of the women he said that 5,000,000 find it necessary to work, of whom 2,000,000 are employed in the factories and mills.

"When such statistics are presented," said Mr. Hunter, "the question may be asked, 'What is there in our boasted civilization or where is that generous fraternity that pulpit orators prate about?'"

"Charity will not solve the problem. A few crumbs from the banquet board of wealth will not satiate the growing cry for justice. Our whole industrial system must be completely revolutionized so that no slave shall ask the master for the privilege of earning the means of life. But the day will come when men shall have an equal opportunity to live."

Mr. Hunter, since his marriage to Miss Caroline M. Phelps Stokes, an heiress to millions, has taken up his abode on Grove street.

"We have come down here to live," he said today, "in order to keep our lives simple. There isn't half the interest in the life of fashionable New York as is to be found in the kindly and homely circles of humble folk. We want to live the true American life and to continue to work for reforms in the conditions of the poor."

"I don't mean to content myself with expressing an idle sympathy for the wretched children and their idle parents. I have written to Governor Higgins, explaining the misery and

its causes existing in the slums and have suggested certain measures for their relief.

GENEROUS CARNEGIE AGAIN.

WILL REFUND OBERLIN STUDENTS WHO LOSE DEBITITS IN "CHADWICK" BANK.

OBERLIN, O., January 17.—Gratifying news was received by the students of Oberlin College, to-day, when President King announced at chapel that all money which had been lost by students through the failure of the Citizens' National Bank, which closed its doors at the time of the alleged Chadwick forgery, would be paid on presentation of their pass-books. President King announced further that Andrew Carnegie was the man who was doing this.

At the time of the failure in which Mr. Carnegie's name played such a prominent part, the stories of privation and hardship which would ensue to students and others who had their all in the bank, were brought to Mr. Carnegie's attention and he immediately ordered a list prepared of all worthy depositors. This list, which was received from Mr. Carnegie, who, President King stated, while innocently figuring in the bank failure, and in no wise responsible did not wish to see deserving students and others suffer.

Besides reimbursing the depositors, Mr. Carnegie reimburses the Y. M. C. A. to the extent of some \$3,000, which had been laid aside for a new building, and which was lost in the same failure. The payment of the money has been entrusted to Oberlin and Elyria parties by Mr. Carnegie.

Packing Plant Still Burning.

CHICAGO, Jan. 16.—Despite the united efforts of the greater portion of the fire department of Chicago, the fire which broke out last night in the beef storage department of Schwarzschild & Sulzberger company packing plant at the stockyards is still burning to-night. During the day thirty-three firemen and helpers were overcome by smoke, heat and ammonia gas. All of the men were rescued, however, in time to save their lives, and none of them will die from the effects of the gas.

The loss to the packing company on the building and beef stored in the place which has been damaged by smoke is estimated at \$600,000. Although smoke continues to pour out of the burning building in clouds, no sign of a blaze has been seen by the firemen since the first alarm Sunday night. Since that time firemen from forty companies have been called upon to assist in subduing the fire. Some of these companies have worked for twenty hours without relief and many of the men are beginning to show the effects of the strain they are undergoing.

Chief Marshall Campion declared to-night the fire was the worst he has ever tried to subdue, because of the difficulty in finding the blaze.

Roosevelt's Views on Canal Commission.

WASHINGTON, January 14.—President Roosevelt, in a brief message transmitting to Congress the first annual report of the Panama canal commission together with a letter from Secretary Taft relating to Panama affairs, recommends that greater discretion be given him as he is charged with the responsibility of constructing the canal. The board of canal commissioners, he says, should be reduced to five or preferably three members, whose duties, powers and salaries

should be assigned by the President.

In his letter, Secretary Taft says the commission has done a great deal of the work of organization, sanitation and preparation to build the canal. Decided progress has been made in the verification of the data obtained of the French engineers, and in procuring new data necessary to enable the engineers of the commission to determine the proper plan for the canal.

The question of labor is not free from difficulty, and it will not be easy to secure all the Jamaican laborers required. The Government of Jamaica is unwilling to consent to the commission's taking 10,000 laborers, except upon a bond of five pounds sterling for each laborer to protect the Jamaican government against the maintenance under the poor laws of the families left behind. Offers have been made to supply on trial 1,000 Chinese and a similar number of Japanese coolies.

The report says that the development of the final plans for both the deep water channel and the inner harbor at either end of the canal, including about a mile of the canal line, will be concluded within the next two or three months, in connection with a large amount of filling of low ground.

As regards the sanitation of the isthmus the report says that extreme measures have been adopted for the prevention and cure of disease, and the department of health has been made an administrative department of the canal zone government.

Bristow Will Quit Postal Service Jan. 20.

WASHINGTON, January 14.—Joseph L. Bristow, of Kansas, Fourth Assistant Postmaster-General, has tendered to the President his resignation as an officer of the postal service, to take effect on the 20th inst. By an executive order issued last yesterday afternoon, President Roosevelt designated Mr. Bristow as a special commissioner to make an investigation into the present trade condition and freight rates between the Atlantic and Pacific coasts, and between the west coast of South America and the east coast of the United States, and to Europe, to determine the best policy of managing the Panama railroad.

Church is Czar's Bulwark.

CHICAGO, January 14.—Prof. Jerome Raymond, of Chicago University, declares the secret of the Czar's despotic sway over the great mass of his subject is the autocratic power which the Russian church holds over the peasantry who accept its mandates as being of divine inspiration. The Russian government, which practically means the present ruling family, is so far indissolubly connected with the church, the speaker explained, that the peasantry regard the Czar's every wish as one to be accepted with unquestioning reverence.

Foreign.

French Ministry Resigns.

PARIS, Jan. 15.—The ministry of M. Combes, after emerging successfully from its bitter midnight struggle in the chamber of deputies, has decided to abandon the field while some of its prestige still remains, and has signified its intention of resigning. Official announcement of the resignation has not yet been made, but M. Combes has definitely stated the intention of himself and his colleagues,

and the termination of the ministry after a tempestuous career of three years, only awaits the formal submission of the letters of resignation.

Premier Combes was waived upon this evening by a number of members of the chamber, who urged that he reconsider his decision to resign, but he positively refused to do so.

Owing to the death of Mue. Loubet, the presentation of the resignations of the ministers has been deferred until Wednesday morning. President Loubet will begin on Wednesday afternoon consultations for the formation of a new ministry. M. Rouvier appears to be practically decided upon as the future chief of the ministry and it is understood that he has asked M. Deleassé and M. Berthelette to retain the foreign and war portfolios respectively.

Until the decision of the cabinet to resign is officially communicated to President Loubet, who alone is empowered to receive it, there will be no interruption of parliamentary work.

PARIS, Jan. 15.—Mue. Loubet, mortally stricken, died at Marne at 3 o'clock this afternoon from congestion of the lungs, aged ninety-two years. Mue. Loubet contributed much to the president's prestige, as she was a type of the simple country class.

German Coal Miners Strike.

BERLIN, Jan. 17.—4:30 a. m.—The strike of coal miners, which broke out yesterday is the most formidable affair of the kind that Germany ever has had. There had been no serious trouble in the coal industry since the strike in 1890, but this strike far eclipses the one alluded to, all labor organizations taking part, whereas in 1890 only the socialist unions were concerned. The present movement has been largely engineered by the so-called Christian unions, which oppose the socialist element.

The government is deeply concerned and the ministry is keeping the wires busy in communicating with the military and police authorities in the mining country.

The efforts of the emperor to bring about a settlement early in the day failed.

THE RUSSO-JAPANESE WAR.

STOCKHOLM SAILS FOR MARSEILLES. NAGASAKI, January 17.—The French steamer Australien sailed shortly before 8 o'clock this evening for Marseilles, having on board General Stoesel and his wife and 563 Russians.

40,000 Russian Iron Workers Strike. ST. PETERSBURG, Jan. 16.—Twelve thousand men at the Putiloff iron works struck to-day.

A conference of masters and men having been fruitless, it was decided to strike by the employees of three other works to strike to-morrow, making a total of 40,000 strikers.



Anyone sending a sketch and description may quickly ascertain our opinion on the patentability of their invention. We advise free. (Do not send agency for securing patents.) MUNN & CO., 36 N. 5th St., New York.

January 19, 1905.

The Mennonite.

Vol. XX.

BERNE, INDIANA, JANUARY 26, 1905.

No. 4.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

"Get Right with God."

Oh, wilt thou bend to Him thine ear,
And now His loving message hear?
He speaks in accents plain and clear—
Get right with God!

The world may charm thee for a while
And fortune for a season smile,
But let not Satan thee beguile.
Get right with God!

The world is full of sin and wrong,
Its power will carry thee along—
Thou need'st the "arm" that's true
Get right with God!

Beware, temptation dogs thy steps,
And sin of every comfort strips,
Thy soul will sink in dark eclipse.
Get right with God!

The best of earth can never meet
Thy heart's deep need or joy complete
Its pleasures only pall and cheat.
Get right with God!

The heart of man was made for one,
The holy and eternal Son.
He satisfies, and He alone!
Get right with God!

—Dr. Torrey's Mission Watchword.

Items of News and Comment.

Rev. A. M. Fretz is holding a series of Gospel meetings in the Bowmanville church at Souderton, Pa.

On Jan. 11 Rev. A. R. Schormann, pastor of the Pandora Mennonite church, conducted the chapel exercises at the college in Bluffton, Ohio.

D. A. Hirschler, of Oberlin, O., who is studying music there, visited his brother, Professor E. J. Hirschler, and others during the vacation at Bluffton, Ohio.

D. H. Bender, at Elkhart, Ind. received the following telegram from Berlin, Ont., Jan. 16, 1905.

—D. H. Bender, Elkhart, Ind. Ninety-seven confessions at Berlin. Thirty-one last night. — E. S. Hallman.

Pastor B. C. Roosen of Hamburg, Germany, died the 25th of December, 1904, at the age of 85. Funeral services were held at the home of the deceased Dec. 28th and at the Mennonite church at Altona on the 29th.

Prof. Albert J. Gerber, who was teacher of mathematics in our college at Bluffton two years ago, and is at present teaching at Bethel college is reported to have accepted a position as teacher in the Wooster (Ohio) University for the summer term.

During the week of prayer the congregation at Pandora, Ohio, had services every day conducted by Bro. Schormann, their future pastor. In the forenoon the Lord's Prayer was studied and in the evening they had preaching. Bro. Schormann preached one evening at the St. Johns church and twice in Bluffton.

Brother A. R. Schormann who accepted the call from the Grace Mennonite church at Pandora, O., will preach his farewell sermons as follows: In the forenoon Feb. 22, at East Schwamm, in the afternoon at Ober Milford, and on the 29th at Hereford. He expects to enter his work at Pandora in the first part of February.

Bro. Oliver H. Zook, of Allensville, Penna., is making a collection of old Mennonite books. He already has in his possession several old song books, prayer books, etc., that he prizes very highly. They are nearly all in the German language. Such books are valuable not only as relics, but as historical reference works.

Ordination at Fort Wayne.

Bro. John F. Bressler, superintendent of the Fort Wayne (Ind.) Mission, was ordained to the ministry by Bish. David Burkholder on Dec. 4, 1904.

Dedication.

On the 27th of December 1904, Brother P. R. Aeschleman, of Colfax, Wash., dedicated the church of the Immanuel congregation at Praterum, Oreg., and preached three times.

Services Every Sunday.

From now on there will be services every Sunday forenoon at the Ebenezer and St. Johns churches and every Sunday evening in the Hall at Bluffton, O. The Sunday-schools will be held in the forenoon before church services in both the Ebenezer and St. Johns churches.

Minister and Deacons Ordained.

On Jan. 1st, lots were cast for a minister and two deacons in the Lower District, Rockingham Co., Va. Bro. Joseph Shank was called to the ministry and the brethren David Geil and John Wenger were called to the office

of deacon. They were ordained to their respective offices the same day. The Lord sustain and bless them in their important positions.

Gospel Services.

The Swiss Mennonite church near Bluffton, O., had a series of Gospel services last week. Preaching by Rev. C. Hege every evening and also Tuesday and Thursday forenoon at Ebenezer church. This week services are conducted at the St. Johns church. Later there will also be a week's service at the Mennonite Chapel in Bluffton, conducted by Prof. Baker, of Findlay college.

The College Spirit.

Much is said now-a-days in college circles about the college spirit and the necessity of cultivating it. It is certainly true that every college of any merit or standing has some definite spirit or characteristic peculiarity that distinguishes it from other colleges and institutions of learning, and this is right and to be commended. But when a college exalts the importance of cultivating the college spirit among its students above the development and culture of devotion and reverence toward God, it is carrying the thing quite too far, and this is the status of the case at present in the Chicago University. In the junior college, at the suggestion of the students and with the approval of the faculty, the singing of the doxology at the chapel service has been dispensed with and a college song entitled "Alma Mater," substituted therefor on the ground that the change will "do more to breed a true religious and college spirit than the singing of the tenets of the Christian belief."

If the chapel service of Chicago University is for the purpose of developing and fostering the college spirit, this is well enough, but if it is for the purpose of worshipping God and the development and culture of the religious elements in the student body, then to sing a college song in place of the doxology is profane and sacrilegious, and we may well ask, what next in the evolution of present-day college life? —The Christian Conservator.

From Our Mission Field.

HAMMON, OKLAHOMA.

Missionary H. J. Kliever writes to the Mission Board of his work at Hammon, Oklahoma: By the grace of God we were permitted to close another year and to enter upon a new one. May the good Lord lend us His strength and guidance during the year just begun!

After a seven weeks' absence we arrived at our station again on August 26th. Our Indians, who had gone away to visit the Kiowas and other tribes about a week after we had left, returned mostly a day previous to our arrival. On account of the absence of the Indians not much mission work could have been done during the time we were away. But our seven weeks' vacation and our associating with so many brethren and sisters in the Lord during this time, after having been at work here for six years, has done us a great deal of good.

During the month of October I was again away for a little over a week attending the sessions of the Western Convention and the Oklahoma Convention. These again were blessed days for me during which I had the privilege to listen to a number of edifying and encouraging sermons and to the interesting proceedings of the above named gatherings. They were times of refreshing so very different from the monotonous work of a solitary mission station, and they were a means of filling one with renewed courage and cheerfulness for the work among the heathen.

Until September, when the school opened, the Indians were repeatedly away for some time following the invitations of the white settlers to attend their "picnics" and amuse them by their dancing. The Indians were the more willing to follow these invitations inasmuch as meat and other things were offered them as a recompense for their coming. But the worst of it is that the Indians on these occasions see so much wickedness on the part of the white people that the whole affair has a very demoralizing effect upon them.

Some of our Indians worked very industriously during the early part of the summer so that

some few of them had several hundred bushels of corn to sell in the fall. But then so many relatives and visitors came that the money realized was soon all distributed among them.

Of his spiritual work. Brother Kliever writes: There was but little variation in our work. The writing of Cheyenne sermons still occupies a great part of my time. But then it is a good exercise for me in the language. These sermons I generally send to Brother Petter for correction before I deliver them to the Indians. Our meetings were only fairly well attended. The advocates of the Mescal bear religion are of late making more strenuous efforts to oppose us in the preaching of the Gospel. Oftentimes they get up some kind of festivals at the time in order to keep the people away from our services. They have repeatedly told me that if we would recognize their religion and say nothing against it we could work peaceably together and they would then come to our meetings and even allow themselves to be baptized. This is the kind of religion these people desire to have, a religion which does not molest them in their sinful living, which gives them a good reputation and which promises them a happy hereafter, and it is greatly to be deplored that some missionaries enter upon such a compromise with them and thus change their paganism into a sort of nominal Christianity. May we Mennonites never be discouraged by the apparent success achieved by others in this manner and, above all, may we never be induced to seek success for our work by adopting such methods! An illustration used by a Christian Indian may not be out of place here. He said, "The Mennonites are different from other denominations. Their work among the Indians is a quiet and thorough one. They do not admit any as church members until they have a thorough understanding of the doctrine of salvation. They may be compared to a person who is roasting a piece of meat at the fire holding it at such a distance from the fire that the outside is not burned and turning it from time to time until the whole piece is roasted through and through. Whereas some of the other denominations who endeavor to convert the Indians by a series of revival meetings by depicting to them the sufferings of hell, may be compared to a person who holds his piece of meat so near the fire that the outside of it is burned and the inner part remains raw and the whole unpalatable."

Two young girls have applied for baptism and are now receiving instruction preparatory thereto, and it is hoped that by the power of the Gospel the enlightening influence of the Holy Spirit they will soon be ready to receive the holy rite and be admitted as members of Christ's church. They have to face much discouraging opposition on the part of their relatives and friends but we believe that by the grace of God they will overcome it all.

Sister Agnes Williams, who for some time has been assisting Brother Kliever in his work, principally among the women and school children, has left Hammon on December 26th, and gone to Cantonment to further study the Cheyenne language with Brother Petter preparatory to her going to Montana in the spring to assist Brother Linscheid in his work there. Bro. Kliever writes: We would have liked to have her remain with us as there is work for her to do here. But as there is still more work for her in Montana we will not detain her from going there and wish her God's blessing in her new field of labor.

On Christmas the things prepared and sent by different sewing circles were distributed among the Indians. Again many a heart was made glad by the things received and it may have been a means of making them more willing to receive the word preached to them and the "unspeakable gift of God."

Contributed.

A Week with our First Church in Philadelphia.

At the solicitation of one of the members of the Publication Board, I have written this article in hope of giving the readers of the MENNONITE a little glimpse of the activities of our church.

While these different organizations do not all have weekly meetings yet they all form an integral part of our church organization and a description of our work would not be complete without mentioning them. We will begin with our Ladies' Aid Society which has its monthly meetings on the first Monday evening of each month. This society in its quiet and unassuming way has ever been a much-felt help to our church. It has never failed to respond when called upon to help along any project of the church. Its help has been largely along financial lines. During the winter months the pastor's class for catechetical instruction meets every Monday evening.

The Menno-Friendly Beneficial Society has its monthly meeting

on the Second Tuesday evening of each month. This society, not confined to our church members, was organized to help its members in case of sickness and also pays a death benefit. The Society has had a very encouraging career thus far and during the last year paid out over four hundred and fifty dollars in sick benefits. Our Christian Endeavor Society holds its monthly business meeting on the last Tuesday evening of each month. Frequently our Social committee provides a short social program and refreshments for these meetings.

Wednesday evening we have our regular midweek prayer-meeting for the congregation. This meeting is in charge of the pastor and the Sunday-school lesson for the following Sunday forms the basis of thought giving a good chance for the teachers to glean some thoughts to use in teaching the lesson. The pastor always urges those present to express any thoughts they may have making the meetings interesting indeed. This also cultivates that which is so necessary for a Christian worker, freedom in expressing thoughts.

Several of our Sunday-school classes have formed class organizations and these classes hold meetings at least once a month when they spend a social evening together forming a close bond of Christian goodfellowship among each other and we believe very much helping along the good work that is done on Sunday morning. One of these classes has a monthly Bible reading meeting which is much appreciated by the members.

A Teacher's training class was organized on Tuesday evening among the teachers and larger scholars of our Sunday-school. This class is a new idea in our school and is the result of the efforts of the Sunday-school Committee of our Christian Endeavor Society. The class was organized under the auspices of the State Sabbath School Association, and its aim is to prepare our present teachers for better work and train new teachers. The class will study a course outlined by the State Association and we look for pleasant and instructive work. The class begins with every prospect of success, beginning with an enrollment of seven members which we hope to increase at our first meeting night and having the services of Brother A. S. Bechtel as leader of the class.

Our church choir, one of the prominent organizations of our church, has its weekly rehearsal on Friday night. We expect a treat from our choir during Passion-week when Stainer's "Crucifixion" will be rendered.

Our Sunday-school meets at nine o'clock Sunday morning and is in a flourishing condition. Our school is well organized in all its departments. We have an average attendance of a little over two hundred. We endeavor to have some special features from time to time to make our sessions interesting and attractive. The Sunday-school service is followed by the morning preaching at half past ten when our pastor breaks to us the Word of Life.

Our Intermediate Christian Endeavor Society which is under the direct care of two superintendents chosen from our Senior Society and assisted by an Intermediate committee of five members meets on Sunday afternoon at 4:15. This society forms an excellent medium for training the young for active C. E. work. It is encouraging and edifying to attend the meetings and see the members so prompt and earnest in their responses. Our Senior C. E. Society meets at 6:45 Sunday evening. This society is flourishing and is entering earnestly into work along different lines. Our Society supports an orphan boy in our Indian Mission, our different committees make their influence felt, we endeavor to have our meetings interesting, instructive and spiritual. We believe that our Society is an excellent training school for church workers. It is significant that our church workers are all Christian Endeavorers. Our Sunday evening preaching services closes our week of church work or perhaps better still prepares us for beginning the next week, our work never ceases. We undertake a good bit at times but we feel that he who works most is best fitted for this work, we feel that God has blessed our work and under the conviction and evidence of that feeling we go on attempting more and greater things, discouraged perhaps at times but never faltering feeling that we can do all things through God which strengthens us.

A. S. BECHTEL.
Philadelphia, Jan. 16, 1905.

Second Timothy, Two, Fifteen.

CHARLES ALEXANDER.

You all know the text that I am going to tell you about, but oftentimes the story of what a text has done puts new light on it, and sometimes we can see it to better advantage. This text I came to take in this way. I had led a big Tennesseean to Christ—he was six feet four inches tall—and I took him to train. I asked him if he would not let

me train one fellow just the way I wanted to train him. I wanted to see what kind of a Christian worker I could get if he carried out the ideas that I had formed. "Well," he said, "I will let you train me." I bought a Bible and a big book of Moody's sermons. He had been used to reading novels, so I got him a little story, too, called "Titus, the Comrade of the Cross," I just baited him with that the first thing, and he got so interested in it—and almost the whole of the New Testament is in it—that he went from that right into the Bible, and he promised me that what time he did not have to have for recreation and sleeping and eating the next few weeks he would either spend in reading one of those three books, or on his knees. You should have seen that man grow. He developed wonderfully in a knowledge of the Lord and how to do personal work, and finally he got so he could lead music somewhat. He is now an evangelist.

We agreed to spend our Christmas vacation together. We went to a little boarding house, and those were two of the most profitable weeks I have ever spent. I was training him, but I found while I was helping him I was helping myself. We sang and composed music, read the Bible, and talked over Christian work, and we decided that for the coming year we would take a year text, and the year text was 2 Tim. 2:15.

So we took our text, and at night when we lay down in our beds, instead of saying good night, we would call out, "Second Timothy, two, fifteen," and the other would answer, "Second Timothy, two, fifteen." The first man awake in the morning would call out, "Second Timothy, two, fifteen," and the other would say, "Second Timothy, two, fifteen."

Finally the time came for us to part. He was going to one part of the state and I to another, to do Christian work. I was down at the depot to see him off. A great many people were on the platform. My friend was standing on the back of the train, and instead of saying "good-by" he was calling out, "Second Timothy, two, fifteen," as the train was pulling out, and I was calling out, "Second Timothy, two, fifteen," and we were waving our handkerchiefs. Just as long as I could see him and he could hear me we were saying, "Second Timothy, two, fifteen." Well, the people looked at us as if they thought we were escaped lunatics.

That text was a great help to me in my work. It was a kind

of keynote for the whole year through. Every audience I had I told about this "Second Timothy, two, fifteen," and I would say: "All of you take it with you and use it. Put it right opposite the stamp on every letter you send off, Second Timothy, two, fifteen, right up in the corner, and make the government carry a little religion as well as other things." Sometimes I would ask the postmaster in the place where I might be if he had found any letters with Second Timothy, two, fifteen on going through, and he would say, Yes, they were going through by hundreds. Somebody, you know, got touched by that. Well, my friend did the same with the audiences he had. I do not know how many thousands took that as a year text.

One year from that date I was back in the same little town where we had spent our vacation, and they called upon me to lead a young people's meeting. I began to tell about the blessing I had received there the year before from this text, and how it had followed me all the way through. After I was through talking a young man under the gallery jumped up and said, "I am glad that Mr. Alexander ever took that as a year text."

I said, "Why?" "Well," he said, "I was down at the depot when you fellows were crying back and forth at each other, 'Second Timothy, two, fifteen,' and I wondered what in the world that was. I wasn't a Christian at the time, but I went straight home, and I got down my old Bible that had dust upon it, and I looked it up. 'Study to show thyself approved unto God.' The very first part of the verse struck me. I was studying to show myself approved unto man, not unto God. I got right down on my knees there and gave my heart to God, and I have been serving the Lord and trying to be a workman that needeth not to be ashamed ever since."

Just as he sat down a young man farther back under the gallery got up, and said: "I am thankful, too. I never saw Mr. Alexander before to-day, but I am thankful that he ever had that as a year text."

"Why?" I asked. He said: "I came to this town an unconverted man three months ago, and the man who just sat down over there saw me in the Young Men's Christian Association the first Sunday and led me to Christ. If you had not had that as a year text, and had not called it out at the station, that man over there would not have heard it; he would not have been

a Christian, and neither should I. That is the reason I am glad."

Well, later on I went to Australia. At the very last meeting we held there, after Dr. Torrey had preached about an hour, and we had sung and sung, the people still waited. "Why don't you go home?" I asked. They said, "We want to sing." We sang "God be with You" seven times straight through from one end to the other. Still they did not move, and I said again, "Why don't you go home?" "We want to sing," came the answer once more, and we sang and sang till I thought they must be tired of singing, so I said, "I want everybody to listen now while I tell you the story of a text." And I told them this story I have just given you. Then I said, "Now, everybody that will take this Second Timothy, two, fifteen, as a year text, say it together." You should have heard them—eight thousand there were—saying it, Second Timothy, two, fifteen. It was just like big waves rolling up to the seashore.

Well, while I was telling that story that night there was a reporter down in front, and he took every word down just as I had told it, and it was published in *The Southern Cross*. It went over to England, where the *Christian Herald* copied it. A good woman over there wrapped that paper up and sent it to a soldier in Calcutta, and that soldier read the story and gave his heart to God. You say, "How do you know?" Because I came through Calcutta and saw him. He came up to me and said, "Are you the one who told that in Melbourne?" "Yes."

"Well," he said, "that is the reason I am a Christian." There it was. The story had gone seventeen thousand miles and led a soldier to Christ.

After that story had been printed in that paper in Australia, when we would go to the next place to hold a mission, we did not need any introduction. Just as soon as Dr. Torrey and I got off the train people whom we never had seen before, and who had never seen us would begin to say, "Second Timothy, two, fifteen." We went across to Tasmania. A great crowd had assembled along the dock, and they all looked like strangers new enough. But one great big fellow put his hand up to his mouth as the ship was running up to the dock, and he shouted, "Second Timothy, two, fifteen." And we felt at home right away. When we got to England it was the same way. I was up here at the Northfield Hotel the other morning, and I was intro-

duced to a lady, who said: "I know you. I have read Second Timothy, two, fifteen, and have got every friend that I know interested in Second Timothy, two, fifteen. I have told it over and over and over." Now then, suppose you do the same. You go home and tell that. If you have a Sunday-school class go back home and tell them this story, and get them to take it. There was one deacon in England who told his pastor about it, and the pastor came to me when we were holding a mission in Midway Conference Hall, and said, "The whole church has taken Second Timothy, two, fifteen, as a year text." Now read it, and it will do you good.—Record of Christian Work.

Kind of Boys Wanted.

Boys to work everywhere. Boys who do not know more than the foreman.

Boys who are not constantly thinking about putting mischief into the heads of other boys weaker than themselves.

Boys who would scorn to tell a lie, who neither smoke nor chew, can find ready employment.

Boys who find pleasure in doing something.

Boys who desire to improve time and not to kill it.

Boys who are not ashamed of their parents because they know less than they do.

Boys who are fully as prompt in going to work as they are in leaving it.

Boys who have the courage to tell the truth, no matter whom it hurts.—Church Advocate.

Life of Christ for Little Children.

Illustrations from the Masters and Illuminated after Parchments of the Fifteenth Century by Mary Mein Carter, Large quarto, size 9 1/2 x 12 inches. Cloth \$1.25; Vellum \$1.75. A. J. Holman & Co., Publishers, Philadelphia, Pa.

An attractive and unique Life of Christ for the Little Folks, quite unlike the conventional books on this subject. The author evidently believes that a child can more readily appreciate and enjoy a picture by one of the great Masters than a production from one unknown to fame, and she has accordingly made a judicious selection from the old and modern Masters beginning with da Vinci and coming down to Hofmann of modern times. She has a picture for each letter of the alphabet besides the frontispiece. Opposite and introducing the picture is an easily memorized verse which relates to the former.

The Mennonite.

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Editorial.

This number of the MENNONITE brings two topics each for the Sunday-school and for the Young People's Societies. This is done in order to get a week ahead, as it was found that some of the more distant places are not reached the week of issue. To make these discussions of any practical value in the meetings, they must arrive before the Sunday for which they are intended.

The attention of the readers is called to the letter of Mr. Dinwiddie of Washington, D. C. In a country which enjoys a popular government each voice counts in a movement like the one discussed by the letter. If it is not a matter of indifference to you whether or not our red-skinned brother in the territory is to be rum-cursed, after the territory becomes a state, you should act at once. As a nation we have forced the Indian to be our ward. As Christian individuals we must consider him our brother. And I am my brother's keeper.

TO THE FRIENDS OF TEMPERANCE:

We are in the thick of the fight to secure a provision in the Statehood bill giving continued prohibition to Indian Territory. To this end we are pressing for the adoption of the amendment introduced by Senator Gallinger on January 9th, granting continued prohibition for 21 years under federal jurisdiction. We want every friend of temperance reform, every one who believes that this Government should keep its treaty pledges with the Indians, to write at once a letter to each of the Senators from his state urging his active support of this Gallinger amendment, or if that should fail to pass, for the elimination of all reference to Indian Territory from the Statehood bill. Your cooperation is needed. Please immediately write or wire or both yourself, and also enlist the interest of other voters and have them do the same thing.

Cordially yours,
EDWIN C. DINWIDDIE,
Legislative Superintendent,
Washington, D. C.

Spirit Swept.

That the Holy Spirit sweeps over an entire gathering, though not necessarily each person in it, was not only proven at the great Pentecostal experience, but is proven at times in our day. We had proof of it here in Berne last Sunday. In the afternoon three young persons came to the pastor of the church saying they would lead a christian life. In the evening, at the Young People's Meeting when an opportunity was given for requests for prayer, two, three and four would rise at one time. A mighty wave came over the meeting. A fire in town interrupted us, as a number of our young men belong to the fire company and had to respond to the alarm. But in spite of the fire the meeting was on and the desire was expressed to continue it next evening. As no one had planned for this, and such is the weakness of our faith perhaps none or at most but few had expected such demonstration, it came to us first as a surprise, then as a proof of the Spirit's working and a humiliation of our lack of faith. If we could trace the cause of this we would undoubtedly find it in the praying individuals and prayer bands of our church. What shape this moving of the Spirit will take in the future, is not for us to know now. But these words are penned in the faith that the sweep of the Holy Spirit is always a blessed one. The object of publishing these words is a two-fold one. They are to be a grateful testimony to the working of the Spirit in our day. And they are to recommend us for prayer to the praying christians who read this.

J. W. KLIWER.

It is not a long time yet since the new year began, but undoubtedly some lives have even so soon been compelled to record the breaking down of some of their New Year's resolutions. The evil one now is very likely trying to make them believe that they must wait until another New Year before good resolutions can be made. But if they think back they will remember that on New Year's day he was trying to persuade them of this matter of New Year's resolutions is all a matter of mere sentimentalism. Either he was lying then or is lying now. And if he lied once, what assurance can you have that he spoke the truth either time. The fact is that he did lie both times. For, on the first day of January, New Year's resolutions were the best, but good resolutions on any other day of the year are equally as good. For doing good or taking

a good step there is only one day, and that is to-day. Yesterday cannot be reshaped by us. Tomorrow is not within our reach. The only physical life which we can call our own is that which is now. So with the moral and spiritual life. A voluntary putting it off until to-morrow, means a dead state to-day and a likelihood of continuing dead to-morrow. So with the different habits and practices which accompany spiritual life. Therefore resolve upon these now. Perhaps no better resolution for the rest of this year of grace could be recommended to anyone than the keeping of the "Morning Watch." Regarding its meaning the "Daily Bible" says:—

"The term is applied to that practice or habit of life which sets aside a few minutes each day, preferably in the morning before man is met, for Bible study and prayer and for quiet meditation before God. It means the daily practice of the presence of God. Its object is personal spiritual growth; a better relationship between the individual and his God on the one hand, and his fellow men on the other. The Morning Watch lays emphasis where God's Word lays it; on the constant right attitude of mind and heart. It insists that God should be as much a factor in our every-day life as in our Sunday life; it insists that in the vicissitudes of life, but also in the midst of prosperity; in times of health and happiness we should seek to know and do His will; to be conscious of His leadership and reliant upon His strength. The Morning Watch means submission of our lives to the molding influence of the divine touch; it means giving God a chance at us; it means a daily personal message from God and a shaping of our lives in accordance with that message; it means that our associations and friendships and affections, our plans and aspirations, our personal habits and our very thoughts, shall be conformed to the great purpose which He purposed in His heart for us.

The Morning Watch means, too a new power in our lives. Power from God. Power for practical duties and for common service. It means, power to lead, day by day, the unsupported life. It means at the opening of the day, before the world has crept in, to get the Christ-like poise. It means calmness, quietness, stability, self-control; "the repose of a heart set deep in God; the absolute adjustment of the inward man to the stress of all outward things." It means the life that is hid with Christ in God—the Christian life.

Correspondence.

GERMANTOWN, Pa., January 21.
The pastor of the Historic Mennonite church Rev. F. F. Gabel, is conducting service in Egg-Harbor City, N. J., for the month of January in the Emanuel church. And in his absence Rev. Harvey Shelly and Rev. John Bayley will officiate in the Germantown church.

Respectfully yours,
F. F. G.

CUCAMONGA, Cal., Jan. 17. In our last report we stated that the S. school was busy preparing for Christmas. Suppose we tell our dear readers now how we celebrated Christmas in southern California, where no snow and icicles reminds one of "Christmas is comin'!" On Christmas morning we had S. school and church service as usual, our pastor preaching a powerful sermon from Isa. 9: 6. In the evening the happy event and long and eagerly looked for entertainment of the S. school took place. A well prepared program consisting of recitations, dialogues, class exercises, an address and songs by the little folks and the choir and also a male quartette, was rendered to a large audience. The joy beaming faces of the little ones were very much in harmony with the glittering and beaming Christmas tree and the beautiful roses and other flowers together with the fern decorating the church. Everybody present was remembered in kindness of some kind and if it only was a genuine rosy cheeked eastern apple.

Sunday after Christmas the annual business meeting of the S. school and church was held. The officers of the S. school for the ensuing year were elected and one of the deacons Bro. H. Rees of our church was re-elected for another term of two years; a janitor for the church appointed and your humble writer again elected as Corr. With joy and gratitude to God we are privileged to look back over the past year as it has been a year of rich blessings for our church. 17 members were added to the church during the year. Several families have come from the East and some have bought property and now make California their home. Others are coming.

On New Year's day we celebrated the Lord's supper. All the members with but few exceptions from Ioamona, Cucamonga, Upland and San Dimas partook and a number of our eastern brethren and sisters who are sojourning among us joined in the blessed privilege of communion.

The following week being the week of prayer we had meetings every evening and the topics as laid out by the committee given in our church papers were used in the meetings. May these meetings prove a blessing and a power throughout the year for the church and community.

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SARA C. SPRUNKER.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Jan. 29, '05.
HEROES OF FOREIGN MISSIONS:
WHAT THEY TEACH US. 2 Cor. 11: 21-28.

1. What is necessary to become a missionary? 1 Tim. 1: 14-16.
2. What feeling ought to stimulate us to go? Mat. 9: 36; 2 Cor. 5: 14-15.
3. What can we at home do for the missionaries? Mat. 9: 31-38; Phil. 4: 10-19.
4. What is the field of the missionary? Mat. 28: 20; Mark 16: 15.
5. What enables the missionaries to suffer for Christ? Col. 1: 24-29; 2 Cor. 12: 14.
6. What is the chief business of the foreign missionary? 1 Cor. 1: 17-18; 2: 3.
7. How could and should every Christian be a missionary? Acts 13: 2-3.
8. What are some of the trials, which missionaries have? 2 Cor. 11: 21-28.
9. What are some of the joys that missionaries experience? Acts 8: 5-6; John 4: 36.

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they may be one even as we are." Working for Christ, we feel how much we need his presence, his power, and coming into closer union with Christ, we grow in spiritual power, for Christ is the source of all spiritual power.

We're drawing near to Jesus,
Our banner waves on high,
And this our "watchword" ever,
We'll work until we die.
We love our Master's service,
And "seeing eye to eye,"
With grace divine to help us
We'll work until we die.
The "fields are white to harvest,"
The days are speeding by;
Go forth again, ye workers,
And work until you die.
The "night of death" approaches
And angels in the sky
Repeat the chorus ever,
Go work until you die.

Slaves Farmer,
How speaks the present hour? A-t!
Walk upward glancing;
So halt thy footsteps in glory betrayed,
Slow, but advancing,
Scorn not the smallness of daily endeavor,
Let the great meaning enoble it ever;
Drop not o'er efforts expended in vain,
Work as believing that labor is gain.

The Sunday School Lesson.

BY A. S. SHIRLEY.

Subject for Jan. 29.—JESUS AND NICODEMUS. John 3: 1-15. GOLDEN TEXT.—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3: 16.

LESSON TEACHINGS.
From the marriage feast at Cana, Jesus went to Capernaum. It is probable that he remained there till spring, when he went to Jerusalem to attend the Passover feast. John tells us that he was quite severe on those who had defiled the temple by selfish business transactions, driving them out with a scourge. Many believed on him because of the miracles he performed.

LESSON OUTLINE.
A Ruler.—Inquiring 1, 2.
Perplexed 3-6.
Instructed 7, 8.
Confounder 9-12.
Convinced 13-15.

A RULER INQUIRING.
Jerusalem had not been so stirred for years. The spiritual manifestation in her midst caused as much comment as the siege of hostile armies. Among those who were attracted to Christ was a young member of the Sanhedrin, Nicodemus. He was not numbered among the believers, but his mind was favorably disposed because he could assign no adequate cause for the miracles outside of divine help. He was of the Pharisees, the sect which studied the Scriptures, believed in a future state and in

the ministry of angels, and looked for a Messiah. He wanted a private interview with Jesus, in order to arrive at a satisfactory conclusion about the new teacher. Both had more leisure at night, and their counsel would be less liable to interruption. We must admit that Nicodemus was a seeker after truth, and cannot discredit his motive. John writes respectfully of him, and it would be in ill taste for us to think or speak disparagingly of him. He was not in the full light, but was making progress. He confessed that God must be with Jesus in the miracles.

A RULER PERPLEXED.
We have but a small part of the conversation that occurred. Nicodemus thought that he was a member of God's kingdom on account of his being a Jew. Jesus met this idea with an "except." The ruler had no conception of any further requirement. Says Geike: "He wished to know the duties required of him as a member of the Messianic kingdom, which Jesus appeared to be sent from God to set up. He is met by an announcement that neither national descent, nor the uttermost exactness of Pharisaic observance, nor any good works, however great, availed at all to secure entrance into the kingdom of God."

Nicodemus did not understand the new birth. Nor can a piece of bread understand the new birth it must experience in order to become a part of the human kingdom—until after that birth has taken place. Jesus said, "Flesh is flesh." "Nothing can make flesh fit for God. Man can be no better than his heart. A house can be no better than its foundation. A chain is no stronger than its weakest link. A resolution is no stronger than he who makes it. Patching an old garment makes the tear worse. Cultivation cannot remove guilt. Education cannot blot out sin. A reformed world has nothing in it for God. He cannot divide his glory with world-improving machinery."

Jesus might have said, "That which is yielded to Spirit, and is worked over by the Spirit, is spirit. On the same principle, the mineral is born again and becomes vegetable; the vegetable born again and becomes animal; the animal born again and becomes man. It is wonderful or natural according as it is viewed from below or above."

A RULER INSTRUCTED.
Jesus tried, first, to get the mind of Nicodemus free from error that he might grow out of his amazement. The ruler may have used the modern skeptic's objection, that he would not believe anything he could not un-

derstand. The illustration, in substance, was that we hear and feel the wind, but understand it not at all. An additional idea is the similarity of the Spirit's operation to that of the wind.

A RULER CONFOUNDED.
When Nicodemus said, "How can these things be?" He was more than perplexed. He felt like he had to do something that seemed impossible. Jesus' query, "Knowest (thou) not these things?" made him discredit his own attainments, and he knew not whither to turn.

A RULER CONVINCED.
We know not how far into the light Jesus led Nicodemus that night. His name is mentioned twice more, chapters 7: 50 and 19: 39. In each case he champions the cause of Christ. He was convinced of Jesus' Messiahship on this first night, or a short time afterward. The sanest conclusion is that he accepted the truth at once, and came more and more into the light as time passed.—Religious Telescope.

Subject for Feb. 5. JESUS AT JACOB'S WELL. John 4: 5-14. GOLDEN TEXT. Whosoever will, let him take the water of life freely. Rev. 22: 17.

ANALYSIS OF THE LESSON.
The central theme of this lesson is *Christ the Fountain of Living Water*.

Tree scenes stand out prominently in this incident.

FIRST. Jesus asks the woman of Samaria for a drink.

SECOND. Jesus offers her the water of life.

THIRD. The woman of Samaria (as we are told in the subsequent part of the narrative) proclaims her experience with Christ to the people of her city with the result that many of the Samaritans believe on him.

JESUS AT THE WELL.
The picture of Jesus sitting by Jacob's Well presents to us some significant indications of the reality of his human nature. First we read that he was wearied by his journey, and this shows us that the Master shared in those feelings of physical weakness which are common to all humanity. In the second place he was thirsty, as was shown by his request for a drink. We are thus reminded in a two-fold way of the completely human character of Jesus' physical frame.

THE WOMAN AT THE WELL.
The picture presented by the woman who came to Jacob's Well, while the Master was sitting there, is not an attractive one. She was evidently a woman of coarse nature, and the words of Jesus show that she was steeped in the grossest of human vices. Yet with all her sinfulness she

seems to have had some interest in religious matters, and beneath the unattractive exterior there were spiritual possibilities which the far-seeing eye of Jesus could discern.

THE FOUNTAIN OF EVERLASTING LIFE.

In his matchless discourse to the solitary woman at the well, Jesus presents the thought of the Living Water which he alone can give. It is by an easy transition that he leads the woman from the thought of the water of Jacob's Well to that of the fountain of everlasting life. Personal workers will do well to study this incident in all its details as an illustration of the best way to deal with the unconverted.

IMPORTANT TRUTHS.
There are many suggestive teachings to be drawn from this incident of Jesus at Jacob's Well in addition to those to which reference has already been made.

1. *Jesus knows no racial distinctions.* Though the Jews would have no dealings with the Samaritans, Jesus was ready to proclaim the way of life to one of the lowest members of that race. So true Christianity knows no distinctions of race or color or class, but offers to all salvation through Christ a common Redeemer.

2. *Jesus sets an infinite value upon the worth of a single human soul.* His discourse to the Samaritan woman was one of the deepest expositions of spiritual truth ever uttered, and yet it was delivered to an audience of but one.

One saved soul may lead many others to a saving knowledge of Jesus. Many were converted through the testimony of the Samaritan woman. So today faithful testimony on the part of the followers of Jesus may lead to just as sweeping results as were seen in the revival at Sychar, which followed the coming of our Lord to Jacob's Well.—American Messenger.

Marriages.

DIEL—PFEFFEL—On December 20th, 1904, by A. B. Shelly, Samuel P. Diel and Emma Pfeffel, both of Rich Hill, Bucks Co., Pa.

HUNTER—LANDIS—On January 10th, 1905, by A. B. Shelly, Clarence E. Hunter and Sara J. Landis, both of Quakertown, Pa.

Deaths.

ROSENBERGER—On January 9th, 1905, in Milford, Bucks Co., Pa., David R. Rosenberger, aged 62 years, 10 months, 2 days. Funeral services on January 14th and burial made at the West Swamp Mennonite church where the deceased was a member. Funeral services were conducted and funeral sermon preached from 1 Thes. 4:13, 14 by A. B. Shelly.

ALLEBACH—Jan. 4, 1905, at Colfax, Wash., Mattie Allebach, aged 14 years and 6 months. Funeral on the 6th by P. E. Aschliman. She was an attentive S. S. scholar. Her last deed was the taking up of the collection on Christmas for the poor heathen children.

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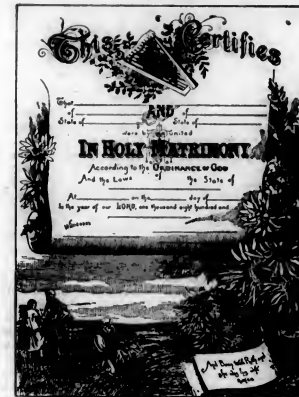
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THE MENNONITE.

February 2.

of Tenth Mo. 31st. Dr. Darby presented a Memorial from the Peace Society urging the negotiation of an arbitration treaty between Great Britain and the United States. President Roosevelt warmly replied that he was in thorough sympathy with the movement, and added that negotiations for such a treaty were already in progress. By a happy coincidence the President's invitation to the powers to attend a second Hague Conference was published in the Press that very morning, and formed part of the conversation. Secretary Hay's speech in Boston was also heartily endorsed by President Roosevelt. "Ah! He spoke well, didn't he?" was his remark.

Contributed.

From Our Mission Field.

FROM MONTANA.

Missionary G. A. Linscheid has sent a lengthy report to the Mission Board of his work at our new mission station at Busby, Montana. He writes of the difficulties they experienced in procuring material and mechanics for the erection of the station buildings, how the work while going on met with various hindrances causing unexpected delays so that the buildings could not be finished at the expected time, but that in spite of all these hindrances and delays they could move into part of the new house on October 15th. A few weeks later the whole house was finished and work at the chapel was begun. On December 18th the first services were held in the chapel which were fairly well attended. On December 25th, Christmas services were held in the chapel when different gifts made and sent by Sewing Circles were distributed among the Indians present. Brother Linscheid writes: "We feared the things on hand would not near reach so that all who came would receive something. But a heavy snowstorm came to our rescue. On account of the storm the chapel was only comfortably filled and thus the things we had were enough to give every one present something, with some things remaining which we now take along while visiting the Indians and distribute them among the old, the diseased and other needy ones."

On Christmas Brother Linscheid publicly announced that on the following Sunday (New Year) the chapel would be dedicated, on which occasion they would provide all who came to the dedication with a meal of crackers and coffee. New Year's morning was a bright and clear

morning and although the services were announced to begin at 11 o'clock, people began to arrive at 9 o'clock already and by 11, the time set for the services to begin, the chapel was packed with people from the door to the speaker's desk—vestibule, anti-room, aisles and all so that many did not gain an entrance and had to remain outside, standing at the windows many of them listening for the first time in their lives to the truth of the Gospel proclaimed in their own language. Brother L. writes, "It was a grand and affecting sight to see so many before me who had never before had an opportunity to hear the blessed Gospel proclaimed to them, and who now heard it in their own language."

They now have services in the chapel regularly every Sunday. Besides these Brother Linscheid conducts services at the Government school also once every Sunday. He further writes of the utter heathen darkness prevailing all around them and he has a longing desire for a close communion with Christian people. Yet he is not discouraged knowing that by the grace of God the Gospel of Christ will manifest its enlightening and renewing power in due time even among these benighted Indians who have never yet heard it before.

There is still considerable material work to be done around the station but this must be postponed till the coming spring and Brother L. will for the present devote his whole time and energy to the spiritual work among the Indians and the further study of the language. He regrets very much that Kaovess could not accompany them to Montana as it was planned he should, as he would have been a great help to him in the erection of the buildings and would be much help in his spiritual work among the Indians.

Ministerial Meeting.

The ministers of the Eastern District Conference, held their quarterly meeting to discuss Biblical questions, and subjects relating to their work in the Hereford church, Bally, Pa., A. S. Shelly pastor, on Tuesday, Jan. 24. "The value of newspaper reading to a minister of the Gospel," was the subject of a short talk by A. M. Fretz after which all the ministers present participated in a general discussion of newspaper reading. The following thoughts were advanced: Newspapers should be read for the sake of becoming acquainted with current events, for general information. Not everything in a newspaper should be

accepted as truth, nor devoured as good food. The minister should read it, that he might better know existing evils as a help in watching over the flock in his care against the wolves that seek to steal, to kill, and to destroy. That as a good general he may have a survey of the battlefield—the world, and become acquainted with the enemy's tactics so he may the better warn and direct the army. Too much time must not be consumed in reading. Only choice papers should be read.

Some questions of interest were answered and discussed. A. R. Schormann read a well prepared paper on the subject of "Helps and hindrances to the promotion of spiritual life in the church." The brother was requested to prepare his paper for publication. 1. Why am I a Christian? 2. Why a Mennonite? were queries for a very interesting round table talk.

N. B. Grubb brought a fraternal greeting from Bro. H. G. Allebach who has returned from Berne, Ind., and is again in a hospital for an operation. The chairman was directed to send a brotherly response. In the evening Bro. A. R. Schormann gave a lecture on Menno Simon and the Reformation which was listened to with rapt attention. The following ministers were present: A. S. Shelly, A. B. Shelly, J. S. Moyer, N. B. Grubb, A. R. Schormann and A. M. Fretz. The next meeting will be held in Philadelphia in April. A. M. FRETZ.

A Notable Missionary Church.

A CHURCH INFATUATED WITH CHRIST.

The Editor of The Watchword, who visited Rev. C. E. Bradt and his church in Wichita, Kansas gives the following interesting and instructing report in his paper.

In Wichita, Kansas, there is a church with a country-wide reputation. I had the pleasure of worshipping with the congregation, and on Monday I availed myself of the privilege of conferring with the pastor in the church office at the time designated on the neatly printed program of the Sabbath services.

The church building is not new or modern, and the pastor's office was one of the class-rooms, with a desk and several chairs. A new church is one of the objects of achievement for the near future, and architects' designs decorated the room.

Rev. Charles E. Bradt is a middle-aged man of medium build, with gray hair and dark mustache. He has an assistant pastor, Rev. Allan S. Davis, a

bright young fellow, who is president of the Kansas Christian Endeavor Union. While I was adjusting my camera, I asked questions about the work of the local church, which he answered; but he came dangerously near occupying the time in interviewing the interviewer, firing questions at me with rapidity. When I asked him whether he attributed the notable success of the local church to the fact that special emphasis is placed upon mission work, he at once became animated.

"Yes," he said, "I believe that in proportion as we are interested in foreign missions we become interested in home work. The church is dead that has not the missionary spirit. You can't keep a church down that is missionary. You can't keep a church down which honors the great commission."

"It is impossible to be an extremist on foreign missions," he continued. "Now there is the pre-millennial coming of Christ; I believe in it, but you can ride that doctrine until you become an extremist. Temperance is a great reform, and I throw all my weight into it, but one can become a narrow extremist on that subject; but you cannot be on missions. It includes the uttermost parts of the earth; it takes in everybody, everywhere, in the uttermost parts and at our door."

"And I tell you, this is a tremendously live question. The churches are looking for the kind of pastors who are up on this thing. I have had inquiries about men, and the churches ask how they are on missions."

Dr. Bradt then started off on an incident that had come to his attention on a recent trip to Iowa. A man had been trying to have a revival in his church. For some nights he had been holding meetings with no apparent success. One evening the congregation was at prayer, when the pastor said, "Let us get up from our knees." He then said that he had an impression that he believed was from the Lord. For two years no missionary offering had been taken up, and he believed the Lord would not bless them. "Go home," he said to the congregation; "we will have no more meetings this week, and next Sunday, we will take up a missionary subscription." Sunday came, the offering was made, and it surpassed their expectations, and what is more important, a good revival followed, and the preacher who had this experience was a radiant minister, joying in his work.

"Whenever you find a church facing right on this subject, you

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will find God blessing it," said Dr. Bradt. "When our church took this step it was like a mighty awakening. Men came down the aisles with tears in their eyes, saying, 'We can do anything.'"

I made the remark that I had observed that whenever a church honestly sought to obey God in any of His great commands, marked prosperity attended it, as in the case of tithing, or missions. That led Dr. Bradt to say that the missionary obligation and tithing must be linked together. No use to advocate the one without the other. An advocate of tithing had preached a sermon on the subject, when a banker who was in the congregation said to him, "I have been doing a little figuring. This congregation couldn't use a tithe of its income." He then named the sums that would cover the reasonable running expenses of the church and its usual benevolences, and he showed that the church would not know what to do with the tithe. People will not respond to the tithe idea unless there is an adequate need to be met, and they cannot respond to the appeal to carry out Christ's commission unless they recognize God's claim upon their money.

What is Dr. Bradt's church doing for foreign missions? At the present time it is supporting Rev. Dr. Hunter Corbett as foreign missionary pastor; Mrs. Hunter Corbett, as assistant missionary; Miss Effie B. Cooper, M. D., as medical missionary; and Miss Louisa Vaughan, as missionary evangelist. These are all at Chefoo, China, and each receives \$500 a year. Besides these there are about twenty native workers employed, costing from \$30 to \$60 per year to support. During eight years upwards of \$20,000 has been placed upon God's altar for foreign missions.

Perhaps the church is neglecting the field at home? I attended services on Sabbath morning. The church was filled with worshippers. On one entrance to the building is the sign, "Christian Endeavor No. 2." "At another place is Christian Endeavor No. 1." The city was placarded with the announcement of a meeting of the 'Men's Club of the First Presbyterian Church.' I was told that the church had colonized another church, contributing one hundred members. The Endeavor society supports a city missionary. While \$20,000 have been given to foreign missions, \$60,000 have been expended in the home field. In Wichita it maintains one of the largest plants doing business for God anywhere

in the United States, with a pastor, assistant pastor, minister of music, two office assistants, a city missionary, and a central church of 1,300 members; a Bible school with about one hundred officers and teachers and seven hundred scholars; a men's department, with a men's club and two boys' clubs; a girls' industrial department, with a girls' club; two Christian Endeavor societies; two ladies' societies; a Young People's Missionary Society, a Children's Missionary Band; a Bible training department; three prayer meetings; a printing department, issuing many thousands of pages of printed matter each year, and a missionary magazine.

Accessions to the church during these years of missionary activity have averaged 150 annually. There is life and power and efficiency.

How has all this been brought about? 'Infatuation with Jesus Christ,' is the expression the preacher uses. The church has become infatuated with her Lord and loves to sacrifice for Him. Eight years ago it was discouraged under a debt of \$18,000, and it was in that condition when one morning in January, the pastor, after a week of prayer, entered the church to meet his discouraged people with the conviction that Christ had conditioned His presence and His almighty power on the practical willingness, on the part of His people, to obey the great commission. He believed that the salvation of the church, financially and every other way, depended upon their taking the little flour they had in the barrel and the little oil they had in the cruse and undertaking to feed first of all the starving millions of heathen souls with the bread of life.

As he walked down the aisle to the session-room to pray with the elders, every pew seemed to say that the pastor had gone crazy. As the men prayed, eyes were filled with tears, and the preacher turned his face to the wall, to hide their flow, but he heard a voice, "Lo, I am with thee." He delivered his message, and Christ revealed Himself a world savior. The church heard the message, and was not disobedient to the heavenly vision. That day it undertook the support of a missionary in China, and that year closed its accounts without a deficit, the first time in ten years. The next year it doubled its missionary contributions and wiped out its indebtedness. In all these years Christ has blessed the church and made it mighty.

THE MENNONITE.

Peace Conference.

Some time ago the faculty of Goshen College issued an invitation to the Colleges of the middle west, representing the non-resistant faith, to a proposed inter-collegiate conference to be held for the purpose of discussing what these Colleges can do to promote the extension of the cause of peace. These Colleges represent the Friends, Brethren and Mennonites and include the following: Earlham College, Ind., North Manchester College, Ind., Juniata College, Pa., Penn College, Iowa, Mount Morris College, Illinois, Central Mennonite College, Ohio, Bethel College, Kansas, Wilmington College, Ohio, Ashland College, Ohio, McPherson College, Kansas, and Friends' University, Kansas. Most of these institutions have expressed themselves in favor of such a meeting and will send delegates to a conference which will be held in Goshen some time in April or May. The present is a propitious time for the discussion of such a question. During the past year there has been more agitation, through various peace conventions, for universal peace than during any preceding year of the world's history. The purpose of these conventions has been to discuss practical methods of settling international disputes other than war, and to create a public sentiment in favor of peaceful arbitration. No great reform can thoroughly be made until the people are ready for it. Can the Colleges do anything to create this public sentiment? We teach men and women to reason and think. Can we not also teach them to love one another? We teach them patriotism and loyalty to their country. Can we not also teach them that larger loyalty, including the former, loyalty to the brotherhood of man? Is it not within the legitimate province of the College to teach not only the glory, but also the unreasonableness, the destructiveness, the unjustness and often the uselessness of war. This question ought to be of peculiar interest to the Colleges mentioned. They represent a people who for centuries have nobly tried to follow the literal command as well as the spirit of the teaching of the Great Prince of Peace, who taught that man should not only not kill but should even love his enemy. How much influence they have exerted upon the world's thought and feeling in this direction is difficult to say. But it is safe to assert that they have not added as much to the present sentiment against war as they might have done had they been more stren-

uous in teaching these principles as well as in living them. Public sentiment must be taught before it can be made to act. The Colleges here have a wide field of influence over their constituency.—Goshen College record.

Family and Home.

The Mothers of Our Presidents

Most of the Presidents of the United States have had good mothers and have been singularly devoted to them. Washington, a lad of 12 years, was going to sea; when the cart came to the door for his trunk his mother cried and said, "George, your father is dead and I cannot bear to have you go away." He gave up his plans and remained, and obedience to his mother made the Presidency possible. John Quincy Adams, till the day of his death, said the little prayer his mother taught him, "Now I lay me down to sleep." Lincoln said "All I am on earth I owe to my sainted mother." General Grant's mother went into a room at a certain hour each day during the war to pray for her son, Ulysses, and he wrote to his parents every week from the field when it was possible. Garfield kissed the wrinkled face of his mother on the day of his inauguration and said, "Mother, you have brought me to this." Grover Cleveland often expressed his debt of gratitude for his Christian parents. President McKinley left the capital and the affairs of state to watch at the bedside of his dying mother, to receive her last blessing and to give her his last kiss.

There are facts connected with Mother McKinley's life more significant than those of fortunate circumstances. She was an humble, sincere Christian mother who taught her children the principles of truth, honesty, bravery, patriotism, and piety. It is such homes that have made the nation great.

Sorrow sobers us and makes the mind genial. And in sorrow we love and trust our friends more tenderly and the dead become dearer to us. And just as the stars shine out in the night, so there are blessed faces that look at us in our grief, though before their features were fading from our recollections. Suffering! Let no man dread it too much, because it is good for him and it will help to make him sure of his being immortal.

* And it is sorrow—the night of the soul—that we see farthest and know ourselves natives of infinity and sons and daughters of the Most High.—Euthanasia.

The olive branch is mightier than the club.

The Mennonite.

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Editorial.

Not Willing to Pay the Price.

THE MENNONITE has recently called attention to the fact that the spreading of the peace sentiment is an encouraging sign of the times. The same might be said of the frequent mention which is to-day being made of divorce as one of our great national evils. Pulpit, press and forum have within a brief period of time united in almost a simultaneous cry of warning against this evil grown to such monstrous size before men were aware of it. Even clubs and organizations, to whom such a question would generally be considered quite foreign, have spent considerable time discussing it. Whence this agitation? Some credit the Smoot investigation with its origination. But it is possible that it originated as spontaneously as simultaneously, at different places. The grappling with a giant evil often starts in just that way. This attitude of hostility both towards war and towards divorce is proof of the leavening influence of Christianity. Every Christian should feel grateful for this and be encouraged by it. But it would be a wrong inference drawn if we conclude that all opposers of these evils are Christians. Just as many a person sees how desirable a good education is but is not willing to pay the price for it, just so many a person sees how desirable the results of Christianity are but is not willing to become Christ's. The opposition to these two evils is an outgrowth of Christianity and can succeed only as we pay the price—live the Christ life. Should Christians then be indifferent towards these imperfect attempts at reformation? No. They should perfect them by putting more and more of the Christ spirit into them. We should not only help to make war less frequent, but love more general; not only to make divorce more difficult, but marriage more holy.

Alone with God.

When we read of large gatherings where the working of the Spirit is manifest, we are sometimes inclined to feel as though we were missing a great deal by not being able to be one of the large number. Our regret is excusable. It is even laudable in so far as it betokens a desire to be under the influence of the Holy Spirit. It may easily lead to the mistake, however, of thinking that we must be in a crowd if we would be under the Spirit's influence, that is, if God is to commune with us. A lamentable dirth of spirituality will manifest itself in the life of him who has God to speak to him less frequently when he is alone than when he is in a large gathering. The most pointed messages from above, but the sweetest ones too, come to most of us when we are alone with our God. For this reason our readers on the farm should not permit a feeling of being at a disadvantage creep into their hearts when they read of large meetings which their city and town brethren can attend. The man in business is almost constantly in touch with others, but for business purposes. His mind is therefore of necessity more exposed to the dangers of materialistic bent. For this reason he is more in need of an occasional arousing, a clarion call as it were, which compels attention to the higher and deeper matters of our existence. The man in the country is alone much, in so far as association with his fellow-beings is concerned. But in his thought life he is in constant association with others or at least one other. Who this other is, is largely a matter of his own choosing. In other words the man who is alone much may decide to a great extent what shall occupy his mind, what or who shall speak to him. He may choose it to be things heavenly or things earthly. This difference in environment brings about a difference not only between Christian life and activity in country and town but also between the non-Christian people of country and town. There is generally a larger per cent of the people out of Christ in the cities who can be reclaimed than those who are out of Christ in the country. The former rather drifted into the unchristian life, while with the latter it was more a matter of deliberate choice. But the willful sin is always more hardening than is the sin resulting from weakness or mere environment. Therefore the Christian in the country should think twice before envying his city or town brethren for their

more attractive exterior church life. They are in greater need of it. He has other advantages and perhaps on the whole more of them. Because of this, however, when religious indifference does set in with him, it is likely to be more stolid and more hopeless.

Gospel Meetings at Bowmansville.

A series of Gospel meetings for the edification of believers and awakening of non-Christians were held in the Bowmansville, Pa., church, Solomon Ott, pastor, from January 16-22. Pastor A. S. Shelly, of Bally, accompanied by his wife, and A. M. Fretz, of Souderton, conducted the meetings. The meetings were opened with a thirty minutes' song service. This was followed by addresses in both German and English on Gospel themes always keeping the above mentioned object in view. The days were spent in family visitation.

The meetings were well attended; the attendance and interest increasing as the meetings progressed. In the audiences were represented all the different denominational persuasions of the community, manifesting much interest in the devotions. The preachers tried to present the truth in its simplicity, and at the same time in its saving grace and power. It is to be hoped that much good will come from these as usually come from all such services conducted in the Master's name and for the extension of His kingdom.

May the Lord's blessings rest upon these efforts, and may the Bowmansville church with her pastor and associate workers be encouraged to continue faithfully holding up the Gospel light and filled with the oil of the Holy Spirit may the church in Christian love and devotion let her light shine to the glory of God and the ingathering of many precious souls. It is gratifying to note that the church is progressing. Similar series of services were conducted here the past two years which seemed to have helped in this progress. Five young people were added to the congregation last May. A Sunday-school was organized about the same time, which is being kept open during the winter, with very good attendance and much interest. Through the past year the congregation lost by death two of its active and devoted members, viz. Annie Lessley, and Leah, relict of Isaac Bowman. Sister Bowman was the oldest member, and one of the original members of the congregation. ALLEN M. FRETZ.

Correspondence.

Colfax, Wash., Jan. 20, 1905.—When the Christmas festivities were upon us and our minds were engaged in the hallowed remembrance of a Savior's birth; when our church was thronged by attentive listeners to a Christmas service given mostly by the children and young people of our Sunday-school, little did we think then that one of our chief actors of this memorable Christmas would so soon be called to her reward. Mattie, a loving girl of 14, daughter of Louis and Bertha Allenbach, was taken from us by an all-wise Providence on Jan. 4, 1905.

The day following Christmas Eve, when our program was given, Mattie was taken violently ill at first with inflammatory rheumatism and later complications, caused by intense pain, set in and all hope of her recovery was abandoned by the attendants and later by the family; And on the tenth day of her disease she was called to that home where pain and sorrow are unknown.

Again, on Jan. 18th, came the summons, this time to the infant son of Dwight and Mary (Ummel) Ensley. Our sympathies go out to the dear bereaved ones.

M. E. DEAFENBACH.—

WASHINGTON, Ill. Jan. 25. We have just closed a series of meetings through which we enjoyed a great spiritual feast, and the ingathering of eight precious souls into the Kingdom. The year 1904 was like all other years, mixed with joys and sorrow, but the joy and blessings make one forget the sorrows of the past. In my congregation there were four deaths. Ten removed by letter and twenty-eight were received into the church. A series of revival meetings were held at Planagan several weeks ago in which there were 10 souls gathered into the Kingdom. On Feb. 5th we expect to begin a series of meetings at Pekin and on the 12th at the White Oak church if the Lord permits. We solicit the prayers of all the readers of the MENNONITE.

VAL STRUBHAR.

WISNER, Nebr. Jan. 26, 1905. At present we are having very cold weather; the thermometer registered 22 below zero this morning. We also have enough snow which is drifted from the wind into high banks, which makes it difficult for driving on some roads.

Christmas with all its good cheers, and glad tidings is passed again. Our S.-school festival was held in the evening before Christmas day, which was not so very well attended, on account of

some being too far away from church.—The program consisted of declamations and songs from the little ones and also choir songs and topics from the older ones. A nice tree was not lacking. In general the program was rendered in a delightful Christian manner which marked the occasion a blessed one.

On Sunday, Dec. 18, 1904, Rev. Chr. Hege preached a very able sermon based on Rev. 3: 20. On Christmas day, the Sunday following, he also served us with the word of God and spoke some very inspiring words. May the work that the dear Brother did among us bring forth fruit unto everlasting life. The Monday following he departed for his new field of work in Ohio. We wish him God's blessings in his new place, and hope that he may prosper as a soulwinner for Christ and His church.

We are having S.-school every Sunday, and as we have no preacher, two members of the church exchange in reading a sermon every Sunday. But we are waiting for a better time, that is when our minister D. J. Brand has completed his school work and taken up the work in our church. We also extend a cordial invitation to all the ministers and Christian workers that are making tours through the country, if your journey should lead close by us, don't forget to stop off at Wisner, for we need encouragement to stand firm as Christians against all the hindrances that come in the way of church life as well as personal life.—May the Lord help us all that we may spend our time in this new year to purify and uplift the common life, and to glorify the Kingdom of Heaven. With best wishes to all the readers of the MENNONITE,
J. P. BOHR.

Church and Mission.

An Appeal for Our Mission in India.

A few years ago the Lord has called our church to lend her feeble efforts in helping to evangelize and enlighten one of the most extensive, most populous and most benighted countries of the globe—far away India. India has a population of nearly 300,000,000, constituting almost one fifth of the population of the whole globe. Of these three hundred millions not quite three millions are Christians by name, counting all who profess to be such. India is so densely settled that there are 167 persons to every square mile, while in our own country there are only 21 persons to a square mile. The great majority of the

inhabitants of India are heathen, with a comparative small number of Mohammedans. And although a great number of missions have been started in India, yet there are millions upon millions of the inhabitants who have never yet had the opportunity of hearing about Christ and the salvation He has wrought for all mankind. The great mass of the people are yet destitute of the bread of life and are hungering after something which will bring peace, to their hearts. They are living in darkness and the shadow of death and know nothing of the "light which lighteth every man that cometh into the world." This light has come for India as well as for America. We in our blessed country have the light and enjoy the benefits thereof. India does not have it and her people live in utter darkness, "without God and without hope in the world." Should the light be withheld from them any longer? Should we keep all the blessings and the benefits of the Gospel unto ourselves without making any efforts, so that others too may have a share in these benefits? Yea, should not much more all possible efforts be made that the light of the Gospel be brought to the people of India, as well as of all other heathen countries? Should we rejoice in the light and at the same time withhold it from others who are in need of it and are entitled to it as well as we? We enjoy the light because others have brought it to our fathers when they were living in heathen darkness the same as the people of India are to-day. Had they not done so, our condition might be equally as benighted as theirs is now. Should not the sense of gratitude constrain us to do all in our power to help others to the light which we so highly prize?

Even the social conditions of India, with its degrading caste system, its child-marriages, its child widowhood, its want of comfort and cleanliness and its consequent leprosy and other loathsome diseases, should appeal to our sympathy with the people and constrain us to lend a helping hand in the amelioration of their social condition. But when we remember that the people of India are immortal souls for whom Christ has died and was made a propitiation for their sins, as well as for the sins of the whole world, and that according to nature about 10,000,000 of the people of India die annually, and that every minute almost 20 of them drop off into a Christless and hopeless grave, this should still more appeal to our Christian sympathy for these benighted

ed fellow beings who live and die without Christ and without hope.

We have begun mission work in India on a small scale. We have already expended a liberal sum of money in erecting mission stations at Champa and at Jangir. Our brethren Penner and Krueker, with their faithful wives, who have left their homes and the comforts of civilized life, and have gone among these benighted people to bring them the light, are doing what they can. But we may well ask the question, *What is this among so many?* Should not others go and join the brethren in their work? Should not our people make still greater efforts in contributing means so that our work in India may be extended? Our brethren there have been calling for help this while past. Should not this call be heeded and the desired help be sent? They have been calling for a physician to come and assist them in caring for the sick, but as yet none has expressed his willingness to go. No doubt our mission board would gladly send the physician asked for if a good physician who is also a good surgeon would offer his services. But unless someone of the kind expresses his willingness to go even the mission board is helpless in the matter.

Viewing the great amount of work to be done and the small number of workmen to do it, we are led to exclaim with our Master, "The harvest truly is great but the laborers are few, pray ye therefore the Lord of the harvest that he send laborers into his harvest." Yea, the Lord Himself must send His laborers. He does not want any self-sent laborers who labor for hire but such as He sends Himself who are willing to deny themselves and labor for Him. But if the Lord is to send laborers there must be such who are willing to be sent, who are constrained by the love of Christ and who say from the heart, "Here am I, send me." If the Lord finds such and sends them He will also care and provide the means for their support. He wants such as are willing to go and labor for Him believing that "what is right will be given them." A. B. SHELLEY.
Quakertown, Pa.

One of the most dangerous elements of society, in recent years, is the general belief that it does not make much difference what one believes. On the contrary, belief is always more important than acts, so far as the welfare of society is concerned, because belief—that is, generally accepted belief—always works out into life and action. The teaching of the Socialists is more

dangerous than acts of Socialists, because the teacher may influence a large number of people, who will act in the future as they have been led to believe. And the more earnestly a man believes a wrong, the more dangerous he becomes.—Herald and Presbyter.

Our C. E. Topic.

By C. V. D. SMISSEN.

Topic for Sunday, February 12, 1905. CHRIST A SERVANT—AND WE ARE SERVANTS. Phil. 2, 3-11.

QUESTIONS.

1. What was required of Christ to become our servant? Phil. 2, 6-8.
2. How did He serve mankind? Matt. 20, 28; John 13, 3-17; Luke 9, 11.
3. Why shall we be servants? Rom. 14, 17-18; Matt. 20, 26-27.
4. Whom shall we serve? Gal. 6, 10; Rom. 1, 1.
5. Who gives wisdom and power as well as willingness to serve? Phil. 2, 3-4, 13.
6. How shall we serve? Gal. 5, 13-14; 6, 2.
7. What is the servant's reward? Gal. 6, 9; Phil. 2, 10-11; Luke 17, 10; John 12, 26; 17, 24; Matt. 25, 34.

MEDITATIONS.

Among men it is considered greatness to be able to command many, to induce others to do our will; but our Lord and Saviour Jesus Christ has given us another example and teaches us differently. He being the eternal Word of God, the Only begotten of the Father, left His glory and being in the form of God counted it not a prize to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea the death of the cross.

He says Himself: The Son of man came not to be ministered unto, but to minister and to give His life a ransom for many. He lived not to please Himself, but to teach and heal mankind, yea He died, that we might live.

If we pretend to be children of God, followers of the lowly Nazarene, we have to show it by our lives, living a life of service, living to do God's will and to do good to others. We shall be servants of God and Christ and we can serve God only by serving men. Christ says: Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.

We can not serve like Christ did except we have His spirit and are indeed His own. Only the

experience of His love makes us willing to love in like manner. Love only teaches us how to serve in the right way. Christ humbled Himself, in lowliness of mind, we have each to count others better than ourselves, not looking each to His own things, but each also to the things of others. Seeing the needs of others, esteeming them as such for whom Christ died, we are willing to serve, overcome our pride and selfishness, being loved by Christ, we love those, who need Christ and love as much as we can and do. Humility is the first condition of acceptable service. Pride and love can not live in the same heart.

What was the reward of Christ's humility, love and service? Wherefore also God highly exalted Him and gave unto Him the name, which is above every name; that in the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth, and that every tongue should confess, that Jesus Christ is Lord to the glory of God the Father.

Every service carries its reward with it in the consciousness of having done the will of our heavenly father, but also in the readiness for better and more extended usefulness and service and in the love of those whom we serve. Even if we are unprofitable servants, who have only done their duty, Christ says: Where I am, there shall also my servant be; if any man serve me, him will the father honour. I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me.

ILLUSTRATIONS.

The stream has been turning yonder mill-wheel for years without wearying or complaint. The brook has been going on for ages, spreading fertility and beauty over all its borders, and will "go on forever". So let thy Christian service be uncomplaining, beneficent, ceaseless.

A victor at the Olympic games was asked: "Spartan, what will you get by this victory?" He answered, "I shall have the honor to fight foremost in the ranks of my prince." Hard service brings promotion, danger, responsibility, and requires increased effort.

The Sunday School Lesson.

BY A. S. SHIRLEY.

Subject for Feb. 12.—THE SECOND MIRACLE IN CANA. John 4: 43-54.

GOLDEN TEXT: The same works that I do, bear witness of me, that the Father hath sent me. John 5: 36.

INTRODUCTION.

The conversation at Jacob's well and the subsequent brief stay at Sychar resulting in the ingathering of the first fruits from the "fields" of Samaria "white already to harvest", happened (?) on the way as Jesus was passing from Judea to Galilee. Viewed in the light of results that followed, how brightly does verse 4 of this chapter shine out! What a depth of meaning in that divine "must needs" that was laid on Jesus as he started out on that journey! The stay among the Samaritans was short but full of gracious results. The importance of those days in the mind of the evangelist (which is to say the mind of the Spirit) is indicated by the definite article "the" supplied in the Revised Version of verse 43 in our lesson. After the two days He continued His interrupted journey into Galilee, and finds when He comes there that the rumor of His all He had done at Jerusalem has preceded Him through the Galilean attendants at the feast.

With the present lesson the student of the life of Christ enters upon a new period in the ministry of Jesus—the first period of His active ministry in Galilee—which lies between this return from Jerusalem and His next visit to the capital city on the occasion of "a feast" (ch. 5: 1). The incidents of this period must be supplied from the other or synoptic gospels. John gives only this one of our lesson, which is the first in order of time.

LESSON TEACHINGS.

The question raised by verse 44 might also be treated as introductory. Various explanations are suggested by commentators. Was the lack of honor to a prophet in his own country His reason for leaving Judea or for coming into Galilee? Some think that by "his own country" in this case Judea, more specifically Jerusalem, is meant as being the central seat of those who were His own but who received Him not (ch. 1: 11) while others comparing this passage with Matt. 13: 57, Mark 6: 4, and Luke 4: 24, apply it to Galilee or the part of Galilee around His native place. Finding it hard to see why His thought about His own country, if Galilee were meant, should be assigned as a reason for His going there, I am inclined to the former view. The opposition of the leaders at Jerusalem having already assumed sufficient shape to portend His final rejection by them, as indicated in ch. 2: 18 and 4: 1, He left Judea and went again into Galilee where He is received with open arms at first and on the whole, though later He was rejected by those of His own town,

in explanation of which the same proverb is quoted.

The healing of the nobleman's son is linked with the other miracle at Cana at the time of His first visit to this place having come out of Judea into Galilee. Comparing the two as complementary of each other, Dr. McLaren says: "The one ministered to innocent gladness, the other to sacred sorrow. The one hallowed wedded love, the other, parental."

This was one of the crumbs that were let fall from the children's table by the Master. As in the case of the centurion in the eighth of Matthew the Savior here found faith in a "stranger" (compare Luke 17: 18) which would well stand comparison with that found in Israel. However, let us note how in this case it had to be educated. The nobleman's faith in Jesus' power to help is at first limited to the condition of His presence at the bedside. He must come down the twenty-five miles though the time consumed in this journey might be fatal, the boy being at the point of death. But Jesus by gentle rebuke and then by reassuring positive statement leads him to the higher plane of believing without seeing. Like the centurion afterwards, who may have learned of and profited by his experience, the suppliant father now believed that Jesus could "speak the word only" and his son would be saved from death. He believed the word that Jesus spake unto him and he went his way. O blessed faith that allays the anxiety of our hearts in all times of trouble and fills us with sweet assurance.

But his faith was further strengthened and brought to the triumphant notch when he learned that it was even so as he had believed—his son had recovered from the very hour that the word had been spoken by the healer. He had believed (trusted) the word of Jesus and was comforted by the possession of the coveted blessing in hope. Now he sees and is rewarded with that higher faith in Jesus as the Messiah, to produce which all the signs of Jesus were wrought and recorded. And not he himself only but all his house. His faith was contagious.

An outline in *Henderson's Notes for Bible Study* is in part as follows: Christ speaks the word (a) for obedience, "Go thy way," see Luke 17: 14. The seeking soul is satisfied with a word of Christ to act upon cf. 1 Sam. 1: 17; Mark 5: 24. (b) For faith, "Thy son liveth." He did not see it but he believed it. Faith cometh... by the word of God, Rom. 10: 17. (c) For healing, v. 52;

Ps. 107: 20 f. c. Many another one since, with sickness or disease, has waited upon the Christ in heaven and gotten a word for his faith which resulted in health and gladness. No word of God is void of power: it is the channel of His power. (d) For accomplished spiritual results v. 53. Believe Christ's word and you will have reason to believe in Him.

The seventh hour mentioned was likely not the first hour after noon as the Jewish reckoning would make it. There is very good reason for the view that John in his gospel uses the reckoning current at the time when he wrote it and among those whom he had immediately in view in writing. Compare chapter 19: 14 with Mark 15: 25. According to the reckoning most likely followed by Him the seventh hour was either seven in the morning or seven in the evening. Assuming this as the correct explanation we escape the difficulty of accounting for the fact that the father did not return home till the next day, and can set aside the unnatural assumption that in the strength of his faith he loitered around or took his journey home leisurely.

Deaths.

HARTZLER: Nancy E. Hartzler whose death occurred at Yuma, Arizona, was born in Wayne Co., O., Sept. 4, 1871. In company with her brother she went west nearly a year ago for the purpose of regaining her health, but a permanent remedy was never found, and on the morning of the 10th inst. passed quietly away apparently without a struggle. Age 33 years, 4 months, 14 days. On the 23rd, funeral services were held in the German Mennonite church south of Pulaski, the church of which she was a faithful member for many years. Services were conducted by her pastor, W. W. Miller.

Contributions.

Shipments of goods for the following mission stations have been received from the following societies. To the Arapahoes at Cantonment in 1904: from Berne, Ind., Quaker town, Pa., Hayesville, O., Alexanderwohl, Mo.

Gratefully acknowledged
J. and C. FUNK.

For the Cheyennes at Cantonment during the summer 1904: Beatrice Neb. one box and \$8, Loretta, S. D. one box and \$3, Garden township, Kas. \$15, Sumnerfield, Ill., C. E. S. of M. College, Bluffton, O., \$11.25. For Christmas: Emmaus, Kas. one box and \$3, West Zion, Kas. one box and \$2, Ransom, Kas. C. M. Ewert \$5, Beatrice, Neb. one box and \$6, Garden township, Kas. one box and \$3, Pulaski, Iowa, Bethel, Mo., Ethling, anonymous society, Box Prof. Welty \$5, from Bro. Prinker for orphans in Janjgir \$2, D. Ruphman's S. S. class \$2. Gratefully acknowledged
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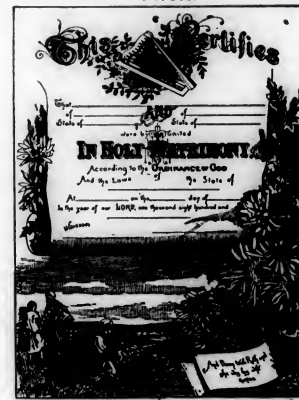
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News of the Week.

Domestic.

United States Supreme Court Decides
Against the Beef Trust.

WASHINGTON, January 30.—The Supreme Court of the United States today decided the case of the United States vs. Swift & Co., known as the beef trust case, charging conspiracy among the packers to fix prices on fresh meats, etc. The opinion was handed down by Justice Holmes and affirmed the decision of the court below, which was against the packers.

In this opinion Justice Holmes discussed the various contentions of the packers and disposed of them individually. He admitted that some of the charges were less specific than desirable, but said that was necessarily so on account of the vast extent of the field covered. He added that sufficient cause had been shown to prove continued offenses, and in defense of such a nature to justify the proceeding. The opinion contended that the packers under the Sherman anti-trust law by the lower courts. The opinion was concurred in by all the members of the court.

Summarizing the bill, Justice Holmes said:

"It charges a combination of dominant proportion of the dealers in fresh meat throughout the United States not to bid against each other in the live stock markets of the different States, to bid up prices for a few days in order to induce the cattle men to sell their stock to the stockyards, to fix prices at which they will sell and to that end to restrict shipments of meat when necessary to establish a uniform rule of credit to dealers and to keep a blacklist, to make uniform and to get less than lawful rates from the railroads to the exclusion of competitors."

MUST HEED INJUNCTION.

WASHINGTON, January 31.—It can be said by authority that, unless the corporations constituting the alleged "beef trust" shall heed the injunction made permanent yesterday by the decision of the Supreme Court of the United States, the Government will institute proceedings against the individual members of the corporation to enforce the decision of the court. The proceedings will be under the criminal law, if such can be instituted. The minds of the President and members of his Cabinet are made up fully on the question. They have determined that the "beef trust" shall obey the law, and, now that the highest court in the land has upheld the hands of the administration, it is said they will permit no further "dilly-dallying" with the subject.

Dowie Flick Is Scourged.

CHICAGO, Jan. 28.—Mrs. J. G. Speyer, wife of Acting Overseer Speyer, of Zion City, is dead as the result of consumption. Her death is the second death which has followed the recent inroad of sickness among John Alexander Dowie's chiefs and followers and against which the prayers of the "First Apostle" have seemingly been of no avail. The body of Deacon Carl E. Stern, Dowie's chief of police, is expected to arrive in Zion City tonight. Preparations have been made for an imposing funeral. Stern died while en route to the Bah-nu Islands, where Dowie is suffering from chronic stomach troubles and his wife is desperate.

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ly ill. It is said that an investigation of the death of Mrs. Speyer will be made by the state board of health.

Airship Flight a Success.

LOS ANGELES, January 30.—Roy Knabenshue, the aeronaut, made a successful flight in Captain Baldwin's airship, the California Arrow, yesterday afternoon, at the Chutes Park. Knabenshue was in flight about forty-five minutes, during which time he circled within a radius of about one mile of the park, executing all sorts of maneuvers with the big aerial craft, returning finally and landing within the inclosure of the baseball grounds, from which he had started.

The weather was perfect for the experiment, with just the faintest suspicion of a southwest breeze blowing. Immense throngs gathered to watch the flight.

Captain Baldwin had fitted the Arrow with a new and more powerful motor, and this important part of the mechanism proved to perfection. The new motor gave great impetus to the propeller, and this, apparently, made the big balloon much easier to handle. It responded readily to every turn of the steering gear and was driven in every direction at as sharp angles as the aeronaut desired.

Foreign.

THE RUSSO-JAPANESE WAR.
OPERATIONS OPENED AGAIN IN MANCHURIA.

RUSSIAN HEADQUARTERS, KUPAAN MOUNTAIN, Manchuria, January 27.—After three months of quiet the Japanese have resumed activity, attempting to force back the Russian right wing. A stubborn fight began January 25 and still continues. It may be a curtain raiser for the spring campaign. According to report the Japanese attack was repulsed and a Russian counter-attack was energetically pressed that a village within the former Japanese lines of some strategic importance was taken. It is rumored that several Japanese guns were taken. There was no fighting at the center or on the left flank. The Japanese advance is believed to have been inspired in part by the news of the Russian internal troubles, intelligence of which reached the Russian army at dawn January 25.

ST. PETERSBURG, Jan. 30.—12:25 a. m.—Instead of confirmation of Saturday night's report that General Kurapatkin had broken through the Japanese left, there came Lieutenant General Sakharov's official admission today that the Russians had been compelled to retire from Sandeys on a rebout. It is also significant that dispatches from Russian correspondents at the front have again suddenly ceased, which is regarded as an indication of the failure of the operation and strengthens the first impression that it was a demonstration undertaken to distract the people at home from the political situation.

RUSSIAN ADVANCE HAS FAILED.

ST. PETERSBURG, January 30.—6:50 p. m.—The Russian advance against the Japanese left has failed, and General Gripenberg has notified the Emperor he has discontinued the offensive. General Mistechevko and General Kondratievitch, while not seriously injured, have been obliged to relinquish their commands.

TOKIO, January 30.—The casualties during the fighting at Chenchiehpao

and Heikoutai are estimated at 5,000 on the side of the Japanese and 10,000 on the Russian side.

Russian activity on the Shakhie river seemed to have ceased after the fight at Chenchiehpao and Heikoutai, where the Japanese were victorious. The object of the operations is not clearly understood there, but it is suggested that the Russians either intended to turn the Japanese left and move a heavy force down west of the Liao river, or were seeking to divert attention from some projected operation against the Japanese right.

It is reported that the weather is warmer since January 25, but it is still extremely cold, so that it is impossible to expose the troops at night.

The Tokio press expresses the opinion that General Kurapatkin either ordered the movement to divert attention from the domestic conditions in Russia, or that he had planned to make a fight before Field Marshal Oyama had been heavily reinforced.

WOUNDED AT MUKDEN SUFFER FROM THE INTENSE COLD.

TOKIO, January 31.—Manchuria headquarters report that in the fighting which has occurred since January 25, at Likajenta, Chenchiehpao and Heikoutai, the Russians left over 1,200 dead on the field.

It is believed that the loss of Heikoutai weakens the Russian position, and probably will compel a material change in the Russian front at that place. Heikoutai will be strongly defended by the Japanese, who are now occupying the Russian works. As the ground is frozen, it is practically impossible to construct new works.

MUKDEN, January 30.—Constant streams of wounded men are arriving here from the right flank. Among the wounded is Lieutenant-General Mistechevko. According to the official army organ the wounded number 3,500. The cold is intense, and the condition of the wounded causes the greatest anxiety because the exposure of their wounds to the frost induces gangrene. Preventive precautions have been taken, but the wounded are suffering the greatest pain.

RUSSIAN STRIKES.

HUNDRETHOUSAND ON STRIKE AT WARSAW.

WARSAW, January 28.—A hundred thousand people are now out on strike. The street cars are not running and no newspapers were published today. There is practically no bread left in the bakeries. Two persons were killed and seven were injured in a collision with trucks yesterday.

TWENTY THOUSAND ARE STILL OUT AT MOSCOW.

MOSCOW, January 28.—All the newspapers reappeared today. The factory inspectors report that 20,000 persons are still out on strike. Work is being resumed at almost all the mills which had been closed, but, on the other hand, some large mills, including Prohoroffs, where the men were paid yesterday, have struck. There is some anxiety regarding a possible disturbance to-morrow.

ALL POLAND AT MERCY OF RIOTERS.

ST. PETERSBURG, January 31.—The latest reports from Warsaw depict the situation throughout Poland as increasingly serious. Clashes between the troops and police and the populace continue to swell the number of dead. Trade and industry are completely at a standstill, and the presence of thousands of idle work-

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men who have been out of employment for months and are starving and desperate, adds a factor of the greatest danger, which is not present to the same extent in St. Petersburg, where the government orders for war purposes have kept the factories busy.

The American vice-consul at Warsaw, Wildt Fouchas, telegraphs that many stores, chiefly Russian, have been pillaged by mobs, and that the shops and factories, without exception, are closed. A general strike is in effect. Those who are not willing to walk out are compelled to join the strike by threats. Mr. Fouchas sees no improvement in the situation and reports the receipt of bad news from Lodz and Radom.

It is feared that a large proportion of these troops may be utilized by the revolutionary organizations in Poland, which is the hot-bed of Socialism.

Exchange of Professors.

BERLIN, January 28.—Emperor William has directed the ambassador to the United States, Baron Speck von Sternberg, to lay before President Roosevelt, in official form, the suggestion for an exchange of professors between Germany and America, that the Emperor mentioned to Ambassador von Tschammer and Arndt.

The Ambassador who called on the Kaiser Wilhelm der Grosse, January 20, carries an outline of the project, which the President will be asked to approve. The Emperor has invited several German professors to present to him with their ideas on the subject. Prof. Adolph Hatnack, one of those invited, writes that the great scholars of the middle ages were not tied fast to any one country, and explains the advantage to students of spending part of their period of study abroad.

BERLIN, January 28.—Ambassador Töller in congratulating Emperor William on his birthday yesterday, said that President Roosevelt had instructed him by cable, to express the President's sympathy for the Emperor and Empress in the illness of Prince Eitel Friedrich and the President's own concern on the subject. The prince's condition was slightly improved today.

Largest Diamond Ever Discovered.

JOHANNESBURG, Transvaal, January 27.—The largest diamond ever discovered has been found near Pretoria. The stone weighs 8,000 karats and is said to be a pure white diamond of good quality. It is locally valued at \$3,500,000. The famous Kohinoor, which is valued at \$600,000, weighs 123 karats, though it is said to have weighed 900 before it was cut. There is immense excitement here and at Pretoria as a result of the discovery.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, FEBRUARY 9, 1905.

No. 6.

My Wealth.

The world is mine, and things to come:
For I am Christ's and He doth give
The truest riches earth can yield,
While here a sojourner I live.

The world is mine, its hills and dales,
Its forest glens, each path I tread,
I know is purchased at the price
Of Him who to redeem it bled.

The world is mine, in beauty dressed,
With mantled green and floweret gay,
The sunshine and the vital air,
The teeming blessings of each day.

The world is mine, the azure blue,
Of starry firmament o'head,
The fleecy cloud, the rainbow arch,
The glories which the sunsets shed.

The world is mine, the birds' glad song,
The rippling brook, the torrent's fall,
The mastery of thunder's peal,—
My Father made and rules them all.

The world is mine, its friendships dear,
Its human ties so sweet and strong,
Its sympathies and cherished loves,
Its hopes which to us now belong.

The world is mine, though I may boast
No title deeds to large estate;
No jewels rare, nor heaps of gold,
Nor fame, nor earthly honor great.

The world is mine, I am content,
Though oft despised and counted poor,
My wealth no human tongue can tell,
For Christ, I laud, I—want no more!

The world is mine, and things to come;
Earth's truest good is but a taste
Of what awaits me very soon,
When every sorrow is erased.
J. Comley Page, in Messiah's Advocate.

Items of News and Comment.

Twenty persons were received into the Hoffnungsfield congregation at Moundridge, Kas., Nov. 20, 1904.

Late last fall Rev. Jacob Janzen arrived from Russia at Eigenheim, Canada, where he settled with his family.

Brother H. G. Allebach writes, Jan. 30th: I am nearly ready to leave the hospital. The griplaid me low last week but I am once more on my feet.

Bro. P. R. Voth, at Gotebo, Okla., was laid up for two weeks, but is able again to take up his schoolwork. The family was also deeply bereaved through the death of their only daughter, aged little over one year.

Of the members of the trustees of the Mennonite College, who were attending a meeting of the trustees and the Bible Conference were J. H. Tschantz, Dalton; H.

J. Krehbill, Trenton; P. C. Suter, Pandora, O.; S. M. Musselman, Wayland, Iowa; F. H. Krehbill, Donnellson, Iowa; J. W. Kliever and Jeff Lehman, Berne, Ind.

Peter Jansen from Jansen, Neb., writes Feb. 1st: Extremely cold for this latitude, and good sleighing. Quite a small-pox epidemic in our settlement, however very mild, no deaths so far, but schools and churches closed.

A reporter says: The third annual Bible conference was a grand success in every particular and surely everybody that attended was benefited. The chapel was filled to its utmost capacity nearly every session.

The friends of Bro. James E. Sprunger will be glad to learn that he has improved to such an extent that he was able to be taken from the Cleveland hospital to Oberlin, Ohio, on Monday, Jan. 30. Bro. and Mrs. Sprunger are expected home to Berne this week.

The Hoffnungsau congregation at Buhler, Kas., passed the following resolution at its business meeting Dec. 30, 1904: Each member shall contribute \$1.50 to defray church expenses. The reporter thinks the church is getting its services cheap, have Sunday services, getting married and having the dead buried during one year all for \$1.50. Rev. P. Fleming shall conduct a Bible class each Wednesday evening in the church.

Asked God, and He Converted the People.

Dr. Torrey recently advised each of his hearers to make a prayerlist for the unsaved, and pray them into the Kingdom. He declared that the most hopeless cases are won to Christ in this way, and in illustration of the fact related the following:

"Down in Maine, just over the line from New Hampshire, there was a company of poor men, very worthy men, very earnest Christians. There was not a minister in the town, and the churches near were not doing anything for it. These men thought that something ought to be done. They got together and commenced to pray for a revival in their town,

and they picked out people to pray for. 'First of all,' they said, 'we must pray for the hardest man in town.' Who is the hardest man in town? They agreed upon a certain man as being the most hopeless case in town. They concentrated their prayers on that man. Inside of two weeks he was saved!

"Then they picked the next hardest man, and concentrated their prayers upon him, and very shortly he was saved.

"Friends, you can do that. Begin this way. Make a definite prayer list. Put at the top of it, 'God helping me, I will pray earnestly and work persistently for the conversion of the following persons. Then write down their names, and pray and work for their conversion.'"

Wales on Fire with Religion.

A PHILADELPHIA PASTOR, REV. DR. R. T. JONES, PREACHES ON THE REMARKABLE REVIVAL THAT IS NOW SWEEPING OVER HIS NATIVE COUNTRY.

"Wales is turned upside down with a religious awakening. Over 50,000 souls have been converted within two months. The clouds of grace have opened and simply poured," said Rev. R. T. Jones, pastor of the Susquehanna Avenue Presbyterian Church, Susquehanna Avenue and Marshall Street, in his sermon on "The Great Revival in Wales," Jan. 29. Dr. Jones, who is a Welshman, was in perfect sympathy with his subject. He said:

"There has been great discussion about the wonderful success of the revival in Wales. The conversions have been simply miraculous. Saloons are closed, business is suspended and people meet to worship God. Meetings begin at 6 o'clock Sunday evenings and last until 3 and 4 in the morning. Wales has actually the experience that the Apostles had at Pentecost.

A RELIGIOUSLY-INCLINED NATION.

"The Welsh people represent the grandest type of white people. They speak two languages, Welsh and English; know the Scriptures well, and always were religiously inclined. They are not much given to the arts and sciences, but inclined to theology, poetry

and music. It always has been the custom for the Welsh to meet for religious service, and as many as 20,000 to 30,000 persons would gather to hear some prominent speaker. However, of late, Wales had lost its passion for preaching, and temperance grew among the people, especially in the coal mining districts. The young men took to sports, attended clubs, instead of church, and were given to agnosticism. This was contracted from outside sources, as there is not an infidel book printed in the Welsh language.

HOW THE REVIVAL CAME.

"Now, how did this revival come about? It would be supposed a campaign had been planned by the wise men of Wales, who would call as their leader a great speaker, a graduate of Cambridge or Oxford, a man whose fame would move the people. But, no; God sent a man not known—a pastor preacher, and by way of the back door; a young man, 26 years of age, Evan Roberts, by name. He struck the match that kindled the fire that is spreading.

"Roberts, when 12 years of age, was taken by his father to work in the coal mines. By and by, he thought he would like to learn blacksmithing. He apprenticed himself out, but a year and a half before finishing his trade he decided he was called to the ministry. According to Welsh law, he had to pay his master for the release of the unexpired time, and since then he has been studying.

"It was in the town of his birth, his home church, that the inspiration came to him to preach. He was not a licensed preacher. Some criticised him. At first he talked for an hour, then two. As the work progressed, other young men joined him. Three young ladies, whose beautiful voices had before been heard from the stage, were moved by God and sang with him. Before long, that church could not hold the crowds—the roads to that town were filled—the evangelizing work spread to other towns. Teachers, mighty men, took up the work. Drunkards were reformed, infidels turned their books and confessed God.

"When Roberts now enters his church he finds the crowd so vast

The Mennonite.

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Editorial.

Rev. A. S. Shelly wants the MENNONITE to correct an error which occurred in the issue before the last. His name should not have appeared over the Sunday-school lessons. As his manuscript arrived too late for the press the two lessons were taken from the *Religious Telescope* and the *American Messenger* respectively and due credit is given these. The printer, however, neglected removing Bro. Shelly's name from beneath the heading.

The readers will find in this issue notes from an address given by Dr. Robinson at the Bible Conference held at Central Mennonite College at Bluffton, Ohio. The last day of this conference was the day of prayer for colleges. One cannot help but feel thankful at the thought that in hundreds of colleges all studies are laid aside for a day and the time given to prayer and religious meditation. This is one of the proofs that the cry that our institutions of higher learning are undermining the religious life of our youths must be taken with considerable allowance. The hundreds of missionary workers who leave our higher schools annually to enter foreign fields in heathen lands furnish a similar proof. The man away from these institutions often judges them as a person from the country does the city—from newspaper reports. But these often bring but the anomalies both of our city life and of college life. Judging from the pages of the newspapers one might be led to conclude that the city life is made up of burglaries, divorces, holdups, fires, street car accidents, bank failures and the like. But we know of happy family life, self-sacrificing Christian service, nobility and purity of character, all found in the same city with the other things. So judging from the newspapers one might think that student life consisted of hazing, color rushes, shameful orgies of fraternities and breaking

of ribs and noses at the foot ball games. But very little is said of the prayer circles, Bible classes, personal efforts for the Master, the conversion of young men and women who find their Saviour while at school. If one of the teachers helps hundred students to a deeper spiritual life, nothing is reported by the press; if he makes a statement unorthodox in form, it provides material for sensational headlines. The day of prayer is therefore an inspiring and a needed index of that part of college life which is not so apparent to the public but is equally as real as the part the papers discuss.

Correspondence.

WAYLAND, IA., Jan. 30, 1905. Last week we again had some winter weather, a few small snows. Last Wednesday the thermometers registered 12 degrees below zero. The weather has been steadily cold until this writing but not so extremely cold.

On Jan. 23rd, Bro. Musselman left for Bluffton, Ohio, and wife and son (Dwight) as far as Chicago. The latter remained in Chicago, awaiting his return.

As Bro. Musselman was gone we had no preaching services at our church Sunday January 29. But we expect Bro. Musselman's return about Feb. 1st or 2nd. We will all be very glad to see them back again.

The health in this community in general is very good at present writing.

F. J. CONRAD.

BERNE, Ind., Feb. 9. We have been enjoying splendid winter weather and fair sleighing in these parts. For over a week the thermometer has been registering zero weather nearly continually, at times indicating as low as 15 degrees below. We do not remember the time when the condition of the roads were as good throughout the winter as they have been thus far this winter.

Our church partook of the Lord's Supper on Sunday, January 8th. The weather was favorable so that it was possible for nearly all of the members to be present.

On Sunday evening, Jan. 22, a little over two weeks after the close of the Union meetings, the workings of the Holy Spirit were manifested at the Young People's meeting when an opportunity for requests for prayer was given. It was the beginning of a great revival at our church. A wave of Spiritual revival has come over us as perhaps never heretofore. Scores have declared their

intention to take a Christian life and as many requests to be remembered in prayer were made. Many have been converted, and many are still under conviction. Meetings have been held during the day and on most of the evenings of each week since, and they are still in progress.

The Temperance Society of our church held its yearly meeting on Wednesday, February 1st. The secretary's report showed a gain of 20 members during the year. The total number of member is 250. Rev. J. W. Kiewer gave a half-hour address to which the large audience listened with intense interest. The Society still meets regularly the first Wednesday of each month.

On the evening following (Feb. 2.) the anniversary meeting of the Missionary Sewing Society was held. It was also largely attended, being favored with good sleighing. Rev. Sprunger gave the main address of the evening. Our chorister, D. C. Neuschwander, sang a beautiful solo and the ladies' and the male choir each rendered an appropriate choir piece. A collection was held near the close, which amounted to \$104 and some cents. An interesting letter was read from Missionary G. A. Linscheid, of Busby, Montana.

Rev. Kiewer has had a year book printed which shows a church membership of 646, a Sunday-school of 796 members, a C. E. society of 208 members, a Mission Sewing society of 226 members, a temperance society of 250 members, and a choir of 133 members. During the year 39 members were received into church, 9 deaths occurred, 5 withdrew from membership, 6 weddings were solemnized. The total moneys received during the year from all sources and for all purposes (not including balances in treasuries from 1903), that is, that which was paid into the various treasuries during the year, amounts to \$5267.28; the total moneys paid out for all purposes during the year were \$5545.62.

The pastor of our church has been giving catechismal instructions to a class of 76 students for some time. Most of them have already confessed salvation.

HILLSBORO, Kans., February 1, 1905.—For the last two weeks our town has had the misfortune again of being in a state of siege, so to speak, on account of scarlet fever and small pox, which threatened to become epidemic again as seven years ago. Most of the cases were outside of the town, but as one death from scarlet fever occurred in town also,

it was thought best to close the city schools and also all the churches in the city until the public danger was over. We have therefore had no public services the last two Sundays. At present there seems to be a prospect, however, to reopen the churches next Sunday. It will certainly be a source of thanksgiving to all.

Although most of the cases that went as small pox cases, were probably only varioloid, it was nevertheless best to be on the safe side as regards quarantining the suspected places, so as to avoid the spread of the disease that happened when we were visited in like manner before.

If we would only all learn a lasting lesson during such a time. J. G. EWERT.

Church and Mission.

From Our Hopi Mission.

Missionary J. B. Frey writes from Oraibi, Arizona: The last three months of the past year were replete with many important events for our Hopis. At first there were many changes among the Government employees and then came a quarrel among the Indians themselves. Upon the complaint of the Indians against some of the Government employees several investigations were instituted and held, which at first seemed to bring no good to the Indians but rather seemed to make things worse for them. But the ultimate result was, that employees friendly to the Indians were appointed and as a consequence the relation between the Government employees and the missionaries is now a more friendly one than it was before.

Among the Indians themselves the gulf existing between the liberal and the conservative parties—the friendly and the unfriendly—seems to be widening, the friendly ones becoming more friendly and the unfriendly ones more unfriendly. The first encounter between the parties which occurred of late was when the unfriendly party instituted their old war dance, with all its cruel and vicious ceremonies, which they had not held for the last twelve years. One of the ceremonies of this dance was a parade on the streets of the village at night when every living thing found on the street, whether man or beast, was to be killed. The friendly ones appointed a guard and warned them saying, that if any murder would be committed they would avenge it. The next dispute was in regard to their idols and altars. The unfriendly ones are

now going to make new idols and altars.

On the last Saturday of the old year Tawakwaption was proclaimed chief of the friendly party in place of the late Lololumai (deceased). In connection with this proclamation the cryer exclaimed: "South from here (the village) upon the Mesa is a house (chapel) in which is a man who is our friend, to him the Hopis ought to go and hear what he says to them, for what he says is good and if the Hopis will do what he tells them they will get along better and be happier."

Brother Frey further writes, that the meetings with the Indians have been well attended and that he has received some new scholars into his Sunday-school. Their Christmas festival they held during Christmas week when many gifts, sent by Sewing Circles and mission-friends, were distributed among the Hopis.

A Mrs. Gates from California, wishing to do something for the Hopis, sent Brother Frey money to build a washhouse at our station. The house was nearly completed when Bro. Frey wrote. She in connection with others also contributed upwards of \$100 to buy blacksmith tools for a smithy for the Indians. Brother Frey bought the tools and his interpreter with another young Indian from Moen Copi will erect the necessary building, when the former, who has had some experience in blacksmithing at Keam's Canon, will carry on the work and thereby earn something for himself and supply the Indians with what they need in this line.

A new Hopi settlement has been formed at Moen Copi near Tuba City, mostly by Indians formerly living at Oraibi. Several hundred Indians are there already and others are moving there from time to time. Here the National Indian Association has a mission, which mission they have promised to transfer to our Board by next summer when Brother Epp will return to Arizona again to engage in active mission work. The new station is about 55 miles distant from Oraibi and is in the vicinity of a large Government school now being erected. Moen Copi has plenty of water for irrigation and the place is thus better adapted for farming than the country around Oraibi. About 2½ miles from Moen Copi the Presbyterian church has a mission among the Navajo Indians. But as the Navajos and the Hopis do not associate with each other and have an entirely different language these missions will not interfere with each other.

The mission of the National Indian Association among the Navajos at Tuba City will most probably also be transferred to the Presbyterians and will thus form a part of their mission already established among this tribe in the vicinity.

Announcements.

The First Mennonite church of Allentown, Pa., Chew St. west of 12th, W. H. Grubb pastor, will be dedicated on Sunday, February 12th.

Program for Sunday, Feb. 12 and the week following:
Sunday School.....9.15 a. m.
Communion.....10.30 a. m.
German Sermon by Rev. A. S. Shelly.

Missionary meeting...2.30 p. m.
Address.....Rev. J. B. Epp
Y. P. S. of C. E.....7 p. m.
Dedication Sermon...7.30 p. m.
by Rev. A. B. Shelly.
Dedictory Service:
Monday, 7.30 p. m. English sermon, Rev. S. M. Grubb.
Tuesday, 7.30 p. m. German sermon, Rev. W. S. Gottshall.
Wednesday, 7.30 p. m. English sermon, Rev. N. B. Grubb.
Thursday, 7.30 p. m. English sermon, Rev. A. M. Fretz.
Friday, 7.30 p. m. German sermon, Rev. J. S. Moyer.

Ministerial Conference.

The first ministerial Conference will hold its session Feb. 17, at the Neuhoftungsthal congregation at Meno, Okla.

Our C. E. Topic.

BY C. V. D. SMISSON.

Topic for Sunday, February 19, 1905. GLORIFYING GOD IN OUR HOMES. Ephes. 6: 1-9.

QUESTIONS.

1. Why is the character of the home so important?
2. What is the root of unhappiness in a home? Phil. 2: 4.
3. Why is the Christian religion essential to a happy home? Phil. 2: 2-3.
4. Why is it necessary to testify of Christ in our home? Mark 5: 19-20.
5. What blessing is in religious training in the home? 2. Tim. 3: 15-17.
6. Where do we learn to obey God and men? Ephes. 6: 1-9.
7. Why does Christ-love make home-love valuable? Matt. 10: 37; Luke 10: 41-42.
8. How are we to show our religion with regard to our parents and employers? 1. Tim. 5: 4; Ephes. 6: 1-3 and 5-8.

9. How are we to show our religion with regard to our children and employees. Ephes. 6: 4 and 9.

MEDITATIONS.

The home is the beginning of state and church. The first church was established in a home, not in the temple or in a synagogue. The character of the home decides to a large extent the character of the members of the family.

Selfishness is the bane of all homelife, the root of all unhappiness in the home, it is the root of all sin. If we look each of us to our own things, each seeking to gain an advantage over the other, we are unhappy and make others unhappy. Christ did not live for himself but for others, He even died for others. If we are Christians indeed, we are of the same mind having the same love, are of one mind, in lowliness of mind each counting others better than himself, not being ministered unto, but ministering to others, thereby increasing our own and their happiness. If we have found peace and joy in Christ Jesus we ought to testify of Him and His grace, and the best place to begin is our home.

It is not the easiest place, for at home all are intimately acquainted with us, they all know our weaknesses, the disagreeable sides of our characters; but if we are regenerated, if the power of the Spirit of God has come into our lives, it must show itself. Our whole characters have undergone a change, and this change is most apparent to those best acquainted with us. If they see the sanctifying power of God manifest in our lives, they will believe that Christ has entered our hearts, because we have become more like Him.

At home we ought to receive our first and our deepest religious training. Mother teaches us the first words of prayer, Father is the priest of the household, nothing is done without the word of God and prayer. This exerts an influence upon the character building of the child, whose impress is almost indelible. Obedience we learn at home. A child, which does not obey his parents, is not likely to obey any one else. God commands us to obey our parents, who are in God's place, God's representatives. On the other hand Christian parents see in the children a gift from God, entrusted to them, to bring them up for Him, and for whom they are responsible. The natural affections are cultivated in the home, but it is Christ, who sanctifies them. Our love for our dear ones is ennobled by loving Christ above all and loving all through Christ.

We show our religion best at home, obeying our parents or our employers willingly, gladly, conscientiously, or loving our children, our servants, our employees with that tender love which Christ creates in the heart, which loves Him.

ILLUSTRATIONS.

I. Are you not surprised to find how independent of money peace of conscience is, and how much happiness can be condensed in the humblest home? A cottage will not hold the bulky furniture and sumptuous accommodations of a mansion; but if God be there, a cottage will hold as much happiness as might stock a palace. DR. J. HAMILTON.

II. Lo where yon cottage whitens through the green,
The loveliest feature of a matchless scene,
Beneath its shading elm, with pious fear,
An aged mother draws her children near;
While from the Holy Word, with earnest air
She teaches them the privilege of prayer.
Look! how their infant eyes with rapture speak;
Mark the flush lily on the dimpled cheek;
Their hearts are filled with gratitude and love,
Their hopes are centered in a world above,
Where, in a choir of angels, faith portrays
The loved, departed father of their days. RUFUS DAWKS.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Feb. 19.—JESUS AT THE POOL OF BETHESDA. John 5: 1-15.

GOLDEN TEXT.—A great multitude followed Him because they saw His miracles. John 6: 2.

INTRODUCTION.

From Cana where the nobleman of our last lesson found Jesus and received His word of healing for his son, the Master went "to Nazareth where He had been brought up" (Luke 4: 16-30). Rejected there and having escaped from the fury of his townsmen, He went to Capernaum and abode there. The events that follow are,—*"The Call of the Four"* (Matt. 4: 18-22; Mark 1: 16-20; Luke 5: 1-11); *"A Day of Miracles in Capernaum"* (Mark 1: 21-34; Luke 4: 31-41; Matt. 8: 14-17); *"First Preaching Tour in Galilee"* (Mark 1: 35-45; Luke 4: 42-44 and 5: 12-16); *"Healing the Paralytic Borne of Four"* (Mark 2: 1-12; Luke 5: 17-26; Matt. 9: 2-8); *"The Call of Matthew"* (Matt. 9: 9-13; Mark 2: 13-17; Luke 5: 27-32); and *"Teaching About Fasting"* (Matt. 9: 14-17; Mark 2: 18-22; Luke 5: 33-39).

After these things He again leaves Galilee for a brief space

thus closing the first period of His Galilean Ministry. John alone of the four Evangelists records this visit to Jerusalem and the conflict with "the Jews" in which He there fell. Though he supplies this and several more otherwise missing links, he enters least of them all into the historic details of the Savior's life. But in his selection of the material for his gospel he follows a definite object and plan which he, at least partly, states near the close (Ch. 20: 30-31). Having shown in the chapters preceding this how different ones of various grades of society and of different nationalities beheld His glory and believed on Him, the Evangelist now with this chapter enters upon a presentation of Jesus in His conflict with darkness, error, and sin. Throughout this section (chapters 5 to 12) He contends with error and unbelief by presenting Himself as Son of God and Son of man, the Fulfiller of the various ordinances of the law, as the Life and Light of men. "The believing and obedient are more and more attracted, the disobedient and unbelieving are more and more repelled by His words and actions until at last we hear in the closing verses of chapter 12 the mournful echo of chap. 1: 11, He came unto His own and His own received Him not". In chap. 5 He is the one in whom the Sabbath, the greatest of all the institutions given through Moses, is fulfilled. One must not fail to read the whole chapter in order to catch the full meaning of the incidents of the lesson portion.

The feast mentioned in V. 1 was most likely that of Purim. This is the only instance where John does not clearly mark the festival of which he speaks. Contrary to his custom he seems to attach no importance to it. Jesus is not said to have gone up to the feast but simply to Jerusalem. The feast indicates the occasion rather than the reason for the visit. All the interest and the importance as to time center around the Sabbath, on which He healed the impotent man.

The lesson with its context lets us behold in Jesus 1. The Divine Healer, 2. The true interpreter of God's will toward man, 3. The Son of God one with the Father.

1. *The Divine Healer.* In the porch built around this pool He finds a multitude of sufferers from various physical ailments, gathered here in the hope of being healed. Abundant need for the great Physician of body and soul! But, alas! to all but one, as far as the record shows, his coming and going meant nothing more than a great opportunity

lost. Jesus of Nazareth passed that way and why were they not profited? One is reminded of Jesus' own saying,—"There were many lepers in Israel in the time of Elisha the prophet and none of them was cleansed but only Naaman the Syrian." However there was one poor soul for whom Jesus came, and made the place for him a veritable "House of grace" (Bethesda). The gloom that had settled upon him through his long years of hopeless affliction was suddenly lit up by a cheerful ray of hope that shone in upon him. Jesus saw him, knew his case, and with a question full of sympathy drew his attention to Himself and awakened expectation in his breast. He can not at once grasp the full intention of the love that prompted the question and at first perhaps thinks only of help to get into the line of healing power which he thought was to be found in the pool. Yet as he looked up into Jesus' eyes and heard from those lips those gracious words expressive of power and authority, "Arise, take up thy bed and walk," he saw and heard that which caused his faith to take a bound and immediately he responded, and it was done. Bound by Satan (Luke 13: 16) lo, these thirty-eight years, and now he is loosed. But in this as in every other case the healing of the body was secondary to the uplifting of the soul out of sin. "Sin no more," V. 14. Jesus has power on earth to forgive sins and speak peace to the sin-troubled soul, blessed be His name.

The great Physician now is near, The sympathizing Jesus He speaks the drooping heart to cheer, Oh hear the voice of Jesus.

2. *The true Interpreter of God's revealed will.* The conflict with the Jews arose from their unwillingness to accept His interpretation of Old Testament institutions and laws. Those things were the shadow of the substance which He came to bring. But instead of submitting their mistaken notions gathered from the shadow to correction from the substance, they judged the latter by the former. Moreover many of the laws were so loaded down and others nullified by the tradition of the elders that their beneficent intention was lost. These things Jesus set Himself about to correct. As to the Sabbath it was made for man and He being the Son of man was Lord also of the Sabbath and could speak with authority by word and by example in His own life, how it should be kept in order to fulfill its original intention (Mark 2: 24, 28). They had a right to demand an explanation of a man carrying his bed through the streets on

the Sabbath, in clear violation of the letter of the law, but they should have readily accepted the interpretation and correction of one whose works attested Him as "a teacher come from God" (Ch. 3:2). We make the same mistake when like the Galatians and Colossians in Paul's time we allow ourselves again to be entangled in the yoke of bondage to the letter of Old Testament law whereas we should stand in the liberty of the Spirit wherewith Christ has made us free (Gal. 5: 1, 18; 2 Cor. 3: 17). The Old Testament shadows, read in the light of Christ's interpretation and fulfillment, are very helpful in searching out the deep things of God's revealed truth, and this is the only right use of them for the Christian. To go back to the old letter whether in regard to the Sabbath as do the seventh-day Sabbatarians, or in any other particular, is in so far to endanger our inheritance in Christ.

3. *The Son of God, one with the Father.* "For this cause therefore the Jews sought the more to kill Him because He not only broke the Sabbath but also called God His own Father making Himself equal with God", v. 18. Did the Jews misunderstand Him or did He really make such a claim? Read v. 21, equal in life-giving powers; v. 23, to be equal in honor; 10:30, 12:45; 14: 7-10, one with the Father; 10:38, 17:21, in the Father and the Father in Him; 16:15, 17:30, identical in possession—the attributes of one are the attributes of the other. What could be more explicit? The conception of Jesus as divine as well as human—the Son of God and Son of man, lies at the very foundation of the whole New Testament structure, yea and the Old Testament too. It is the only possible basis of saving faith. As God He brings God to man; as man He brings man back to God. Blessed truth! Dear reader, have you received Him? Then your life is hid with Christ in God.

Deaths.

BIXLER.—Luella, infant daughter of Mr. and Mrs. John J. Bixler, Dalton, Ohio, died Feb. 1, 1905, at the age of 6 months and 8 days. Interment on the 3rd at Salem church cemetery. Rev. A. A. Sommer conducted the services. Text 1 Peter 1:3.

MOER.—(Salem church, Dalton, O.) With griefed hearts we report the sad death of the well known and respected Bro. David Moer who committed suicide on the night of Jan. 30, by hanging himself in his barn. Last summer he fell from a cherry-tree and sustained serious injuries, breaking a leg, several ribs and injured his spine. Later on bladder trouble developed, and his brain seemed to be affected. At times his mind became unbalanced

and he fell into a very melancholic condition so that he had to be watched. It is believed that he committed the terrible act in one of the irrational melancholic spells of his mind. Bro. Moer was highly respected by the community and the church of which he was deacon for a number of years. He also was Sunday-school teacher for a long time. It is thus certainly a severe shock for the church. On Thursday afternoon, Feb. 2, the remains were laid in the Salem church cemetery, at which occasion Rev. H. J. Krehbiel, of Trenton, Ohio, officiated delivering an earnest and powerful sermon in the German language on Phil. 1: 21. He also spoke in the English language. Deceased was 68 years, 7 months and 24 days old.

BECHTEL.—On Sunday, Jan. 22, 1905, at her home near Clayton, Pa., Susanna Bechtel, widow of the late Nathaniel Bechtel, aged 67 years, 11 months, 28 days. Deceased was a daughter of John G. and Susanna Glemmer, both deceased. Of a family of five she is the first to follow the parents in death. She was married to her late husband on Nov. 10, 1877, becoming a kind foster-mother to his three children from a former wife and herself giving birth to three children, all of whom survive her. For the last sixteen years of her life she was totally blind, bearing her affliction with wonderful patience and cheerfulness. The death of her husband in July 1896 left to her the care of her three children in which she was nobly assisted and sustained by the older members of the family and her children in turn affectionately waited on and cared for her in her last years of helplessness. Since Nov. 2, 1901, she was bedfast from the effects of a paralytic stroke, a recurrence of which in more severe form caused her death. Uncomplaining and with surprising cheerfulness she bore her sore afflictions and continued almost to the last to share with her children the joys and cares of the home. Since May 9, 1863 she was a professed follower of Christ as a member of the Hereford Mennonite congregation. As long as her physical condition permitted she was one of the most regular, punctual, and appreciative attendants upon public worship. On Friday, Jan. 27th, the now lifeless tenement of clay from which the soul had taken its flight to "fairer worlds on high", was laid to rest in the cemetery adjoining the church with appropriate funeral services conducted by the Pastor who took as his text Isa. 65: 17-19.

Contributions.

From Mountain Lake, Minn., J. J. Reimer's S. S. class, \$9.00. Mary Penner's S. S. class, \$4.00. Eva Backer by J. J. Balzer, \$2.00. J. J. Reimer all for Christmas presents. By Rev. H. Dirks, Gadenfeld, Russia, for lepers. Gratefully acknowledged. P. A. PENNER.

Shipments of goods for the Haecanum Mission Station at Chintor, Ohio, have been received from the Societies of the Springfield congregation: box and \$1.66; Henderson, Neb., box and \$7.00 to pay express; Beatrice, Neb., box goods; Hoffmungsau, Kan., congregation \$20.00.

Gratefully acknowledged, J. H. and H. Erf.

For lepers in India from Sister Katie Schmidt and Mrs. Dyck, Halstead, Kan., 30 Rupees. Gratefully acknowledged, P. A. PENNER.

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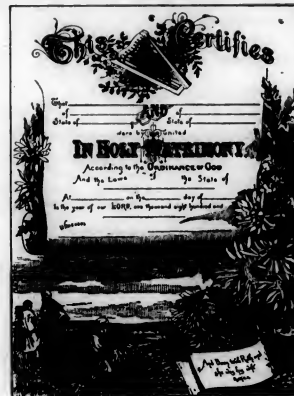
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News of the Week.

Domestic.

FIFTY-EIGHTH CONGRESS.

Two New States Created.

OKLAHOMA WITH INDIAN TERRITORY AS ONE, AND NEW MEXICO THE OTHER, ARIZONA LEFT OUT; PROHIBITION IN OKLAHOMA FOR 21 YEARS.

WASHINGTON, Feb. 7.—After a continuous sitting of almost nine hours at 8:45 to-night the senate passed the joint statehood bill. As passed, the bill provides for the admission of the states of Oklahoma, to be composed of Oklahoma and Indian territories, and New Mexico, and according to present boundaries, with Arizona eliminated. The long session was characterized by exciting incidents and many surprises. Beginning promptly upon the convening at 12 o'clock the senate proceeded to consider the various amendments which had been suggested by the committee on territories and which had been passed over. One of the first of these taken up was the amendment prohibiting the sale of intoxicating liquors, in what is now Indian territory for the next ten years and this was displaced with a substitute offered by Mr. Gallinger which extended the amendment to the entire state for a period of twenty-one years and this was adopted.

The Mormon question also received an airing during the day. While the provision for the admission of New Mexico was under consideration Mr. Hurrows, chairman of the committee on privileges and elections, announced his opposition to the bill and stated it was due to the practice of polygamy in that territory. He stated that he considered it unwise to take the administration away from the federal authorities. Mr. Dubois, Mr. McComas and Mr. Platt, of Connecticut, referred to the question of polygamy and to the revelations before the committee.

The bill originated in the house and will go to conference.

GREAT REJOICING IN OKLAHOMA.

OKLAHOMA CITY, O. T., Feb. 7.—The announcement that the senate had passed the statehood bill, providing for joint admission of Oklahoma and Indian Territory, is creating great enthusiasm in both territories. Public demonstrations of rejoicing are taking place all over both territories to-night.

MR. BEVERIDGE CLOSED STATEHOOD DEBATE.

WASHINGTON, Feb. 8.—The long drawn out general debate on the bill creating two states out of the territories of Oklahoma and Indian Territory and New Mexico and Arizona, was concluded to-day with a speech by Mr. Beveridge, which consumed the greater part of the day's session. He reviewed the principal arguments in opposition to the bill, giving special attention to the proposition to unite Arizona and New Mexico. He spoke for almost three hours and closed with a cordial burst of applause from the galleries.

Previous to Mr. Beveridge's speech, Mr. Forsaker spoke in support of his amendment to eliminate Arizona and

New Mexico from the proposition.

Mr. Beveridge advocated the passage of the bill as reported by the committee on territories which provides for the creation of two states out of the four remaining territories.

Mr. Beveridge based his advocacy of the bill upon the theory that congress has absolute control of the creation of new states, and in elaborating that idea, he said the interests of the nation as a whole were paramount to the wishes of the people of the territories. He declared that the constitution gave congress power to impose any condition in such legislation and quoted many precedents to show that the tendency was toward large areas and extensive population in forming new states, which he said must be the case in order to do justice to sister states.

He contended that Arizona and New Mexico were similar in topography and other characteristics and not naturally separated by mountain ranges, as had been claimed by some opponents of the bill.

Mr. Beveridge contended that the creation of Arizona territory had not involved any contract to maintain the boundary thus established, and his argument's point caused an interruption by Mr. Alger, who said that people who settled in Arizona had gone there on a practical contract with the national government. "If," he said, "the United States is not going to keep its agreements, what are we here for?"

Mr. Beveridge replied that there was no more reason why a perpetual pledge should have been given to the people of Arizona than to those of any other territory. He said that the principal reason for the original creation of the territory of Arizona in 1893 was to supply offices to defeated congressmen.

Rejoicing in Zion City.

CHICAGO, February, 4.—Ruth Hofer, the Swiss heiress convert to Dowle, who has for months been fighting with her relatives in Switzerland for possession of her share of an immense estate, has returned to Zion City.

It is declared that the girl won the fight with her relatives, who were striving to prevent her from giving her fortune to Dowle, and brought back funds to add to the Zion treasury.

The return of the young woman, with overseer Carl Hodler, was the signal for renewed rejoicing among the leaders in Zion City, who saw in it the end of their financial tribulations for the winter.

\$500,000 Fire Raging at Birmingham.

BIRMINGHAM, Ala., Feb. 8.—Fire starting shortly after midnight in Robert Gary's wholesale notions establishment is rapidly devouring one of the city's principal business blocks. Destruction of property valued at over \$500,000 is threatened.

The fire at 2 o'clock is still beyond control and great fire brands are falling blocks distant.

Banker Beckwith Dead.

BERLIN, O., Feb. 5.—C. T. Beckwith, president of the defunct Citizens' National bank, of the city, died at 10:45 o'clock to-night, after two days' of unconsciousness, during which dissolution was expected at any moment.

Only the family surrounded the death-bed of the banker.

Mr. Beckwith was about sixty-five years of age. On December 14, last, the federal grand jury in Cleveland returned five indictments against Beckwith upon the charge of violating the national banking laws in connection with the loans made to Mrs. Cassie L. Chadwick by the Citizens' National Bank, of Oberlin, of which the deceased was the president. From the day of his arrest Beckwith's health failed rapidly as a result of worry over his troubles. He frequently declared during his illness that he wanted to die. For several days prior to his death he refused to take food in any form. Death resulted directly from heart trouble.

The death of President Beckwith may materially weaken the cases of forgery and conspiracy now charged against Mrs. Cassie L. Chadwick.

Yale Will Found New Christian College in China.

NEW HAVEN, February 8.—Under the caption, "A New Yale in the Orient," the Yale Daily News prints the following:

"Yale is soon to exert a powerful influence in the far East. An undertaking of inestimable value and historical importance is being carried on that bids fair to equal the greatest achievement ever attempted by this university.

"We speak of the college now being established in Changhai, province of Hunan, China. The character and purpose of this institution are not as yet fully realized. It is not to be a missionary organization nor a theological seminary. It is to be a college in its real sense—a branch of Yale, laying especial emphasis on science and medicine.

"It is not to be begun on a large scale. A limited amount of land is now being secured and the teaching staff will at first be small, but in establishing an educational institution with only five instructors, Yale is laying the foundations for the only Christian college in the whole Chinese empire."

Foreign.

RUSSIAN STRIKES.

THE RUSSIAN SOCIALIST PARTY ISSUES VIOLENT REVOLUTIONARY DOCUMENT.

ST. PETERSBURG, Feb. 8.—For the moment the startling crime of Helingfors has withdrawn attention from the strike situation throughout Russia. To-day's events in Poland and the Caucasus are quite serious enough in themselves. Disorders in the smaller industrial towns of Poland have added more than a score to the total killed and troops have been sent to Warsaw and Kutno (eighty-three miles west of Warsaw) to quell uprisings there. The strike conditions in the Caucasus are becoming worse and traffic on the trans-Caucasian railway is being interrupted.

The central committee of the Russian social democratic workmen's party has issued a violent proclamation, which has been widely circulated in the factories of St. Petersburg, calling on the operatives to array themselves under the red flag of the social democracy and prepare for an

armed renewal of the January demonstrations. The proclamation bitterly assails church and state, the higher classes, and concludes:

"In order to gain victory we must organize a vast workmen's army. Then again will we start for the palace to present our demands; but with weapons, not with supplications, but with arms in our hands under the blood red standard of the Russian social democratic party."

LODZ WORKMEN WIN SHORTER HOURS AND HIGHER WAGES.

LODZ, Feb. 7.—The manufacturers at a meeting here decided to concede the men a work day of ten hours and an increase in wages ranging from 5 to 15 per cent, provided they all return to work forthwith.

FATHER GOFON IN SWITZERLAND. ST. PETERSBURG, Feb. 7.—Father Gofon, the leader of the workmen of St. Petersburg in the affair of January 22, is now known to be in Switzerland.

Will This Lead to War?

LONDON, Feb. 8.—The Daily Telegraph's correspondent at Constantinople reports that owing to the sultan's decision to borrow money from a German group of financiers for the re-arming of the Turkish artillery, M. Constant, the French ambassador, has delivered an ultimatum demanding the instant satisfaction of the various outstanding French claims, failing which he will leave to-day to consult his government.

The German conditions of the loan, the correspondent says, were that all arms should be ordered from Germany. A French syndicate has been competing for the loan.

Five Shots Fired at Czar's Friend.

HELSINGFORS, Finland, February 8.—An officer in uniform to-day attempted to assassinate Senate Procurator Johnson at the latter's residence. The officer entered the house, drew a revolver and fired several shots at the procurator. It was reported that none had taken effect. Johnson's son, who rushed to his father's assistance, was wounded. The would-be assassin, who gave the name of Alexander Gadd, was arrested.

Johnson is a Finn, but is very unpopular because of his pro-Russian tendencies.

Several hours after the shooting reports were conflicting. One report said that Procurator Johnson had been killed. Another was to the effect that Johnson had not even been wounded, but that his son bore the mark of one or more bullets. The general opinion this afternoon was that Johnson had been killed.

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Vol. XX.

BERNE, INDIANA, FEBRUARY 16, 1905.

No. 7.

His Promise.

The school was out, and down the street a noisy crowd came thronging: The hue of health, a gladness sweet, To every face beaming.

Among them strode a little lad Who listened to another, And mildly said, half grave, half sad "I can't; I promised mother."

A shout went up, a ringing shout Of boisterous derision, But not a moment left in doubt That manly, brave decision.

"Go where you please," do what you will! He calmly told the other, "But I shall keep my word, boys, still; I can't; I promised mother."

God's blessing on that steadfast will, Unyielding to another, That bears all jeers and laughter still, Because he promised mother!

—George Cooper, in Christian Observer.

Items of News and Comment.

Sisters Scherz and Stalter, the new missionaries for Dhamatoli, India, landed at Bombay, Jan. 6th.

Married.—Bro. John F. Bressler, superintendent of the Fort Wayne mission, was united in the holy bonds of matrimony with Sister Anastasia Watson of Fort Wayne, Ind., on Sunday, Jan. 29th. Bro. J. N. Kaufman, of Rockton, Pa., performed the nuptial ceremony.

The following are interesting statistics of the Hoffnungsau congregation at Inman, Kansas: The church membership is 299. Of these there are 15 of the age of 70 years and over; 17 of 60 years and over; 23 of 50 years and over, 439 children of over 10 years, and 213 children of 10 years and under.

Mr. and Mrs. James E. Sprunger accompanied by Rev. J. H. Langenwelter and Theodor Sprunger arrived Saturday evening, Feb. 11, at Berne. Bro. Sprunger stood the trip quite well. He has regained his strength so far that he is able to sit in a rocker. He will stay with his parents until his health is restored.

The official stenographic report of the Thirteenth International Peace Congress held at Boston in October last, is now practically completed. It makes a book (paper covers) of about

350 pages. Any one may obtain a copy of it from the office of the American Peace Society by sending a request for it and enclosing ten cents to cover postage and wrapping.

Regarding the place of the Bible in public schools, the facts seem to be these: In nine of the states it has a legal recognition in state constitution or school law. In twelve more decisions of courts and state superintendents of schools secure for it a strong legal status. In sixteen other states long established usage and public sentiment support the custom of Bible reading in the free schools.

Some very remarkable meetings were held in London on the last day of the old year at Christ Church, of which Rev. F. B. Meyer is pastor. They were appointed to hear reports from those who had visited places in Wales where spiritual awakening is most manifest. Many of the Free Church leaders of all denominations were present, testifying to the evidences of the Holy Spirit. It was said that without great committees, or any organization or choir or large gifts of money or leaders of fame as evangelists, the sovereign power of the Spirit of God was producing marvelous results in changing the lives of men. The confident expectation was expressed that such a movement, though taking perhaps different forms, would spread to London.

Rev. C. H. Yatman in an article on "The New Evangelism" said the following great truths. We have been trying to save men by loaves and fishes, science and Socrates, Browning and brotherhood, music and methods, star preaching and preachers, and by church buildings so fine that common folk are afraid of them. No wonder the machinery of the present day does not turn out a greater grist of saints from the raw material. The fact is, there is "no corn in the hopper." Sinners do not go to church in any great numbers. Ninety-five young men out of every hundred in America are unchurched. Wesley went out after converts. Pentecost was street preaching by a

redeemed and consecrated backslider on fire, backed by a hundred and nineteen men and women of the same kind. They solved it as we will have to solve it. Of what use is a revival that does not make its converts quit sin, restore ill-gotten gains, forgive enemies, give up habits and pleasures that cause multitudes of young and old to stumble? Of what use is a name in the church register, and vows taken so lightly that any secular call or desire leads folk to set them lightly aside? The Eleven Commandments should be hurled like bolts of fire at the Christless Christians and evil-doers.

Clergymen, very many of them, need to change and be changed. They need to be saved from their doubts and uncertainties in message and sermon—changed from formality to fervency; from fear of man to fear of God; from fruitlessness to fruitfulness, by sowing the Word of God instead of the word of man.

Two Beneficial Acts.

The organization of the W. C. T. U. decided at its National Convention at Philadelphia to "withdraw its patronage," and recommend all other women to do so, from any store that has a liquor department. Dispatches say that this was endorsed unanimously. Commenting upon this and also upon a resolution requiring honorary male members to refrain from the use of tobacco, the *New York Christian Advocate* of Dec. 22nd says:

This is in harmony with the principles of the Woman's Christian Temperance Union. We hope that they will apply it first and vigorously to such department stores as have a liquor department. They are very dangerous, as they will bring all classes of people in close contact with the liquor business.

The Bible.

While men are testing the Bible, the Bible tests them. While they are criticising the Book, the Book is condemning them. While they search for its flaws, the Book discovers their sins. The man who claims that the Bible is a fraud, is more likely to be a fraud himself. The man who thinks the

Bible was concocted by deceivers and imposters, may be judging its authors out of his own heart. Ungodly men hate God's Word. Men whose "deeds are evil, love darkness rather than light." Men who love lies, and spend their days and nights in reading them, have in themselves some subtle affinity for falsehood, which naturally breeds hatred for the truth.—Sci.

The Saving Remedy.

The following appeal for the doctrines of the Prince of Peace as saving remedy against capital punishment, war and suicide is taken from an eleven-page pamphlet "The Sacredness of Human Life."

We believe that all our fellow-citizens who profess Christianity will agree with us that it is righteousness alone which exalts a nation, and while honestly differing as to our views of national conduct, can we not unite in looking to the Redeemer and Saviour of the world as our perfect pattern? As we profess allegiance to Him, shall not the spirit of his teachings and those of his immediate followers as expressed in the New Testament, be taken for our guide? If this is done we believe that war and the destruction of human life will be shut out. The hatred which breaks out between the different races and classes of men, the covetousness which is idolatry, the oppression of the weak by the strong, the selfishness of unconsecrated riches, and all those evils which spring from the lusts warring in our members will disappear from that nation or community in which the spirit of Christ has its full sway. The power of a nation which is filled with the spirit of Him who is the Prince of Peace has not yet been shown to the world. Shall we, as American citizens, draw back from the race which is set for us to run in the sight of men? Let us not shrink from the high task to which we are called in the exercise of that spiritual power which is bestowed upon the faithful followers of Christ.

Persons desirous of distributing this pamphlet can obtain it gratuitously by addressing WILLIAM C. COWPERTWAITE, FRIENDS' BOOK STORE, 34 ARCH STREET, PHILADELPHIA.

War and Peace.

It is time for knight-errantry and mad heroism to be at an end.—Washington.

There can be no Peace which is not honorable, and there can be no war that is not dishonorable.—Charles Sumner.

When will human nature be sufficiently improved to see the advantage of settling disputes without first cutting one another's throats.—Franklin.

War is an instrument entirely inefficient towards redressing wrongs; it multiplies, instead of indemnifying losses.—Jefferson.

The song of the angel, "On Earth Peace" will not always sound as fiction.—Channing.

Let us have Peace.—U. S. Grant.

Contributed.

A Week with Our Church near Cucamonga.

Situated in the beautiful valley of San Bernardino, on the southern slope of the Sierra Madra mountains, are the colonies Ioamosa and Cucamonga. Near by is located the thriving and prosperous town of Upland. Years ago a number of Mennonite families have located in this vicinity. More recently others, mainly in search of health, were attracted by the almost insupportable healthfulness of the climate. So it came about, that a Mennonite church could be organized. Be it said to the praise of God, that this church is in a growing and prosperous condition. No place of worship has as yet been erected. The congregation worships in a rented store building at Upland. Now let us follow a week's work in the Master's cause, done by this church.

Come with me, kind reader and enjoy with me a Sunday in a country district of Southern California. How paradisaical the landscape! How calm and serene the surroundings! How pure, invigorating and inspiring the gentle zephyrs from the ocean! How wondrously bright and beautiful the sunshine! We are wending our way toward Upland. It is about ten o'clock, when we arrive at our place of worship. Some have preceded us, others are still coming. From Ioamosa, from Cucamonga, from Upland and sometimes even from distant San Dimas and Pomona they come. The superintendent's bell gives warning, that Sunday-school is to begin. It is, we think, a well organized school and consists of six classes. Since most every one of the readers is familiar with Sunday-school work, there is no need of going into details, concerning methods and plans of this work. Be it

said, however, that with very few exceptions our people take lively interest in their Sunday-school and we know, that also in this sphere of labor the Lord is graciously true to His promise. Precisely at eleven o'clock Sunday-school is dismissed and, allowing an interval of about five minutes, preaching service begins. Generally the introductory hymn is sung by the congregation. At special occasions or festival seasons the choir renders an introductory selection. Immediately following, the text and theme for the day is announced and the sermon follows. About twelve o'clock generally, this service comes to a close and the congregation is dismissed.

Sunday nights are occupied with Christian Endeavor meetings and Bible and prayer-meetings alternately. Our C. E. society is comparatively small, but the work done is not without good results. There is a general interest in this work not only among the young folks, but also among the fathers and mothers of the church. This is, we think, as it should be. It must certainly be beneficial to both old and young. The C. E. topic, as prescribed for these meetings, are in exclusive use. The Bible and prayer-meetings are conducted on a general plan. Thus far we have considered the epistles of Paul to the Philippians and Colossians. Just finished Colossians last Sunday night. Now it is our intention to take up the miracles of Jesus one after the other. In these meetings it is the mutual exchange of thought and experience that is of great benefit. After this free discussion, mostly bearing upon the passage for the day, a season of prayer follows. Undoubtedly such meetings are of great spiritual value to everyone who comes with the sincere and honest desire to learn and to be of a help to others.

Might mention here, that the night of every last Sunday in the month is devoted to a consecration service, conducted in the English language. The regular C. E. topic for the day is used as a basis and after a brief introduction by the leader, opportunity is given every one, to say a word for the Master. Otherwise this service is conducted much the same as similar services in other churches.

This would finish the work as it is done by our church, Sunday after Sunday. Midweek service it would be very difficult to introduce now, owing to the fact that our people are scattered over too great a distance. Other spheres of labor, such as S. S. teacher's meetings, catechetical instructions, choir meetings, etc.,

have not yet become a regular feature of a week's work throughout the year. In every one of these spheres however, a beginning has been made. While, under the guidance of our Master, the church is growing, every branch of the work will be more thoroughly organized and extended. It is still in a condition of growth and development. There is, we realize, much for us to learn and to experience. But we hopefully and humbly bow before our great Shepherd with heartfelt prayer: "Lead Thou us on. Keep Thou our hearts from failing and our feet from stumbling. Thou art mighty to further Thy kingdom and establish it more firmly through the weakest of Thy children."

Mention must be made yet of our Sister's Sewing Society, which meets every first Thursday in the month. It is a little over a year since this society was organized. The sisters have undoubtedly done faithful work thus far. May this society more and more be a means of administering to the suffering and the needy. This work is certainly well pleasing in the sight of God, who abundantly blesses every honest and sincere effort in behalf of those other sheep, which are not yet of His fold, but which must be brought, that there may be one fold and one shepherd.

May the above just a little strengthen the tie that binds our hearts in Christian love. May we here, in the far, far West, as a small and rather isolated flock, earnestly desire to add our little quota to the Master's work. Not the outwardly brilliant or great, but the truly faithful have His promise. Not the great numbers but those who know His voice are His indeed. He knows His own as well among the small and scattered flocks on the far away coast of the Pacific as among the large communities of the east.

M. HORSCH.

"The Visions of Zechariah."

Notes taken from DR. ROBINSON'S Talks given at the C. M. College of Bluffton, Ohio. Jan. 22-26, 1905.

Zech 4: 6 "Not by might nor by power but by my spirit, saith Jehovah of hosts."

These visions, addressed to Zerubbabel, are very difficult and we might never hope to understand them completely before the Teacher of Righteousness shall reveal them to us. I do not for certain know what they mean, although they mean something to me and much more now than 15 years ago.

In taking up a prophecy we must first know the historical background of it before we can fully understand it. These visions

are easily shifted from one age to another and are applicable for every age; but I believe that they were written about 520 B. C. Cyrus who was at this time king over Persia permitted the Jewish captives to return to their native homes. The Jews, who before this captivity were a nation but afterwards a congregation, in a throng of 42,000 hasten towards Jerusalem to rebuild their temple. A religious purpose and zeal prompted them to reconstruct their sacred edifice. I can almost see them overflowing with joy when they reached Jerusalem, their most sacred spot on earth. With untiring energy and skill they commenced to build the foundations when the Samaritans, who at present are the smallest religious sect in the world, hindered them in their work. Cambyes, who in the meantime succeeded Cyrus to the throne was falsely informed by the Samaritans concerning the Jews. The king, being very suspicious, succeeded to put a stop to their work in so far that they built themselves magnificent residences and neglected the house of God. Then Haggai, an old gray-haired man, came forth and accused them for their negligence and idleness of 16 years.

The purpose of the visions of Zechariah was to make the Jews build the temple. Whenever I want to stir up a people who have neglected their duty to the house of God I use this prophecy as an appropriate text. You have a nice college here and it is your duty to support it financially and also with students. It is the school that has made us what we are. Believe me! This country might degenerate were it not for the Christian institutions. Let us educate our youth.

The first vision of Zechariah was a group of horses different colors, each one having a rider. Upon the red horse was the angel of the Lord and at his side his interpreter. These proclaimed that all the earth is at rest pointing of course to its idleness. This is actually the condition of the heathen lands that I have seen, 9 men out of 10 spend their time in idleness. So were the Jews under Zechariah and his first vision taught them to wake up from their sleep and build the temple. God wants Christians that work.

In the second vision Zechariah saw four horns, meaning power, and four smiths that shall destroy the horns, which represent the enemies round about Jerusalem but shall be overthrown. This vision taught that there shall be no more opposition.

The third vision is that of a man with a measuring line in

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his hand marking off how large the walls of Jerusalem shall be; but an angel said to Zechariah that the Jerusalem of the future shall be without walls. This angel simply had a great ideal. We also ought to have visions of something great, not be content with trifling matters. You do not cultivate your farms here like you did in Switzerland; you have more elbow room here. Therefore make your ideals according to the circumstances. The person who gave millions for Mc Cormick Seminary had a great ideal. Do not build just one college building, but many. Get big ideals.

Zechariah now makes a break in the vision and called those who are yet at Babylon to come and help him on the work of the temple. To you friends I say, if you are not interested in the church or college, come and take part in the work and help build God's church on earth.

The fourth vision is that of Joshua with God and Satan, the latter trying to get Joshua on his side and make him an obstacle in the way to build the temple. Joshua had filthy clothes on symbolizing his sins and those of the people. These unclean garments shall be taken off and clean ones be put on which signifies a removal of sin.

The fifth vision recorded in the fourth chapter I think is the most beautiful of them all. Two olive trees, evergreen, supply oil for the candles. The two olive trees represent Zerubbabel the governor and Joshua the high priest while the candles represent the church. Here fits the text, "Not by might nor by power but by my spirit."

The life of this college does not depend upon the number of students nor on the number of the faculty, but in the amount of true practical religion that is taught establishing good lives. You and I can in a certain way be ministers of the Gospel of Christ, no matter how small the voice, it may be a great power for good. It's the spirit in the heart that shall build God's kingdom on earth. It's only a question of will power to do something good and I long to see men of sacrifice for some good cause. Whenever you build a church sacrifice your own money for it, put your own interest in it and let not somebody else build it for you. By doing so you will not at all be selfish and afterwards you will be that much more loyal to it.

My time is past now and I will only mention the last three visions.

The sixth vision is a flying roll denoting the punishment of God for the violation of his laws. The seventh vision is a woman carried through the air in an eph-

ah, meaning that sin shall be taken away.

In the last vision Zechariah saw chariots, symbolizing the protection of the Jews.

The Boy Problem.

The present is a time of problems, one being weightier than the other. To our right and left, all the world over, we may listen to the discussions of them.—Our daily and our church papers, our magazines and journals are filled with solutions of old problems and with questions about new ones. Conversations about church problems and peace problems, about social problems and labor problems, about reform problems and educational problems, about mission problems, both home and foreign, about political and judicial affairs are striking our ears most anywhere and everywhere.

Among all these I see one that requires much thought and is probably least thought of—it is the Boy Problem. We count about 23 to 24 million of young people between the age of 6 and 18 years in this great republic. Of these at least 12 to 13 or perhaps 14 million are boys. It was statistically stated in 1904 that 14 million of the 23 million were not receiving any religious or moral instruction or training, never heard the name of God or Jesus Christ unless it was uttered in an ungodly and immoral way.

Now, the question: "What shall become of our future generation, if over one-half of their number are left without the least idea of a religious thought in heart and mind?" Yes, "what shall become of this great nation, this grand republic?" What a problem is the Boy Problem!

When I attended the Sunday-school convention of our county organization last August, most of the officers, superintendents and teachers present acknowledged the fact of the absence of the boys between the age of 9 and 16 years in the S. S. The question was asked: But where are the boys? Are they at home? Are they too poorly clothed, so as not to be able to attend or to show themselves in the place of worship? The unanimous answer was: "No, they are not at home, neither are they poorly dressed; but they are attending other meetings more appropriate and profitable for boys." What were those meetings? Why, the base-ball and foot-ball and tennis games, which are played about the time the S. S. are in session or shortly after.

An attorney then opened the discussion and introduced his thoughts about the question. In brief he said this: I have heard so many complaints about

our boys. I listened to them not only in this convention but I hear these cries on the streets and at the homes. But let me tell you, good people, that I look at this boy question from another standpoint. You Christian people are taking a wrong position, you are abusing and accusing the boys too much. The boys are always right and you are wrong. You all know, he continued, that the boys at that age are at a point, where their greatest ambition and need forces them to cultivate their physical faculties and powers, to develop their muscles and their mathematical faculties. Can they do this in the S. S.? "No," he exclaimed. Why, then, let them attend the ball-games to answer this need.

Think of it, my dear reader! An attorney, whose sole work is the conviction of criminals, violating the social, moral, and political laws and ordinances of our country, asking the Christian people of a county to let the boys go astray, to allow them—because it's the ambition of the boy—to break the laws of God regarding the institution of the Sabbath, asking them to allow the boys to dishonor the ordinances of family and church-life. Think of it!

But is this gentleman the only one who is thinking the like? No, thousands of fathers, principals of high-schools, colleges and universities are joining with him in the almost national cry: Let our boys go free of religious thought, of morals and devotion and ethical culture. Let them have physical development, muscular culture. That is what the present day problem requires. Then they shall become quick of mind and intellect, sure of collecting wealth and honor; yes, and base enough to seek for worldliness and not for godliness.

Is it true, my dear reader? Is the salvation, culture, and moral development of our boys dependent upon that? Must we rest assured that physical culture, quickness of mind etc. etc. is the main point in educating the future generation? If it be true, let us close our churches, colleges, Sunday-schools, hospitals, sanitariums and any and all philanthropic institutions, and let our country depend upon physical and mind-culture only—say for the next decade—yes, let the future generation go without the knowledge of God, of Jesus, let it go without the authority of father and the influence of a praying mother, let us be without church and S. S. and family altar; and I judge, the Boy-Problem will be looked upon as "the only problem" before us.

It is about ten years ago, when our Honorable Judge A. D. Perkins, now deceased, resigned from his position in spite of the great salary and honors he was receiving. When I first met him, I asked him: Why did you resign? His answer was short but positive. It was this: I could not bear the thought any longer, that I was convicting young men upon the verdict of the jury, when I perceived that the greatest number of the convicts never, no never received any moral nor religious training either from home, church or S. S. The fact is this, he concluded: The public institutions of learning, no matter how good they may be, and how well they perform their duty, leave the youth well educated without God and Christ in a cold, loveless, tempting world.

But what are you going to do? I asked. I shall devote all my time and power and energy to the S. S. work. I shall go out hunting for boys, turn them into the class-room and teach them the word of God to make them loyal to God and their neighbor and to themselves. And he did. For 3 years or more Mr. A. D. Perkins traveled from town to town, from county to county, from Sunday-school to Sunday-school throughout this beautiful state of Minnesota helping, inspiring, uplifting those Sunday-schools in existence and organizing new schools wherever needed, holding Bible-class and Teachers' meetings and conventions, without ever asking for a salary or even for his traveling expenses. The Boy-Problem was the problem to him, and I wish to say, "it is the Problem to me, and shall be until I take the last breath." Doubtless it is one of the most forcible of the present-day problems, which requires our earnest meditation, our prayers, and our devoted and united efforts in the line of educational and church work. Dear reader, brother and sister—Let us try, prayerfully try to solve the Boy-Problem.

J. J. BALZER.

A Suggestive Contrast.

One of Mr. Moody's early publications was entitled "Heaven." One day while on a train in Chicago he heard a newsboy, with a bundle of books under his arm, shouting:

"Here you are! 'Ingersoll on Hell!'"

Moody caught the boy, and handing him a copy of his own work, said:

"Here, my lad, here is another work; give them that at the same."

The boy went on through the car, shouting: "Ingersoll on Hell!" "Moody on Heaven!" "Ingersoll on Hell!" "Moody on Heaven!"—From the Christian Endeavor World.

The Mennonite.

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Editorial.

The readers of the MENNONITE surely must have been shocked and saddened when they read in the last number about the suicide of Bro. Moser near Dalton, Ohio. This feeling must have been true not only with those who personally knew the deceased but with every one who loves the cause of Christ. When a deacon in the church comes to such an end, the faith of believers is tried. In the present case moral responsibility seems to be quite out of the question. For even the civil law is charitable enough not to consider an insane mind as morally responsible. And surely God is not less charitable. But even if we look at it in that light we are compelled to ask, "Why did God permit it?" May not Job's experience explain this? The Good Shepherd was asked to bring back the wanderer; a sick one, the ministry of the Great Physician was besought; an unfortunate one, the Heavenly Father was asked to put around him His tender and protecting arms. Was there impending trouble in that home, God was asked to guard to-morrow; was there great happiness, God was asked to consecrate to-day. After the needs of the family had been laid upon the altar, faith pushed out and the needs of neighbors, of the church and nation, and of the world were brought in, and by the tie of family devotion bound with gold chains around the throne of God. From that oratory the family arose anointed, with morning faces and confident hearts, stronger for work, truer to duty, happier and better for all the tasks of life.

"What blessed associations come with the memory of the hour? First a hymn, then a chapter from the Book; then a man's voice was heard pleading for his own. Sometimes it was a woman's voice praying for her home. It was parental love wrestling for the children, invoking God's care and seeking God's guidance. Was there an absent one, the God of the Covenant was asked to keep him; a wayward one, the Good Shepherd was asked to bring back the wanderer; a sick one, the ministry of the Great Physician was besought; an unfortunate one, the Heavenly Father was asked to put around him His tender and protecting arms. Was there impending trouble in that home, God was asked to guard to-morrow; was there great happiness, God was asked to consecrate to-day. After the needs of the family had been laid upon the altar, faith pushed out and the needs of neighbors, of the church and nation, and of the world were brought in, and by the tie of family devotion bound with gold chains around the throne of God. From that oratory the family arose anointed, with morning faces and confident hearts, stronger for work, truer to duty, happier and better for all the tasks of life."

This excellent tract may be procured from Rev. James Hunter, 951 E. 183rd St., New York.

Co-operation.

The Christian work which the Head of the Church calls for is not so much operation, as co-operation. Members may be hard at work, but if independently

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tionable one, even if we put the most lenient interpretation upon it. Many a pastor meets with a lack of spirituality among his younger and older members, because the home life is not conducive to it. And how can it be when the home atmosphere does not have the hallowing influence of the home religion? Many homes would not be without the family altar if they knew its importance and would receive some instruction how to establish it. A few suggestive hints will often do a great deal of good. Rev. James I. Vance of the Reformed church has written a very stimulating tract on this subject of family worship. He treats it under the following heads: The value of family worship. Worship began in the family. Decay of family worship. Family worship should be maintained. The religious mission of the home. In this tract appear these words which might be considered a description of model family worship:

"What blessed associations come with the memory of the hour? First a hymn, then a chapter from the Book; then a man's voice was heard pleading for his own. Sometimes it was a woman's voice praying for her home. It was parental love wrestling for the children, invoking God's care and seeking God's guidance. Was there an absent one, the God of the Covenant was asked to keep him; a wayward one, the Good Shepherd was asked to bring back the wanderer; a sick one, the ministry of the Great Physician was besought; an unfortunate one, the Heavenly Father was asked to put around him His tender and protecting arms. Was there impending trouble in that home, God was asked to guard to-morrow; was there great happiness, God was asked to consecrate to-day. After the needs of the family had been laid upon the altar, faith pushed out and the needs of neighbors, of the church and nation, and of the world were brought in, and by the tie of family devotion bound with gold chains around the throne of God. From that oratory the family arose anointed, with morning faces and confident hearts, stronger for work, truer to duty, happier and better for all the tasks of life."

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busy they are not a gathered church.

We are members one of another, so that each member's operation must affect his fellow members; confusedly, at cross-purposes or harmfully, if it is not co-operative; harmoniously and fruitfully if under well-balanced co-operation. The one is a condition of sickness, the other of health.

But if all the members were strenuously co-operative merely with each other, very effective and aggressive work through this union of forces might appear; but yet it could be a case of insanity—that is a working independently of the Head and out of co-operation with it. They would not be doing Christian work, owned by Christ as His.

Therefore we say that the labor which the Head of the Church calls for is not simply operation, but co-operation; and not co-operation of members with each other only, but with Himself. Then as laborers together with God, fellow-members must be working co-operatively together in unity of exercise, and the operation of the individual is made normal and healthy. Centered in Christ as perceptibly authorized by Him, the best work is done, and the most.

The apparently solitary worker moved by Christ—bearing his yoke with Him—is doing co-operative work, not with the Master only, but with all fellow-members. It is not for the mechanic always to know how this piece which he is turning out is to comport with the product of some other workman, in building up a structure designed by the Architect. He may think that his peculiar service is quite independent of what all others are doing; but it cannot be so if handed down to him from head-quarters. There is some place in the Designer's economy for it to fit. The solitary work is co-operative enough with an appreciative Master Builder, if conformed to his appointment.

The whole operation and business of Christian work is co-operation with Christ. Whatever thy hands find to do is done as "unto the Lord," if it is done as from the Lord, and with Him. Co-operation with His Spirit is the only Christian service; and co-operatives with the same Master are sure to be union workers and a church under the one Head.

Christian service, or endeavor, is not guess-work: "for whatsoever is not of faith is sin." It is not the "nevertheless-let-me-run" activity towards an object that seems good, for the uncommissioned runner but wastes his breath. It is not the choosing what we shall do, but whom we

shall serve. It is the hearkening unto the evidence of Christ's word in our hearts and then doing it. And the youth by beginning in little things or duties manifest to the heart, can learn one the letters of their spiritual alphabet so as to discern and read the living word of Christ, made clearer and clearer by obedience, which is but another name for co-operation with Him. —The Friend.

Jesus in the Home.

The following is part of an address Mrs. Charles McCallum Alexander made at the Moody Church Women's meeting.

A nurse once told me that the things that have the strongest influence with her are the influences about the home. A patient of hers was telling her things about himself and his life, and she was quite surprised to find out what a pure life he seemed to have led. He said:

"Well, I had such a good mother, and a person who has had such a good mother cannot go far wrong."

You may visit a house, and they may have everything pleasant, and all they want. You may think, "What a beautiful house!" and the people may be kind, but home is not a house.

That word "home" is a lovely word in our language. They do not have it in Germany or France. They think you mean some kind of an institution, they have no other word for "home" in their language.

It is a big responsibility with us to make a home what it should be. We women are the ones who really have the power to make a house a home, and we ought not to forget the responsibility. A nation depends upon its homes. If the homes are pure and sweet, then the nation will be pure and sweet.

How are we going to make our homes like homes? There is only one answer: we need Jesus in our homes. If Jesus is in our home, then it will be a real home. The only way in which He can be in our home is this: He must be in our hearts.

Jesus lived for thirty-three years on the earth. How much of that time did He help people in public life? Three years! The other thirty years were spent in the home. We know so little about them, and yet those thirty years were home years! The whole world's history turns on His life, and out of that life only the short end was spent for the world.

What a wonderful, beautiful home that must have been in Nazareth! The influence of our home should be fostered more.

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We are feeling it in England, and I know you feel it here, the one thing that is being threatened is the home life. We are the ones whose first duty it is to make a home.

Let me tell you about a little card that hangs in my mother's bedroom. We are eight children, and home is just the dearest place to us, and our father and mother are just our dearest friends and chums—they are more than father and mother, because their lives are just given over to Jesus Christ! Up in their bedroom was a wall-text bearing this motto:

CHRIST IS THE HEAD

OF THIS HOUSE

THE UNSEEN GUEST

AT EVERY MEAL

THE SILENT LISTENER

TO EVERY CONVERSATION

It makes me feel more at home with you than ever, that you know that, too. Whoever comes into that home will feel the influence of that card. We would not have things on our table that were harmful, if He were the Guest. We would be careful about our conversation if we really thought that Jesus Christ was standing there. I do long that every one of us should have Jesus to be the Master in our home to-day. If one sister here has never received Him as such before, do not let us! Let us open the door of our hearts and our homes to Him!

Church and Mission.

From Our Arapahoe Mission.

Missionary J. A. Funk writes of his work among the Arapahoes at Cantonment, Okla. Terr.: In looking back upon the quarter and the year just passed one is almost persuaded to exclaim, "Time passeth by altogether too rapidly." Especially is this the case when we view our work here and the meager results thereof. Gladly would we have gathered many living stones during the past year for the building of the temple of the Lord. But it was not our privilege to do so.

Our meetings with the Arapahoes were regularly held throughout the year, with but a few exceptions. But it is a pity and a thing greatly to be deplored, that some of our Christians were not as regular in their attendance as they might have been while others came but seldom. A great deal would be won if our Christians would realize their privileges and would consider it a duty of love which they owe to God, to the church and to themselves, to attend public worship regularly. Of course, every Indian, whether heathen or Christian, always has

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some excuse to offer, why he does not come to church. One of the most useful things in our work is that the churchmembers learn to know their unity and their dependence upon each other. That they receive courage from God to testify for Him, that they learn to know when and how to testify, and above all that they learn to be circumspect in their walk and conversation in the presence of the heathen.

But weak and imperfect as our little church as yet is, we are glad for the privilege of working amongst them and endeavoring to build them up. The Baptists designate their work among the Arapahoes as their hardest field. During all the years they have been working among them they have, to my knowledge, not yet baptized a single soul. The Arapahoe is reserved and deceptive. He may well be compared to a reed which is prostrated by the force of the wind but which, after the wind ceaseth, rises up again and stands boldly erect. But whatever they may be, the Gospel is to be preached to them as a testimony against them.

As soon as the Orient Railroad is finished this far, it is expected that a town will be built about four miles to the southeast of Cantonment. The town is to be built on Indian land, about in the middle of our field. What effect this will have on our work here we do not know yet. It is evident, however, that it will cause some experiences which will not be pleasant and agreeable. The evil of drunkenness is bad enough even now and if in the future more saloons will be opened it will make it so much the worse. Yet the Lord knoweth His own and knows how to protect them!

Frank Harrington, who is assisting Missionary Funk in his work, writes: Since my last report there have not been any baptisms. At least one would have been willing to be baptized but circumstances did not allow it to have her wish granted. We celebrated the Lord's supper once during last quarter in which many of the members of our church participated. Our Christmas celebration, for certain reasons, was held about a week before Christmas. The church committee had collected about \$15.00, for which amount we purchased apples, candies, cakes and nuts. The goods sent by the Sewing Societies and which were distributed at the Christmas celebration were mostly for children. Besides these there were a few skirts for women, shirts for men and quilts given to adults. Nearly all the Arapahoes of Cantonment had come to see the Christmas tree, which was put up by

members of their tribe. They were all treated with goodies by the committee, which they enjoyed very much and they were very thankful for the clothes given to their children.

The Christmas celebration preaches in itself even if no words are spoken. The Christians are encouraged and full of joy, and many a non-Christian wishes to be a Christian, while the unbelievers are shaken to believe. The work has been going on as usual, but at times it does not go as the worker would like to have it go.

Our C. E. Topic.

BY C. V. D. SMITH.

Topic for Sunday, February 26, 1905. HEROES OF HOME MISSIONS: WHAT THEY TEACH US. Jer. 1, 7-10.

QUESTIONS.

1. How is Christ our example also in home mission work? Luke 4, 16-30; Mat. 13, 54-58; Mat. 10, 24-25.
2. Why must he who is owned by Christ serve Christ? 1 Pet. 1, 16-25; Rom. 1, 1; Acts 27, 23.
3. Whence does the home missionary receive his power? Isa. 40, 29-31; Acts 1, 8; 4, 31-33; Eph. 1, 19; Mat. 25, 15; Col. 1, 10-12.
4. Ought we all to be home missionaries? Why and how? Isa. 50, 4-10; 2 Cor. 8, 12.
5. What ought to be the aim of all missionary work? 1 Pet. 4, 11; 1 Cor. 9, 19-23.
6. What hardships has the home missionary to endure? 2 Cor. 11, 23-31; Acts 20, 24.
7. What are some rewards awaiting the faithful worker? 1 Cor. 15, 58; 9, 17.
8. What is the penalty of the unfaithful servant? Mat. 24, 50-51.

MEDITATIONS.

The foreign missionary receives more honor than the home missionary, because he is in a foreign country, in strange, often dangerous surroundings, exposed to many privations, but the home missionary has his hardships and privations as well and has sometimes to work under great disadvantages and discouragements.

Christ is our example in everything. He is our example in home mission work, going to Nazareth and preaching there, though with apparently little success. To be a home missionary we must be sent by some one to our home to work. Christ has bought us, with His precious blood, if we are His indeed, He sends us to work in our home and surroundings, we have to show ourselves as His servants, striving to do His will.

We could not do this out of

our own power, but God's power is strong in our weakness. If we humbly recognize our own inability and go to Christ our Master the source of all power, He will give us wisdom as well as opportunity to speak for Christ. Thus we can all be home missionaries, witnessing for Christ by our consistent Christian life, and by our testimony of His work in our hearts. This does not require great talents but faithful courage. Yet we can accomplish thus with God's blessing the purpose of all mission work, to save souls, to bring them to Christ, to gain them for the kingdom of God, where they experience the happiness and peace which only the communion with God through Christ Jesus can give.

The work at home has always its embarrassments and hindrances, which often are occasioned by our own weakness and faithlessness, but the home missionary, who leaves his home to bring the glad tidings to other less favored localities of his homeland, has to undergo manifold hardships. He has to leave his home and be traveling most of the time, or he has to settle in a very undesirable locality with few advantages for the purpose of bringing souls to Christ even if he has to suffer privations.

But on the other hand the reward is great, not in earthly things, but in gathering in precious souls for the Kingdom, having the promises of God, that his work shall not be in vain.

The penalty, if we are not faithful in our Christian work is loss of power, loss of happiness if not loss of Christ our Saviour.

ILLUSTRATIONS.

The names of home missionaries do not stand out as prominent as the names of men like Livingstone, Judson, Moffat, Paton, Williams, but their names will shine like the sun in the day of Christ's appearance.

What privations and hardships a faithful home missionary has to undergo, the friends of Bro. J. B. Baer could see, when in the first years of his ministry, he came home emaciated, with broken health, relating his experiences in newly settled places, with little food, sometimes unfit to eat, traveling at all times of the year, subject to all inclemencies of the weather.

Yet the home missionary has his reward not only in the promise of God, but also in the success achieved.

We have in our denomination a number of brethren living and some have gone to their reward, whose work for the Lord as home missionaries for short periods, will not easily be forgotten.

The Sunday School Lesson.

BY A. S. SHIRLEY.

Subject for Feb. 26.—THE MIRACLES OF THE LOAVES AND FISHES. John 6: 1-14.

GOLDEN TEXT.—I am the living bread which came down from heaven, John 6: 51.

INTRODUCTION.

The visit to Jerusalem which brought Jesus the opportunity to heal the man at the pool of Bethesda interrupted His work in Galilee and thus divides between the two periods, the first and second, of His ministry in Eastern Galilee. The first covered about four months, the second about a year. To this second period Matthew in his gospel devotes chapters 5 to 14; Mark, 2: 23 to 8: 56; and Luke 9: 1 to 9: 50; while John gives only the two incidents and the discourse contained in the lesson chapter. Since the last lesson, or chapter 5, comes at the beginning and the present lesson, or chapter 6, near the close of this period they are therefore about a year apart in time.

Most of John's Gospel is devoted to incidents and discourses not found in the earlier gospels. This account of the feeding of the five thousand is one of the few exceptions. We need, however, not be long in finding the reason for this particular exception. It is found in the close thought relation which John sees between this miracle and the passover which was at hand (v. 4). Moreover he must supply the discourse of Jesus on the bread of life following upon and based directly on this miracle. In the miracle and the discourse alike John sees Jesus set forth as the true passover (1 Cor. 5: 7, 8.) the reality and substance of that feast which has now, alas! become "the feast of the Jews". The parallel accounts are found in Matt. 14: 13-22, Mark 6: 30-46, and Luke 9: 10-17.

LESSON TEACHINGS.

We look at the miracle and see in it, 1. A work of compassionate love, 2. An object lesson to His disciples, 3. A sign of His Messiahship.

1. A work of compassionate love. The twelve apostles had just returned from their mission, and Jesus, Himself tired from the pressure of incessant work of ministering to the physical and spiritual needs of the crowds that gathered around Him daily so that "they had no leisure so much as to eat", would now go with His disciples by themselves apart in a desert place and rest a while (See Mark's account). But they could not escape the multitude, who followed them and even outwitted them, as Mark records. And He had compassion on them

because they were as sheep not having a shepherd. As at Jacob's well so here and everywhere and all the time He found it His meat to do the Father's will in ministering unto needy souls. He could not turn away from those that came unto Him. His gracious promise for all time is, "Him that cometh unto me I will in no wise cast out." The greater the need the stronger it appeals to the heart of infinite love. Our greatest need may be, as here with this multitude, a better conception of what we really do need, a lifting up of our aspirations from the things that perish to those that abide, and in His dealing with us He seeks to lead us on to higher and still higher ground, that we may more and more set our affections on things above.

2. An object lesson to His disciples. His disciples should become apostles. He had called them to follow Him and He would make them fishers of men. This art of fishing must be learned from precept and practice. Already they had their first taste of apostleship both on the bright side of success and the dark side of indifference and opposition. But they had yet much more to learn in the practical school of the Master before He could leave them to the advanced instruction of the other Comforter or Advocate and could say to them, "As my Father hath sent me even so send I you." And let us who study the lesson not fail to sit down with the twelve and seventy in this school at Jesus' feet, even as the Spirit all the while points the lessons.

What then are the practical lessons of this miracle? First, catch from Him the inspiration of love and compassion. Do not send them away. Give ye them to eat. Secondly for the "how" look to Him. He wants you to think, but think with Him. He Himself knew what He would do. The object of His proving questions is to lead us in line with His thought. He enjoins what we are unable to do in our own strength that He may lead to implicit reliance upon His omnipotence.

On the other hand we are taught not to set aside as of no account the little we have to start out with. Though it may seem in comparison with the work to be done like the few small loaves and fishes for the thousands of hungry mouths, He will take and use it, not adding our little to His abundant supply but vice versa. Learn to give thanks for what you have and what you are by God's grace and then may you look for a multiplying increase.

Again He teaches us to bring as many as possible to share in

the work even down to lads and lassies. How that boy must have been filled with wonder and delight as he saw his little store so blessed by the Saviour and made to go so far, and how the disciples must have been thrilled as the growing supply passed from Jesus through their hands on to the multitude.

Then the lesson of orderliness and system in the Master's work. Make them sit down, in companies of hundreds and fifties. Every one even to the most modest and retiring must be served in his turn and all with the greatest ease and dispatch. Closely associated with this is the lesson of economy. Gather up the fragments. He whose we are and whom we serve has infinity at His command but there must be no wasteful disregard of fragments. That nothing be lost. And so the lessons go on but space forbids further enumeration.

3. A sign of His Messiahship. The multitude followed Him because they saw the miracles (signs, R. V.) which He did. In previous lessons attention was directed to John's use of this word. With Him Christ's miracles are always signs. They were wrought not to excite or gratify natural curiosity and wonder, but as works which should bear witness of Him and lead those who beheld them to faith in Him. "Though ye believe not me, believe the works, that ye may know and understand that the Father is in me and I in the Father." This miracle had in a measure the intended effect, v. 14. But Jesus saw the admixture of error yet in their minds which prevented their receiving the true bread from heaven unto eternal life but on the contrary would lead them to do that which could end only in disappointment and calamity. He withdrew from them into the mountain himself alone. Only on the morrow, when their misguided ardor had cooled down, could He meet them again and take up the thread of teaching, pointing them to the spiritual meaning of the miracle. Read the rest of the chapter, and may we truly feed on who is the living bread from heaven, not neglecting our part, as apostles, of passing on the blessing to others. The Spirit and the bride say, come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

Deaths.

WYSS.—Elizabeth, infant child of Mr. and Mrs. John Wyss, died Feb. 6, 1905, at the age of 13 days. Burial on

the 8th, at Salem church cemetery Dalton, O. Services conducted by Rev. A. A. Sommer.

SCHANZ.—Peter Schantz was born in Hesse Darmstadt, Germany, died at Danvers, Illinois, January 19, 1905, aged 82 years, 5 months and 2 days. He leaves his widow, 1 son and 3 daughters. Burial took place in the Danvers cemetery, services conducted by John Glaserich in German and John Kinsinger in the English language.

ASCHLIMAN.—At Colfax, Wash., Feb. 2, Chester, son of Ernest and Esther Aschliman, aged 3 years and 8 days. Funeral on the 4th by P. R. Aschliman; text 2 Cor. 12: 9.

ENSLEY.—On Jan. 18, at Colfax, Wash., Theodore, infant son of Dwight and Mary Ensley, aged 2 months. Funeral on the 20th by P. R. Aschliman.

HULL.—On Jan. 20 at Colfax, Wash., G. P. Hull, formerly from Kansas, of late living with his children; aged 88 years, 1 month and 28 days. He had been a life long member of the M. E. church. Funeral on Jan. 22 by P. R. Aschliman; text Phil. 1, 21.

RAMBO.—On Feb. 1, 1905, near Brick Tavern, Bucks Co., Pa., Mary Ann Rambo, nee Smith, aged 70 years, 1 month, 10 days. Funeral services were held and interment made at the East Swamp church on Feb. 6. Funeral sermons were preached by A. B. Shirley in German and by O. H. Melchor in English. The deceased was first married to Israel Huilman who died in 1876. She afterwards married Noah Rambo who preceded her to eternity in 1898.

AMSTUTZ.—Lena (Lugbill) Amstutz was born near Pandora in Putnam Co., O., April 18, 1870. In 1887 she was received through baptism, as a member of the Mennonite church. Jan. 20, 1890 she was married to Adam Amstutz. They were privileged to live together a little less than fourteen years. There were born to them seven daughters, now left motherless, the oldest one 13 years old and the youngest one 18 days. Mrs. Amstutz died Jan. 13, 1905, at the age of 34 years, 8 months and 25 days. A loving mother and a dutiful wife has been taken from a home where humanly speaking, she was most needed. We commend the bereaved husband and the motherless children to the loving care of the tender Shepherd who has promised never to leave his children alone. The services were conducted by Revs. N. C. Hirsch and P. P. Hilty.

Contributions.

Shipments of goods have been received at the mission station at Oraibi Ariz: From the society of the Swiss congregation at Bliffon and Pandora O., by Phillegonda C. Van der Smitten, Sumnerfield, Ill.; Newton, Ks. society, Gadsdenberg, Ks.; Moundridge, Ks. society; Donnellson, Iowa, one box; South Alexanderwohl, Ks. C. E. S.; Hoag, Neb., society; Christian society, Moundridge, Ks.; Elbing, Ks. congregation; by Mrs. Gates, Pasadena, Cal., fruit and Christmas goods; Mr. Brown, Pasadena, Cal., goods; Gadsdenberg, Ks. Sunday-school, \$0.00; Sister B. J. Harms \$2.00; Linda Ens, 50; from Prof. G. A. Haury's sons, 35; Bethel College Ks. society, \$5.00 anonymous \$1.00.

Gratefully acknowledged
THE WORKERS AT ORAIBI.

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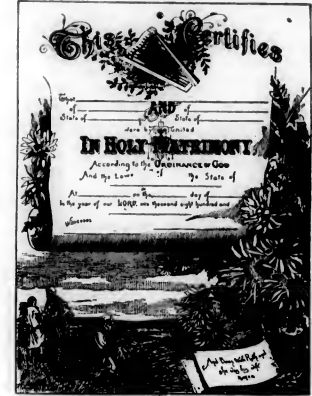
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News of the Week.

Domestic.

FIFTY-EIGHTH CONGRESS.

ACTION OF SENATE TIES UP TREATIES.

WASHINGTON, February 13.—It was officially announced to-day that President Roosevelt would not present the arbitration treaties, as amended by the Senate, to the countries with which they were negotiated.

In reply to numerous inquiries by representatives of the press at the State Department to-day, Secretary Hay made, in substance, the following statement:

"The President regards the matter of the general arbitration treaties as concluded by the action of the Senate on Saturday. He recognizes the right of the Senate to reject a treaty either by a direct vote in that sense, or indirectly by changes which are incompatible with its spirit and purpose. He considers that, with the Senate amendment, the treaties not only cease to be a step forward in the cause of general arbitration, but are really a step backward, and therefore he is unable to present them in this altered form to the countries with which we have been in negotiation."

The arbitration treaties as amended and ratified were sent to the President to-day. Each treaty was accompanied by the usual resolution setting forth the action taken by the Senate.

In some quarters there is a disposition to put a wrong interpretation on the action of the Senate when it so amended the seven arbitration treaties as to make them of small value. The fact that most of the President's personal and political friends in the body voted for the amendment is ample proof that the Senate was not influenced by personal pique. It simply wanted to convince the President, once and for all, that it will, under any and all circumstances, adhere to its prerogative as a factor in the treaty-making machinery of the Government.

Doubtless the situation in Santo Domingo had much to do in influencing the Senate to take the stand for the maintenance of its "prerogative." For several weeks the impression has been gaining ground here that the administration was inclined to exceed executive authority in dealing with Santo Domingo and the Senate evidently thought it was time to put out a warning sign.

THE COLD WAVE.

ENTIRE COUNTRY EAST OF THE ROCKIES IN ITS GRASP.

CHICAGO, Feb. 13.—Not during the last six years has the equal of the present cold weather been experienced in the west and in many places no such low temperatures have been recorded since the establishment of weather bureaus.

The area of the cold wave extends from Canada to the Gulf of Mexico and from the Rocky mountains to the Atlantic. The line of zero weather is about in the latitude of Memphis, but all through the south freezing weather is reported. In the north the mercury has registered anywhere from zero to forty-five degrees below, the latter mark being scored at Heliand Center, Wis. Trains from the north and northwest are from two to twelve hours late and because to the packing of the line snow in the cuts it is expected it will be several days before the roads are able to restore the sched-

ule time even if the weather moderates. It is estimated that about a score of people have lost their lives, the majority of the fatalities being in the southwest.

FIFTY THOUSAND CATTLE LOST.

The loss of cattle on the ranges particularly on those lying in the northern part or the southern tier of states will be very heavy. W. E. Bolton, secretary of the Oklahoma Live Stock association, declares to-night that the live stock losses in the present cold weather will be the greatest since the great blizzard of 1896. He places the number of head lost on the range in western Kansas, western Oklahoma and the Panhandle of Texas at 50,000. Farther north in Nebraska and the Dakotas and Montana, the stockmen are better prepared to shelter their stock, their cattle are not expected to be lost and it is not expected that their losses will be anything near as heavy as those on the ranges farther to the south.

From western Missouri, Kansas and Nebraska come reports of temperatures ranging from 20 to 25 degrees below zero. The official record at Kansas City was 21.2. All records for cold weather in that section had been broken. All through these states the month of January was the coldest known since the establishment of the weather bureau, and the month of February has so far shown equal severity.

All through Minnesota, Wisconsin and northern Michigan the temperature ranged from 20 to 25 below. St. Paul to-night shows 4 below, as compared with 20 below twenty-four hours previous.

FREEZING IN THE SOUTH.

LOUISVILLE, February 13.—A severe cold wave overspread the South to-day, temperatures in the Mississippi and Missouri valleys ranging from 6 degrees to 20 degrees below zero. The zero line extended into Arkansas and northern Texas and east to Ohio. Rain or snow, or both, have fallen since Saturday over the entire southern half of the country, the precipitation being slowly followed by freezing weather, and the cold wave which today pushed far south into Texas and the lower Mississippi. The indications are for clearer and continued very cold weather over this district to-night and Tuesday.

President Hadley of Yale for Football.

CHICAGO, February 13.—"I doubt whether faculty intervention in football matters can be any more effective than the attempts of Congress to regulate railway rates."

In these words President Arthur Twining Hadley, of Yale University, answered the criticism of the game made recently by President Eliot, of Harvard. The reply also was aimed at President Roosevelt and the legislators who have been advocating Government supervision of the railroads. Mr. Hadley, known internationally as an authority on the subject, declared he spoke from observation.

Land Fraud Indictments Returned in Oregon.

PORTLAND, Ore., February 14.—The United States grand jury has returned an indictment charging United States Senator Mitchell, Congressman John N. Williamson andlinger Hermann and others with having conspired to have created the Blue Mountain fort reserve in eastern Oregon, with the intent of defrauding the Government of public lands, and also of conspiring to obtain possession of more than 600,000 acres of public and school

lands in several States of the value of over \$3,000,000.

The indictment charges the defendants with having entered into a conspiracy to blacken the character of United States District Attorney F. J. Henri by circulating reports which connected Mr. Henri's name with that of Marie L. Ware, one of the defendants in the first land fraud cases, and seeking to induce the district attorney of Multnomah county to begin a criminal action against Mr. Henri on the strength of this trumped-up scandal.

The purpose of this alleged conspiracy, according to the indictment, was to bring Mr. Henri into disfavor with the Department of Justice at Washington, and ultimately cause his removal from office.

Prophet Elijah Dowie is Borrowing.

CHICAGO, Feb. 11.—A trust deed to secure a loan of \$100,000 on the property of John Alexander Dowie, at Zion City, was filed to-day at Waukegan.

"The loan was secured to raise money for Zion in case of need," said Deacon J. Worthington, when asked the purpose of the loan.

A Chicago bank furnished the money.

Foreign.

THE RUSSO-JAPANESE WAR.

RUSSIAN LOSSES SINCE WAR BEGAN.

ST. PETERSBURG, February 14.—The official returns for the first year of the war, not including the Port Arthur statistics, show that 130,439 officers and men passed through the hospitals going north, of which number 1,710 officers were wounded and 1,308 were sick; 62,860 men were wounded and 72,581 were sick; 4,007 subsequently died in hospitals; 6,474 wounded and 11,248 sick were invalided; 9,429 returned to Russia and 21,554 are still in hospitals. Over 71,000 therefore presumably returned to the ranks.

Reports from Liao-Yang place the total Russian force between the Shakhe river and Harbin at 450,000, of which 280,000 are on the fighting line. The condition of the prisoners and of the bodies of the dead indicate that the Russians are short of shoes and winter clothing. Some of the officers are wearing Chinese shoes. It is greatly increasing sickness among the Russians. Later estimates of the Russian losses at Hekoukai place the number at 25,000.

BRIGHTER DAY FOR RUSSIANS.

CEAR PROMISES REPRESENTATIVE PARLIAMENT.

ST. PETERSBURG, Feb. 11.—11:59 p. m.—"I am not opposed to a Zemsky Zabor. I, on the contrary, believe it necessary."

In these words Emperor Nicholas, whose word is law, personally declared himself in favor of a land congress and expressed the conviction that the time had come to prepare to give the people a voice in the government.

The emperor's words were spoken in the course of a conversation with Count Leo Devnitch Tolstoi, son of the famous author, and fully confirmed the Associated Press interview with Grand Duke Vladimir on January 31, in which the grand duke declared his august nephew was in favor of a Zemsky Zabor. Count Tolstoi gave the following to a press agent:

"I am not at liberty to relate the emperor's views on the subject, but you may announce to the American people that the delay will be only

such as is strictly necessary for the introduction of an innovation of such magnitude. This great thing is that the emperor is in favor of the Zemsky Zabor. This dispels the legends obtaining currency abroad and at home that the sovereign mistrusts the people and is absolutely opposed to the idea of a representative national assembly. These legends have caused immense harm and have sown suspicion and discontent among the people, leading to unrest and agitation and aggravating labor movements, whereas, if Russians only understood the situation they would refrain from rendering the task of the reformer well nigh impossible.

"Nonetheless, I am optimistic and believe we will succeed after all in bringing the war to a satisfactory conclusion. Then everything will resume its natural course and reforms, including national representation, will be on a sound basis."

Count Tolstoi does not believe the present labor movement will resume critical proportions. He thinks a solution of the difficulty will be materially assisted if representative masters and men could be brought together.

The emperor's words are likely to do more good than any number of proclamations. Count Tolstoi is trying to persuade the men to be patient, by means of articles in which he points out the poor results of socialist propaganda abroad, and thinks it a pity that means have not been devised for approaching the workmen and discussing matters directly with them instead of leaving the field open to demagogues. The court is conducting a philanthropic enterprise in the form of a cheap book store under the sign of "Good Work" or "Good Will," in which he sells educational books and literature to zemstvos schools and libraries.

ST. PETERSBURG, Feb. 12.—Midnight.—The news that Emperor Nicholas has endorsed the scheme for the revival of the zemsky zabor, or ancient land parliament, which the old emperors convoked in times of stress, has spread through the city and created intense satisfaction among the liberal classes. The newspapers this morning were filled with articles in description of this ancient Russian institution, indicating that word had gone forth that the government had decided to listen to the voice of representatives of the people.

Naturally there is some skepticism as to whether the government intends frankly to take the step; but the general verdict is that if the emperor has succeeded in shaking off reactionary influences and now proceeds in good faith to summon the zemsky zabor, he will rally to his support the moderate liberals and perhaps arouse a wave of genuine enthusiasm in the country.

Liberals are convinced that a meeting of such a conservative body must be followed by reforms.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, FEBRUARY 23, 1905.

No. 8.

No Place like Home.

"I hate this little, low faced" house,
This hill-bound valley home;
I long to see the glorious world,
And 'mid new scenes to roam.
"The sun just rises here and sets
The days are all the same.
There's nothing grand to do or see,
And everything is tame."
Yeas, pass on! "The weary restless one
Had wandered far and wide,
Had tossed upon the ocean wave,
Had climbed the Jungfrau's side;
Had journeyed from the Golden Gate
To storied Eastern lands,
And pitched his tent where Atride's
"Islands
"Roll down their golden sands;"
Had glided through the Grand Canal
"Neath soft Venetian skies,
And in strange, Northern lands had
"seen
The sun at midnight rise.
Through many cities grand and great
In wonder he had trod,
And on historic battlefields
His feet had pressed the sod.
He roamed through galleries of art
And gazed on kings,
And filled his memory with store
Of rare and wondrous things;
And then he came to that small vale,
Content no more to roam,
And said: "There's not in all the
"world
So sweet a place as home!"
—Christian Advocate.

Items of News and Comment.

Rev. J. H. Langenwaller preached Sunday morning and Monday evening, Feb. 12th and 13th in the Mennonite church at Berne, Ind.

Our brethren in Russia are planning to build a school for the education of ministers. The privilege will be granted by the government under certain restrictions.

The Alexanderwohl congregation, Goessel, Ks. numbers 800 members. 40 have been received by baptism during the last year and 9 are receiving catechetical instruction at present.

Bro. A. B. Kolly, editor of the Young People's Paper and former editor of the Herald of Truth, arrived at Elkart on Feb. 11th from Austell, Ga., where he had spent the past year in farming, fruit-growing and recuperating generally.

He is well, hearty and says he never felt better in his life.

Bible distribution in Japan grows in interest all the time. The soldiers in the hospitals are glad to hear and read about Christianity. All experience of the power latent in the Scripture gives assurance that this work is the sowing of seed which is certain to bring forth much fruit. "Teach the soldiers and you teach Japan."

The Assembly of Nobles, at Moscow, was found to contain a large number of persons favoring immediate reform in the government. On February 4 it voted on two addresses to the Czar, and adopted that of the Conservatives, by a vote of 219 to 148. It was subsequently agreed to forward both addresses to the Czar with a statement of the number of votes for each.

On February 4th a meeting was held in the church at Eigenheim, Rosthern Sask to confer on the plan to build a German-English graded school. The ground is already bought and paid for. To further the cause a resolution was adopted that each supporter of the school should pay 3 cents per acre annually of the land he owns for at least five years.

City Mission Organized. Our Western brethren of the Old Mennonites have effected an organization for a mission in Kansas City, Kan. A suitable building has been purchased and Bro. J. F. Brunk of Hillsboro, Kan., late superintendent of the Home for Friendless at that place, has been appointed superintendent of the new mission. Bro. Brunk will move to Kansas City with his family as soon as necessary arrangements can be made.

The nobles of St. Petersburg, on February 6, adopted an address to the Czar which, while loyal, is a diplomatic demand for further reforms. It contains this sentence: "The nobles of St. Petersburg believe that, provided union of the throne and nation is supported by confidence on the part of the emperor, internal troubles will vanish," which, with other statements in the address, seems to form an appeal to trust the people with further power.

At the meeting of the Mission Examining Board, held at Go-

shen, Ind. on Feb. 4th, eleven persons took the preliminary examination and four the final examination for missionaries to the foreign field. Of the four who passed the final examination, one (Bro. Kaufman) will sail for India in a few weeks. The other three may be sent to the foreign field before the close of the year. All the members of the Examining Board, which is composed of the brethren D. J. Johns, J. M. Shenk, Jonathan Kurtz, J. F. Funk and J. S. Hartzler, were present except one. The executive committee of the Mennonite Evangelizing Board also attended the meeting.

Two Sides.—There are two sides to the great temperance question. Each of them is important. It will not do to ignore either one. One is the moral and religious training side. The other is the legal side. As Christians and good-citizens we must see to both. Our children and young people must be educated and trained, and prayed with and for, and everything possible must be done to win them to a good life. But at the same time we must use every effort to exterminate the saloon so as to remove the contamination from the world around them and us. Temperance advocates sometimes seem to clash because, in their zeal, they seem some of them to advocate one of these sides and some to press the other. Let it be understood that both sides must be advocated in order to save the world to a life of temperance and righteousness. (Herald & Presbyter.)

Revival Lessons.

News that should stir Christians in every city of our land to earnest prayer and effort, comes from two widely separated centres of population. Denver, Colo., has been moved, as never before, by a revival that has brought thousands into the light of the Gospel, and in Schenectady, N. Y., a great multitude are earnestly seeking the Saviour. The methods in the two cases differ widely. In Denver, a corps of evangelists, with Dr. J. Willur Chapman at their head, have been preaching with Pentecostal power; while at Schenectady the movement has been conducted by

the home pastors, who have united heart and soul in the work. The results are alike, proving that the Spirit is not confined to any one method of operations. The one feature which appears in both revivals is the significant one, that the Christian people in both cities held united meetings to plead at the Throne of Grace for an outpouring of the Spirit. The prayers were answered in both instances and the dissimilar methods were both blessed.

The lesson to be learned is unmistakable. It has been taught by similar movements in the past, but never so conspicuously as in these two instances. The way to a revival is through prayer. Artificial means, the organization of committees, the distribution of religious literature, the canvass of the city's population, are all good in their way, and all contribute to the desired end; but the beginning is with the Lord. There must be an earnest, intense desire in the hearts of His people for a revival of His work, and a continuous pleading with Him for the blessing. It is not that He is reluctant to give it; it is not that He is slow to hear, but, as Christ taught by His parable of the importunate widow, that He wishes to test the sincerity of His people. So much do these two revivals teach, and it remains with us to learn the lesson.

Are there cities in which a revival is needed? Alas, where is the city which does not need one! There are everywhere heathen as ignorant of the power of Christianity as an African savage. There are others, who know the truth, and have sat under the Gospel all their lives, yet have never sought the blessing for themselves. It is the mission of the Church to gather in both classes. But the work is too great for its power. Only through the influence of the Holy Spirit can it be done. God is ready to give the Spirit to those who ask. The way is open to all and the opportunity is with us. Let it not be said that it was allowed to pass unnoted. What a mighty awakening there might be if in every city through the country a group of Christians were found, who cry as did Jacob, "We will not let thee go until thou bless us." Christian Herald.

Contributed.

Work of One Week in the Wayland and Noble Pastoral Charge.

The work of a country church is never so crowded with public meetings as is that of a city church or even of a larger town, yet the work is not the less taxing on time and energy. To give one an idea of what the churches of this charge are doing during the week it is better to begin with Monday and end with Sunday, although this is really putting the busiest day last. There is no meeting regularly appointed for either Monday or Tuesday of each week. On these evenings are generally held the meetings of committees of the different organizations connected with the churches.

On the Tuesday evening of the week just past, the executive committee of the Wayland C. M. held a meeting at the home of the pastor to discuss the further plans of work for the society. This committee considered some larger opportunities of usefulness for the society as well as plans and methods to make the meetings more interesting and helpful. The society's aim is to be helpful to the church in general and the community in particular. These executive meetings have not been held very often as yet but they promise to tell in more effective committee-work and in getting in closer touch with the problems of the parish.

Wednesday evening is set aside for the meeting of our choir in Wayland. This body does not aim to supply special music for every service but very frequently it does so. It aims, however, to promote the singing of the congregation by leading in the same. So much good has come from the effective work of our choir that we feel it is an evening well spent by our younger people who take part in the same.

For the past two years we have endeavored to overcome the many difficulties that lie in the way of conducting teachers' meetings in a country church where members live very much scattered. We have set aside Thursday evening for such a meeting in the Noble church. This meeting is held at the homes of our members who are centrally located so that no one has too far to drive. The meeting is designed to interest not only the teachers but also the members of the Sunday-school and the church in the study of the lesson. Many of our people have learned to make Thursday evening a date that is always engaged by our church, and nothing is permitted to interfere with it. The following evening is taken up by the same meeting in

the Wayland church. The same can be said for this meeting. We have found that these meetings have been as fruitful as any meetings that are held during the week. The exchange of ideas on the lesson never fail to open up channels of thought and study for all of us and we are better for them.

Once a month the Ladies' missionary society of the Wayland church holds its meeting on Thursday afternoons at the homes of its members. At the present time the society is taking up a study of the missions of our own church in order to get into closer touch with the work at their doors. This society contributes regularly to the foreign mission work.

Sunday is a day well occupied. Three Sundays out of a month the Noble church has the morning service and Wayland the evening service. The fourth Sunday this arrangement changes. These services are all very well attended. At ten o'clock the Sunday-schools at both places meet for an hour. Considering all the disadvantages in weather, muddy roads, etc. we have to deal with here these meetings are very well attended. The preaching service immediately follows, which the majority of the Sunday-school scholars attend and the church is generally comfortably filled with earnest listeners. At four o'clock in the afternoon the Junior C. M. recently organized in Wayland meets. This society promises great things for the future as the juniors are taking hold of the work with that determination which promises to make things go. At 7 o'clock the C. E. societies of both churches meet. These meetings are often made very interesting and instructive by the large number who come to contribute to their success. After the C. E. meeting, preaching services are held in Wayland three Sundays in a month. These meetings are very largely attended, often crowding the church. Once a month, the missionary society of the Noble church meets. A program is always arranged, consisting of readings, essays and addresses. The whole aim is to quicken mission interest as well as supply knowledge of missionary work.

The Sychar Revival.
John II.

AN ADDRESS, DELIVERED AT
BERNE, IND., JAN. 1, 1905, BY
S. D. GORDON.

I want to talk with you a little while about the transformation that took place in the village of Sychar, where the woman of

Samaria whom Christ met at the well, dwelt. Sychar was a little old village, nestling down at the foot of the Samaritan line of hills. It was radically shaken up, and then shapened up anew. It was revolutionized. It was changed, root and branch.

The first striking thing of the whole story is this: The change that came to the village came first to one person in the village, and then through that changed person there came to be a changed village where that person lived. And this is the way God always works; first a changed man, then a changed village where the man lives. Every change that comes to the world comes first to some man in the world. The knife that must cut into the world's sore must first cut into some man's heart until the blood spurts, if need be. And I have no doubt that God is looking in this village for the man who is willing to allow Him to make any change He may choose in him, that He may make the change He longs to make through him in the circle of his life.

It is further striking to notice who this one person was in the Sychar story. Not a man, but a woman—one of the "weaker sex," as we say, whether wisely or not. She was a woman of no social polish, no culture, no touch with schools. Indeed, if the plain truth must be told, she was a woman with a question mark against her life, and that question mark was doubly underlined. You can say nothing worse than that. She had less influence in her town for good than any one of you here to-day has in your village or town. And yet through her the change came. It looks very much as though God has a way in taking picture books of life of going down to the very lowest levels; as though He would say, "What can be done on the lowest level can be done on every level above the lowest," and the truth is this—the Master burn it into our hearts!—what took place in Sychar through her may take place in your village through you, and far more, if you will. I say, "and far more," because this fourth chapter of John is nothing so much as an advance page of the Book of Acts. It is a miniature of Pentecost before Pentecost. And Pentecost was not a flood tide; it was but a beginning. God has far more for the world than the world has known yet. He will do more through man than He has done yet. He is a God of the future, and He will do all that was done here, and more, through you in the circle of your life, if you will. But the whole thing hinges there—if you will.

This woman saw number four. It was the beginning of the marvelous change in her village. It will be the beginning of a change

I always think when I read this story of that word from Jesus' lips spoken from the glory side in the third chapter of Revelation, "Behold, I stand at the door, and knock." It is not the door of a heart as we often say in preaching. It is the door of a church. He is standing, not inside, nor on the doorkill, but outside the door of a church that is a church because He is. He is outside of that which is named for Him, asking to come in. Can you match that for dramatic intensity in any literature? Then this standing One says, "If any man hear my voice." Not if he hear my voice; not if a good sized majority hear—the thing that counts with men, not if a respectable minority hear,—the thing that influences, and means more than the counting; not if the deacons, or the session, or the stewards, or the consistory hear. No. "If any man." Everything that God has for the world He has first for the "any man" in the world. And every one of us, may, if He will, be the open door through which God shall go with all the marvelous fragrance and power of His life. . . . God shall go into the whole circle of your life—if you will.

I now, in the case of Sychar, the revival—if you want to use that good old word—the revival ran along three or four very simple lines: "The first was this: This woman had a quiet, face-to-face and heart-to-heart talk with Jesus." That was all. But that was enough. That is enough, always. The result was this, she saw herself as she was. You know it has been variously said that there are three or four people inside each one of us. Oliver Wendell Holmes used to say "three"; James Stalker says four. I think four hits near the line. There is first the man the world knows. That is number one. Then there is the man that your intimates know, the small inner circle—the home folks. That is number two. Then there is number three, the man you know yourself, the underneath, under-the-surface man, the purposes, passions, loves, ambitions; and you know, as I do, that number three is utterly different from numbers one and two, do you not? I see you do. But still you have not gotten the real man. The wrappings are not all torn off yet. There is number four, the man that God sees, with the shutters back against the bricks, and the shades hanging the roll at the top of the window, and the glass cleaned, and the light shining in.

This woman saw number four. It was the beginning of the marvelous change in her village. It will be the beginning of a change

in any body's village. And mark you this: life is contagious. I wonder if it might not be a good thing for every one of us, here, if we would slip off to-night, sometime before sleep comes, for a face-to-face talk like that. It will need honesty, it will need courage. But it is only so, as you full well know, that there can come any of the power of God into, and through, and out of, your life. If somebody here to-day would have a talk like that, an interview like that, well,—you would get a photographic view of yourself. I can tell you that surely. You go to the photographer. The photographs come home. And you get nice pictures. The crow's-toes are all gone, the possible blackheads or pimples smoothed away, the deeply knitted wrinkles smoothed down as far as possible. That is what you like. You send that to your friends. You will not get that kind of a picture here. This Artist is different. Something more like an artist's proof you will get, every bit of crow-toe and turkey-footing, the pimple and the wart on your moral face will stand right out just as they are. And one well understands why a great many fine Christian people do not care much for this Artist's studio. But it is only as one comes here, and more, that any of the real power of God can go flooding out of his life.

I remember very distinctly, in my boyhood home in Philadelphia, there used to lie a heavy plank on the earth in the yard back of the house—a heavy, broad plank that ran from the kitchen steps to the alley gate. And we boys were fond of going out in the spring time when the warmth had come into the earth to lift up the plank—it took a couple of us to do it—and look underneath. Ough! How they crawled! Gray, black, slimy things, creeping, crawling. How they fled from the light! And we would drop the plank with a quick breath, startled—and then go and look again. This woman had the plank in her life lifted. That was all, at the start. I am inclined to believe this—no, not inclined; it comes to be a conviction increasingly as the days go by, that everybody has a plank in his life that needs lifting. Everybody? Well, that was what I said, and what I meant to say. Oh, I have no doubt that most of us prefer the upper side of our plank! Maybe it is of oak, quarter sawed oak, with a pretty grain; yes, exquisite grain, and we keep it oiled and highly polished. And we like to have folks come along and admire the upper side of our plank. Yes!

and all the while there is that under side. It is only as the plank is lifted, and more, that there can come any of the power of God into, and through, and out. And mark you this, all the power of God that reaches the world goes through the human channel. From God's side man is first an objective point, and while he continues to be an objective point always, he becomes a distributing center for the whole circle of his life—into, and through, and out.

(TO BE CONTINUED.)

The Exit of a Christian Life.

2 Tim. 4, 7.

A paper read by U. H. Kuehny before the O. E. Society of Upland, Cal.

These words were spoken or rather written by the faithful apostle Paul to his companion and convert Timothy. They were not written to awaken sleep in the mind of his reader, but they were spoken by a heart that had found the Lord Jesus Christ, and wished all other persons to find the same peace and return glory to the maker.

It was in his second appearance in chains, before Nero in Rome that contains this statement and according to the best Bible authorities, it was the last one of his many messages of love that he wrote to his companions in Christ.

We notice that Paul calls, or compares his life with a fight. He also speaks of it as a good fight, because it was a good cause for which he was fighting. We can easily see what a good comparison he made, when we think of the many, many snares and dangers that beset the life of a Christian. We have all experienced the intenseness of these battles, and know that, without the aid of our Saviour, we never could be victorious. Let us glance for a moment at the eighth verse, "For I am now ready, to be offered and the time of my departure is at hand." He does not allude to it as death but calls it his departure, although he is well aware of the fact, that he was to die a violent death. He does not lay much stress on this passing away, but looks with satisfaction on his past life, and with longing at the crown of righteousness which he knows he shall soon wear.

What a joyful feeling it must be to a soul when passing away to see the bright future that is awaiting it. To make the blessedness of the departure of a Christian soul appear more vivid, let us contrast it with the departure of a soul that has not found the Lord. For example look at the destination of the souls of the rich man and Lazarus, the one in continual agony, the other

to eternal bliss. Or to take modern comparison; I can think of no better illustration than the departure of the lives of R. Ingersoll and D. L. Moody. In life Ingersoll was the most determined and boldest worker against Christianity that ever lived but when he realized his end was near, note the uneasiness and uncertainty of his soul. What a contrast to the pleasant, peaceful flight of Moody's soul to its maker.

What a comfort to a dying saint to look back with our Apostle and say, "I have fought a good fight." Let it then be our constant endeavor, by the grace of God, that we may finish our course in joy.

Family and Home.

Getting Hold of the Boy.

Many times the appeal comes to a pastor to get hold of some mother's boy. "I want you to get hold of my boy," says the anxious mother, "he is getting out of the notion of going to Sabbath-school, and he is keeping company with boys that are careless." Then the pastor may ask, "How old is your boy?" And the mother replies, "He is about fourteen," or fifteen, or sixteen, as the case may be just at that critical age when he is starting on life's path of right or wrong.

Now a word to the fathers and mothers of all such boys. What has been your example before your boy? Not what has been your teaching. In ninety-nine cases out of a hundred the precepts you have been giving him are correct. But what has been your example? Have you yourself been faithful in attending Sabbath-school? Have you, by your example, led your boy to think that the Sabbath-school is the place he ought to be found every Sabbath unless provisionally detained? And have you been faithful yourself in supporting by your presence and your means the church of your Lord? Has your boy found, by experience, that, unless sickness or other unavoidable reasons intervened, your attendance at the Sabbath services was one of the inevitable things of the week? In short, while your preaching has been as it should be, have you before him practised what you preached?

You know yourself what the effect would be upon you if, for instance, your pastor preached Sabbath observance, and then went picnicking on that day. You would not tolerate his preaching one thing and practicing another. If you, as a parent, allow small things to interfere

with your church obligations, you must take into consideration, as a part of the price you will have to pay, the fact that your boy will manifest indifference also when he arrives at that critical age when he begins to make his own choice.

All this is said in a spirit of kindness, and in full sympathy with that parental anxiety which a father and a mother must feel when they realize that the boy by whom they have set such store is beginning to turn in the wrong direction. For one of the earliest symptoms of going wrong, that a boy manifests is distaste for church and Sabbath-school. A true pastor will certainly do all in his power to save any boy. But remember, that when you, as a parent, neglect the church, you have, by your neglect, put up a barrier between the pastor and the boy that in the majority of cases it is almost impossible for him to overcome. The boy has been taught by your example to consider the church, and all that appertains unto it, of secondary importance, and the influence of the pastor is greatly weakened by that lack of respect that such a course upon the part of the parent can not help but produce. The influence of your example counts for vastly more in the life of your boy than that of any teacher, be he pastor, Sabbath-school superintendent or teacher, or any one else. Is not the application of all this too obvious for need of enlargement. —Rev. Newman Hall Burdick.

Washington on Swearing.

During the Revolutionary war General Washington issued the following general order: "Many and pointed orders have been issued against the unmeaning and abominable custom of swearing; notwithstanding which, with much regret the General observes that it prevails, if possible, more than ever. His feelings are continually wounded by the oaths and imprecations of the soldiers, whenever he is in hearing of them. The name of that Being, from whose bountiful goodness we are permitted to exist and enjoy the comforts of life, is incessantly imprecated and profaned, in a manner as wanton as it is shocking. For the sake, therefore, of religion, decency, and order, the General hopes and trusts that officers of every rank will use their influence and authority to check a vice which is as unprofitable as wicked and shameful. If officers would make it an inviolable rule to reprimand, and, if that won't do, to punish, soldiers for offences of this kind, it would not fail of having the desired effect." —The Christian.

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Editorial.

The attention of our readers is called to the fact that the notes from Dr. Kohlmann's addresses given at Bluffton, Ohio did not all appear in one issue, but will continue to appear from time to time until they are all given. We are surely all indebted to Bro. Albert Schumacher for his painstaking work in preparing the notes for print in such excellent form. The addresses were a happy combination of the scholarly and the practical, and the notes are well worth our perusal.

A short time ago the MENNONITE asked for help for its pages in the form of original articles. The response from its readers has been a most loyal one. The articles describing a week's work in various ones of our churches, that on The Boy Problem, and others besides have proven interesting and helpful reading. In next week's issue we hope to bring a comparison of conditions of now and sixty years ago of one of our Mennonite communities. Later will come an article from Bethel College. The MENNONITE is ever glad to receive such articles and undoubtedly the readers are glad to read them. May they stimulate us to a nobler Christian activity.

Saturday Evening.

Saturday evening is generally a busy time, and there are few people who sit down and think. To the host of busy workers it is only a time for doing what through the press of business or neglect was not done during the week, and yet there is no time so opportune for solemn thought as this. The merchant casts up in his mind the profit on the week's sales. The farmer thinks of the grain harvested, or the seed sown and casts his mind into the future, with its prospective harvest. The mechanic ponders over the work of his hands, but how few there are who think of their

conduct as men. The week has been to them like every other week, a season of toil, of hard-cutting words, of mean and selfish acts and bitter feelings, and Saturday evening finds them as unconcerned as ever.

While men are thus engaged with thoughts about the world, they should at the same time think of their life during the week past. We advise every reader of these lines to make Saturday evening a time for retrospection and introspection. While it is perfectly right for you to calculate what you have gained during the week, it is also right and profitable to ask how you have lived. What good have you done? No one has a right to live unto himself, and we are commanded to bear one another's burdens. How far have you performed this? Dozens of opportunities for doing good have come in your way; how have you used them? The Scripture saith, "To him that knoweth to do good and doeth it not, to him it is a sin." How many sins stand against you? What kind work have you spoken? Have you turned aside for a few moments to speak to an afflicted brother or sister? Have you in any way shown your fellowmen that you are one with them in their sorrows as well as their joys? Were you to sit down this Saturday evening and count up as you do your dollars, your good deeds, how many could you enumerate? How many weeks pass in which you have not done a thing but earn your bread, you have not only not done any good, but you have positively done evil. Have you been perfectly honest? Is every penny you have earned an honest penny? Have you gone through the week without prevaricating? These things stand against many of you. You have been unkind, you have spoken harsh words. You have deceived friends who trusted in you. You have shown your meanness by some little act of deception, and so have caused hearts to bleed, and men to look upon you as one that cannot be trusted.

Saturday evening! What a time for memory and for tears. How many hearts ache to-night as the tide of unkindness and of neglected opportunities rolls in upon them. O men of business, men of leisure, O noble workers in the Lord's cause, let Saturday evening be the last peak from whose summit you can look back over the successive days of the week and see that each day has been spent in the service of your Lord and Master. — Christian World.

Like the needle to the North Pole, the Bible points to heaven.

Correspondence.

STORLING, Ohio, Feb. 14, 1905. Services were held at this place on Feb. 12 as usual and were well attended, considering the weather. Rev. J. H. Langenwelter's appointment was filled by Rev. D. J. Brandt, from Berea, O., who occupied the pulpit and gave an able discourse, using as text John 5: 1-11 emphasizing the fact that so many people lack the courage to plunge out upon the promises of God, and trust in His word, but are continually stepping back on the old ground. FANNY LACHTY.

WAYLAND, Iowa, Feb. 16, 1905. Last week we had the coldest weather of the season so far, the thermometer registering all the way from 25 to 40 degrees below zero, with a little snow on the ground. It was rather cold all week till Saturday evening. After a moderation it began to snow, and evidently snowed most of the night. On Sunday morning, we found about 5 inches of snow on the ground, and it was still snowing, and this morning we find that we have about 7 inches of snow on the level. This snow fell very nicely, no wind to speak of, and this makes the roads nice for sleighing.

However, through all of this storm, our Sunday-school was well attended, and as Bro. Maesellman had returned from his trip to Bluffton, we again had services, as usual, in the evening, after the C. E. Society had its session.

On Tuesday evening of this week the Executive committee of the C. E. Society held a session at the parsonage, in the interests of the society. With the promise of God's presence we trust that the work done at this meeting will be of great value for the society in the future.

P. J. CONRAD.

COLFAX, Wash., Feb. 9, 1905. Through correspondence in the MENNONITE and in the private letters we are reminded of the severe cold in the East during this winter. From the cold weather we were happily shielded so far.

We have had no cold weather and scarcely any snow yet this winter. But there is time yet. Each month had plowing-weather at some time, which occurrence is not unusual here.

The health has not been good here since January and on account of this our church services have not been so well attended. At this writing some of the children are sick while some of the older ones are complaining more or less of Lagrippe.

On Feb. 2 our community was

again made sad by the death of the little 3-year-old son of Ernest and Esther Aeschliman. Chester's sweet disposition and sunny temperament made a beautiful light in the household. The funeral services were conducted by our pastor, Rev. P. R. Aeschliman. Again our sympathies are extended to the sorrowing.

The annual reorganization of our S. School took place in January. The old officers were all reinstalled and no material change was made in the organization. The organization of a young people's meeting as a branch of the church is under contemplation. We hope the good work may be permitted to go on.

A singing class giving twelve lessons in the rudiments and practice of music has been organized at our church also. We realize the need of advancement along these lines in our church.

We have been advised that some of our brethren from our churches in the east contemplate availing themselves of cheap railroad rates occasioned by the Lewis and Clark Centennial Exposition at Portland next summer. While in the West some of them will stop off in Whitman Co., Wash., as well as in other places of interest on the coast. This is very agreeable news to us. How we would enjoy the privilege of shaking hands with many of our old acquaintances as well as making new ones. — M. W. Dieffenbach.

Church and Mission.

From India.

Missionary P. A. Penner writes to the Mission Board from Champa, India, on January 9th, 1905: "I am always profitable at the close of another year to look back upon the year just past. By so doing one does not only see the footprints of the living God and does learn to thank God for His help bestowed during the past, but it also teaches him to pray to God for a greater amount of faithfulness and courage, and above all for a greater measure of love. We have now learned to understand the meaning of what we, when at home, frequently had an opportunity to hear and read from missionaries when they said: 'Pray for us.' Surrounded by heathendom on all sides and by a people who, humanly speaking, are not worthy to be loved, it is oftentimes hard to escape being discouraged. Therefore we too would ask the dear Mission Board to pray for us during the new year."

Brother Penner further again makes mention of the hindrances which the Zemindar put into their way by refusing to grant them the land for the leper asylum,

1905.

as he had formerly promised to do. In a former letter Brother Penner informed the Mission Board, that although the Zemindar had offered the necessary land for the asylum he now refused to give a title to the land, so that the use thereof would be guaranteed unto us for an indefinite length of time. According to the conditions proposed by the Zemindar he would have the right to claim the land for himself at any time he chose to do so. That Brother Penner could not agree to such conditions and enter upon such a contract is natural, as in that case the Zemindar might ask our mission to vacate the place at any time after the asylum is erected. The building of the asylum had therefore to be postponed until a more favorable title can be procured for the land. Were it not for this hindrance, thus put in our way, the asylum, for which the necessary money is contributed, would no doubt be finished by this time. It is hoped, however, that before long an understanding with the Zemindar will be reached and then the building of the asylum will be commenced at once.

Brother Penner writes further of the urgent need of having more help in their work and the necessity of having some helpers sent at once. He writes of the evil effect it would have upon the work if one of them should happen to become disabled by sickness before help is sent them. He writes: "We live in a tropical climate where it is absolutely impossible for an ordinary European to endure for any length of time without an occasional relief and recreation. The C. M. S. and the Christian Mission demand of their missionaries that they go home after a period of five years. I do not want to be understood that I write this as an intimation that we would like to go home in 1906. No, no, a thousand times no. If we keep our present health we would refuse to go home even if some one would offer us the money to pay our expenses. No, we are happy in our work and our desire is to remain here as long as we possibly can."

The question, what kind of helpers should be sent? Brother Penner answers as follows: "They ought to be converted, gifted and well educated men and women, who possess a goodly measure of sanctified common sense."

In conclusion he writes of their Christmas season: "This Christmas was the nicest and most blessed one we enjoyed in India. The Lord blessed us richly and permitted us to see that our labors are not in vain in the Lord. It was our privilege to baptize

four of our girls upon the confession of their faith in Jesus Christ. We would now ask your prayers for these tender plants. During the latter part of January or the beginning of February we expect, the Lord permitting, to baptize 8 of our lepers."

Missionary J. F. Kroeker writes from Janjgir, India, on January 7, 1905: "Again another year has passed by and with it we are a year nearer to eternity. In looking back upon the past, solemn thoughts always enter one's heart and the question presents itself to us, what will the future be if the work goes on as it has done in the past? But we must not allow ourselves to be discouraged. This would be sinning against God, who has permitted us to experience the truth of His word when he says: 'My word shall not return unto me void.' May the good Lord further grant us His blessing!"

"As reported in a former letter, eleven of our orphan boys have asked to be baptized. To eight of these we administered baptism on Christmas. By the help of God we tried to instruct them in the doctrine of salvation and they professed to have accepted Christ as their Savior from sin by faith in Him. Our request to all mission friends now is, to remember these tender plants in their prayers. They are tender yet and are encompassed by rough surroundings. Pray for these our young Christians as well as for those who not yet have the courage to come out openly for Christ. On December 24, we (I and Mrs.) celebrated the Lord's supper with our Christians, at Champa. There were 29 souls, including our workers, partaking of the supper."

Brother Kroeker further writes that the plague has made its appearance at Bilaspur and that many have died already. Many are leaving their homes and are fleeing to neighboring villages and towns, some of them having come to Janjgir. In a postal written on January 10th, he writes that several have died of the plague at Janjgir, but he thinks they are of those who have fled there from other places and who have been affected with the disease before they came there. Kroeker and family were away 12-15 miles from home at the time on an evangelistic tour to the surrounding villages. May the Lord spare them and their people from the dreaded disease and may He continue to bless them in their work!"

A. B. SHRELLY.

There is no place where a man's religion is so valuable as in his home. Many a man appears very religious on Sunday, but if you could see him at home with his

family, at the table, or when he loses his temper over some trivial thing you would not wonder when he says he cannot do personal work, and it would not do any good for him to speak to his own children about becoming Christians. A man in Iowa was storming at his family, especially at his poor wife, until he had spoiled the pleasure of everybody in the home, for that day, at least. Then he went out, slamming the door behind him. His little boy had stood off at one side, listening to it all. He looked into his mother's face and tearful eyes, and, coming across the room, took her hand in his own, and exclaimed: "Mother, we made an awful mistake when we married father, didn't we?" — Dr. Torrey.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 5, 1905. THE MAKING OF A CHRISTIAN: HIS SPEECH. Ps. 145, 1-12, 21; Matt. 10, 32-33. QUESTIONS.

1. What shall we speak? Ps. 145, 1-12.
2. How shall we speak? Col. 4, 6; 1 Pet. 2, 1; Ephes. 4, 25-32.
3. Why ought we to guard our lips? James 3, 1-12.
4. Why ought we to be ready always to give an answer to every man, that asketh us a reason concerning the hope that is in us? 1 Pet. 3, 13-16.
5. Why ought we to confess Christ as well by word as by deed? Matt. 10, 32-33; Rom. 10, 9.
6. Are we responsible for our words? Matt. 12, 36.

MEDITATIONS.

For the making of a Christian, his speech is a very essential part; for our speech is the revelation of our thoughts and they reveal our character. If we are hypocrites we can try to conceal our thoughts by our words, but not very long, either words or actions will betray us. If we are children of God, if our hearts are sanctified by the indwelling of the Holy Spirit we will praise God, speak to His honor and glory, proclaiming His love, His grace and mercy. Whatever our hearts will be on our tongues, but whatever we speak ought to be said as in the presence of God, for the edification or moral and spiritual improvement of mankind. Therefore we have to guard our lips, that our words are helpful and not harmful. A word is quickly spoken, but the effect of it for good or evil often reaches into eternity.

Our hearts being filled with heavenly love and peace, joy and hope, we ought to be willing to give a reason to every man, that

asks us concerning the hope that is in us. We ought to confess Christ as our Saviour, the Son of God, to confess, 'what he has done for us, how he has changed our hearts and lives.'

This confession is required of every Christian, for Christ says, that if we are not willing to confess Him before men, He will not confess us before His Father and the holy angels, and the apostle Paul says, that the confession with the mouth belongs to the faith of the heart to make it a saving faith. Thus we are responsible for our words as well as our deeds. Our Lord says: I say unto you, that every idle word, that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

ILLUSTRATIONS.

That earnest minister, Dr. Cotton Mather, had inscribed in large letters over his study door the admonition "Be Short". It is appropriate to preachers, prayer leaders, teachers and public speakers. The best efforts become tiresome if protracted.

There is so much correspondence between the heart and tongue, that they will move at once. Every man, therefore, speaks of his own pleasure and care. If the heart were full of God, the tongue could not refrain to talk of Him; the rareness of Christian communication argues the common poverty of grace. If Christ be not in our hearts, we are godless; if He be there without our joy, we are senseless; if we rejoice in Him and speak not of Him, we are shamefully unthankful. I will think of these always, O Lord; so it shall be my joy to speak of thee often; and if I find not opportunity, I will make it.

BISHOP HALL.

Some are of opinion that nature hath shut up the tongue with a double portcullis of lips and teeth on purpose that man, by their manner of disposition, might have a constant and silent kind of admonition, that he should not be overhasty to speak.

The Sunday School Lesson.

BY A. S. SHRELLY.

Subject for March 5.—JESUS AT THE FEAST OF TABERNACLES. John 7: 37-46.

GOLDEN TEXT:—Never man spake like this man. John 7: 46. IN. A. SHRELLY.

In the miracle of the loaves and fishes of our last lesson we saw a symbolic presentation of Jesus as the bread of life—the true bread. The remainder of chapter six is occupied mainly

with discourses in which the same thought is unfolded and presented by the Savior with such directness of personal application that they proved a test, separating between those who were and those who were not prepared to accept "the truth as it is in Jesus." Many of His disciples went back and walked no more with Him. But Simon Peter speaking for the twelve and others with them, in answer to His question,—"Lord to whom shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy one of God."

That was at the time of the Passover feast (see chap. 6, v. 4) which marks the close of a year and a half of ministry in Eastern Galilee. We have no record that Jesus went up to that feast. But He departed to the parts of Tyre and Sidon returning to Decapolis and other parts of northern Galilee. About six months were thus spent in this more northern section, at the end of which Jesus again went to Jerusalem, on the occasion of the feast of Tabernacles, as recorded in John, 7th chapter. Our lesson forms a part of this account. Between these two chapters, six and seven, John has again passed over in silence six months of Christ's life. The recorded events of this period the student will find in Matt. 15: 21 to 18:35; Mark 7: 24 to 9: 50; and Luke 9: 18-50.

At the opening of this chapter we have another instance of Jesus abiding His appointed hour in all the appointments of His life. He would not go anywhere or do anything at the bidding of anyone, friend or opponent, as long as His time was "not yet come." And the manner of His going was likewise determined only in counsel with the Father's will.

LESSON TEACHINGS.

The nature of the feast and the setting of our lesson are thus described in the Revision Commentary edited by Philip Schaff: "The Feast of Tabernacles properly so called continued seven days. During (a part of) each day all the men of Israel dwelt in booths made with boughs of palm, willow, pine, and other trees. Day by day burnt offerings and other sacrifices were presented in unusual profusion. Every morning whilst the Israelites assembled in the temple courts, one of the priests brought water drawn in a golden urn from the pool of Siloam, and amidst the sounding of trumpets and other demonstrations of joy poured the water upon the altar. This rite is not mentioned in the old Testament; but as a com-

memoration of the miraculous supply of water in the wilderness it was altogether in harmony with the spirit of the festival. The chanting of the great Hallel (Ps. 113-118) celebrated the past; but (as we learn from the Talmud) the Jews also connected with the ceremony the words of Isaiah (12: 3), 'Therefore with joy shall we draw water out of the wells of salvation,' and saw in it a type of the effusion of the Holy Spirit. On the evening of the first and (probably) of each following day the 'rejoicing of the drawing of the water' was celebrated in the court of the women, with dancing, singing and music; and lamps raised on four great candelabra placed in the midst of the same court, illumined both the temple and the city. On the seventh day the ordinary ceremonies of the feast came to an end. There was added, however, an eighth day (Num. 29: 35) a day of holy convocation on which no work might be done. This day did not strictly belong to the feast, but was 'a feast by itself,' perhaps as closing (not only the Feast of Tabernacles, but also) the whole series of festivals for the year; naturally however it became attached to the Feast of Tabernacles in ordinary speech. Whether the 'great day' so emphatically mentioned here was this eighth day or the seventh day of the feast, is a point which has been much discussed and on which we cannot arrive at certainty. On the whole it is more probable that the eighth day is referred to, the day of holy rest, in which the feasts seemed to reach their culmination, and which retained the sacred associations of the festival just past, though the marks of special rejoicing had come to an end. This last day He, to whom all the festivals of Israel pointed, chose for the proclamation which showed the joy and hope of the Feast of Tabernacles fulfilled in Himself."

Continuing the same writer says: "The water had been poured upon the altar for seven days, reminding of past miracles of God's mercy and promises of yet richer grace; hopes had been raised but not satisfied. When the ceremonies had reached their close and the daily pouring of water had ceased, Jesus stood and cried to the multitudes that what they had hitherto looked for in vain they shall receive in Him. As in the synagogue at Nazareth He read from the book of Isaiah and declared that the Scripture was that day fulfilled in their ears, so here He takes up familiar words of the same prophet (Is. 55: 1) calling every one that thirsteth to come unto Him."

The words of ver. 37 remind us of the people who drank of the spiritual rock that followed them (1 Cor. 10: 4). The thought here is the same as in chap. 4: 14; but in ver. 38 there is an advance on the thought expressed there. The promise to the woman at the well was that of a perennial supply as from a fountain so that one "shall never thirst." Here the promise looks to the outward flow of rivers of living water from him who has within himself this fountain. As Jesus who is the Light of the world transforms those that believe on Him into light bearers saying unto them,—"Ye are the light of the world, so being Himself the source of living water He makes every believer by the in-working of the Holy Spirit to be a source of life-giving influence to those around him. Passing through the valley of weeping they make it a place of springs (Ps. 84: 6).

No wonder that some (or many) of the people hearing such gracious words from His lips should ask the question, Who is this that can speak thus? and should seek for an answer in the prophecies for the fulfillment of which they were waiting. One is not surprised that the officers who had come to take him detained empty-handed but filled with awe and astonishment, for never man spoke like this man. The great wonder is that any one should find it in his heart to oppose so benign a teacher and reject so gracious a message. But how is it to-day? How few comparatively accept the invitation of Jesus to come unto Him and take of the water of life freely. How shall we escape if we neglect so great salvation, which having at first been spoken through the Lord was confirmed unto us by them that heard?

Deaths.

AUGSPURGER.—On Feb. 11, in Worcester, O., at the home of her daughter, Mrs. Elizabeth Augspurger, nee Holly, at the age of 74 years, 6 months and 10 days. In 1832 she came to this country with her parents and lived ever since in Butler Co., O. She was married to Samuel Augspurger, six children and an aged sister mourn her departure. Burial took place at the Mennonite church at Treulton, O. Rev. H. J. Krebbs preached in German and English.

Contributions.

For Foreign Missions.

From Mennon Society of Swiss congregation, Hultion, O. \$35.00; Hoffnugsau congregation, Ks. \$11.15; West Zions congregation, Ks. \$12.00; Husted Society, Ks. \$15.00; anonymous, Moundridge, Ks. \$5.00; Zions congregation, Elbing, Ks. \$7.41; Bethesda congregation, Henderson, Neb. \$21.72; Hoffnugsau Eden congregation \$24.00; Salems congregation, Dal-

ton, O. \$10.15; Rothen congregation, Saks. \$18.00; sent from D. J. Auerheller, Cantonment, Okla. \$6.00; Alexanders congregation Ks. \$11.25; Children's collection \$11.20; First congregation, Phila., Pa. collection for 4th Quarter 1901 \$28.00; Springfield S. O. \$28.00; Friedensau congregation, Okla. \$5.00; From a family of West Zions congregation, Ks. \$25.00; Mrs. K. Krebbs, Summerfield, Ill. \$15.00; Mission friend \$5.00; Church collection at Weierhof, Germany by John Krebbs \$20.67; First Mennonite congregation, Newton, Ks. \$12.28; Hilstead, Ks. S. S. \$5.00; congregation, Freeman, S. Dak. \$11.83; Salems congregation, Marlon, S. Dak. \$50.00; From Aletha H. Krebbs, Clarence Centre, N. Y. \$5.00; From a mission friend, Moundridge, Ks. \$30.00; Bergsheim society, Okla. \$25.00; anonymous, Newton, Ks. \$5.00; New Year's collection, Mennonite, Okla. congregation, \$10.25; First congregation, Newton, Ks. \$11.00; Swiss congregation, White-water, Ks. \$34.46; S. S., Dallas, Oreg. \$32.40; Quiring's congregation, Mound Lake, Minn. \$22.00; A. Zurlueh, Bluffton, O. \$5.00; Jacob Hoepfner, Winkler, Man. \$5.00; West Schwamm, congregation, Pa. \$16.41; West Schwamm S. S. Pa. \$11.00; West Schwamm C. E. S. \$4.93; East Schwamm S. S. \$4.93; East Schwamm S. S. \$3.94; From H. S. Griesbach \$1.00; From Bethany C. E. S. Quakertown, Pa. \$10.00; Bethany S. S. Quakertown, Pa. \$4.37; From T. G. Arthman, Marlton Jct. S. Dak. \$13.00; Bethel S. S. Marlon S. Dak. \$6.37; Legacy from Ella Romero by J. S. Krebbs \$75.00; Second Johannesthal S. S. Ks. \$15.00; From Fred Amelmann, Culfax, Wash. \$3.00; From Bernice Lind, mission box of the congregation \$14.91, birthday gifts \$17.74; Mr. O. Rohrer \$1.25; thank offering from a family for the convalescence of the mother \$25.00; from anonymous \$100.00.

FOR THE MISSION IN MONTANA.

Mennon congregation, Wash. \$23.80; birthday gift of the S. S. class from Dora Haury, Newton, Ks. \$2.00.

FOR THE MISSION IN INDIA.

From Bethel S. S. Inman, Ks. \$10.25; Bethel College society \$5.00; D. J. D. Plum Coulee, Man. \$5.00; Society of Brudertal, Ks. \$10.00; Trenton, O. congregation for last quarter for 1901 \$18.00; Bethany, Quakertown, Pa. C. E. S. \$5.00; Bethel S. S. Mountain Lake, Minn. \$5.00.

FOR THE ORPHANS IN INDIA.

Swiss society, Bluffton, O. for orphans \$4.00; Janitz \$35.00; Hoffnugsau congregation, Ks. \$41.00; J. J. Hooge, Plum Coulee, Man. \$20.00; Children's class S. S. Ransom, Ks. \$4.25; Friedenthal congregation, Okla. \$5.00; A. Zurlueh, Bluffton, O. \$5; anonymous by A. B. Shelly \$2.00; Children's mission society, Summerfield, Ill. \$5.00.

FOR POOR LEPERS.

Swiss society, Bluffton, O. \$35.00; Hoffnugsau congregation, Ks. \$40.00; Hilstead, Ks. society \$25.00; Mrs. K. Krebbs, Summerfield, Ill. \$5.00; Friedenthal congregation Okla. \$5.00; Bethel congregation N. Dak. \$18.00; Br. H. Funk, N. Dak. \$5.00; Martin \$25.00; S. S. \$5.00; anonymous \$5.00; D. K. \$5.00; P. Mendel, S. Dak. \$2.00; Jacob Hoepfner, Winkler, Man. \$10.00; A. Zurlueh, Bluffton, O. \$2.00; Katharine Hiltz, Summerfield Ill. \$10.00.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

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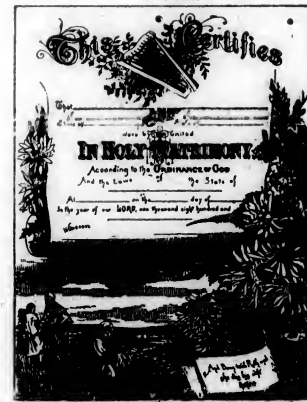
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Items of the Week.

Domestic.

MINE DISASTER.

135 Killed.

FIFTY DEAD MEN ALREADY TAKEN OUT AND THEIR BODIES ARE TWENTY-SEVEN HUNDRED AND FORTY-ONE HUNDRED FAMILIES AND THREE HUNDRED CHILDREN ARE LEFT DESTITUTE.

BIRMINGHAM, ALA., Feb. 20.—By an explosion in the Virginia mines, about eighteen miles southwest of Birmingham, at 4 o'clock this afternoon, between 116 and 135 union miners are entombed and it is believed that the entire number suffered an awful death. Horror of mothers at work.

The explosion is believed to have been caused by the accumulation of dust, although the mine has heretofore been noted for being entirely free from dust. It is also believed that as the entire quota has probably been killed, the details of the cause of the disaster will never be known.

The news spread like wildfire throughout the whole district. The camp is almost isolated from the rest of the world, as there is no telephone station at Virginia, and the only wire running to the place is a train dispatcher's wire. Details of the disaster were slow to come in, but each man who arrived in the city from the scene told a more gruesome story of the horror.

The class of miners employed was the best in the district and all belonged to the United Mine Workers of America.

Roller trains with engines and workmen were dispatched from both Birmingham and Bessemer as soon as the news of the disaster was learned. They began the work of rescue in earnest before 6 o'clock and at midnight had not gotten half way through the mass of debris. It is thought that it will be 10 o'clock to-morrow before the interior of the slope is reached.

Lutimorcas, Ala., Feb. 21.—The scene at Virginia mines this afternoon, where a terrific afterdamp explosion imprisoned 100 men 700 feet below the surface, was the most gruesome and harrowing that has ever been witnessed in the mining section of Alabama. Of the miners who entered the mines yesterday afternoon so far only fifty bodies have been recovered. As time passes, notwithstanding the efforts on the part of the rescuers to reach the entombed men the recovery already of so many dead bodies, presumes any idea that any living men remain among the unfortunate still in the mine.

Practically isolated from the outside world by communication, the Associated Press correspondent found it necessary to employ couriers to reach the mine, eight miles distant. With the first ominous grumble of the coming catastrophe, by common impulse every citizen of the model mine village of Virginia rushed to the mouth of the main slope. Crazed with anxiety, to-day, subject to the same of rescue their father, brothers and sons, has only increased the harrowing scenes around the mines.

The corpses are frightfully mangled and disfigured and identification is almost impossible. Many of them are so badly bruised and twisted and discolored that negroes cannot be told from white men.

All day long at the mouth of the mine the wailing and moaning of the women and children whose unfortunate relatives were in the mine has been the most heartrending feature of the disaster. One hundred families and 300 children are left destitute and without means of support by the community and they are of the best class of mining families in Alabama. As the bodies of the victims which in many cases have been gathered together a piece at a time are brought to the surface, they are placed in rows on a rough improvised platform and late this afternoon ambulances began the removal of those so far recovered to Bessemer. Since the list of dead will probably go to 100 the local undertaker have wired to adjoining cities for coffins as it was found there were not enough suitable coffins in the district to bury the victims.

The work of the diggers at the mine has been an inspiration to the spectators and every one has done all in his power to facilitate the work of rescue. The excavation of the debris has been handicapped from the start. The foul gases which had collected in the slope made necessary the use of safety lamps and it was found that less than a score of safety lamps were available in the district. Union miners were to the scene from practically every mining camp within a radius of twenty-five miles of Virginia to aid in the work of rescue.

Out of the fifty bodies recovered up to this time one was found about 4 o'clock which was barely alive. The body was carefully taken from the mine and heroic methods resorted to bring the man to consciousness. He is still alive, but scant hope is held out for his recovery. President Flynn, of the Alabama United Mine Workers, said to the Associated Press to-night:

"I shall be surprised if a single person escapes alive from that mine. Ventilation is very difficult and the men not killed by the explosion have been suffocated by the gas. The bodies so far reached were in the main slope and it will be several days before we can get to the rooms which branch off from the main slope. President Flynn went out all last night with a pick and shovel at the mine and other officers were among the leaders in the rescue work.

Docks Burned; Ships Scorched at Boston.

BOSTON, February 21.—A large double pier, Nos. 3 and 4, of the Hooseo tunnel docks in Charlestown, together with considerable valuable freight, was completely destroyed by fire early to-day and the steamer Philadelphia, of the Pursons-Leyland line, from which the crew fled so hastily that two were injured, was hauled into the stream with her upper works ablaze. The loss to the Boston & Maine Railroad Company, the owner of the docks, estimated at fully \$400,000, while the damage to the Philadelphia will, it is thought, bring the total loss up to about \$1,000,000.

Secular Schools Cut Off In Indian Measure.

WASHINGTON, February 21.—The Indian appropriation bill, as reported, contains the following amendment, offered by Senator Bard:

"That no portion of the funds appropriated by this act, nor the principal nor interest of any Indian trust or tribal funds held by the United States for the benefit of any Indian tribe, shall be available for the expenditure for the support of any sectarian or denominational school."

Foreign.

ANOTHER ASSASSINATION.

Most Hated Russian Killed.

GRAND DUKE SERGIUS IS KILLED BY BOMB IN MOSCOW.

MOSCOW, February 17.—Grand Duke Sergius, uncle of the czar, was assassinated to-day while driving from the Nicholas palace through the senate quarter. His carriage was followed by two cabs. At the law courts a sleigh, in which were two men, one of whom was dressed as a working man, went quickly ahead of the grand duke's carriage. The sleigh then slowed up to allow the carriage to pass and at that moment a bomb was thrown beneath the carriage. The force of the explosion broke all the windows of the law courts and the report was heard outside the city. The carriage was blown to pieces, nothing but the four wheels remaining. The horses were killed and bolted. The grand duke was instantly killed. His head was blown off, actually being separated from his body, which was frightfully mangled.

COACHMAN KILLED.

The coachman was also killed. He was so frightfully burned by the explosion with which the bomb was thrown that he died while being taken to a hospital. On the arrest of the murderers, neither of whom was known to the police, one of them coolly said:

"I don't care. I have done my job."

An immense crowd gathered at the spot and made a demonstration against a number of students, who began to scatter revolutionary proclamations. Within a few minutes after the explosion people were gathering up pieces of wood and clothing as reminders of the tragedy.

When the Grand Duchess Elizabeth, widow of the Grand Duke Sergius, was informed of the tragedy she immediately went to the scene of the assassination without waiting to put on a hat or cloak. The gates of the Kremlin were closed as soon as the news of the assassination was conveyed to the authorities, and the body of the grand duke was taken to the Nicholas palace.

ASSASSINATION OF GRAND DUKE EXCITES THE CAPITAL.

ST. PETERSBURG, February 17.—The news of the tragedy in which Grand Duke Sergius was blown up created a tremendous sensation in St. Petersburg, where the announcement, by telephone from Moscow arrived during the afternoon. The tragedy was in reality no great surprise, as it is known that the terrorists had already condemned the grand duke to death, and ever since the affair of January 22, the inauguration of a bomb-throwing campaign had been anticipated. Grand Duke Sergius, who was a brother-in-law as well as uncle of the Emperor, and who had exercised immense influence at court, was regarded as the most reactionary of the grand dukes.

THREE OTHERS MARKED.

BERLIN, February 17.—Travelers from St. Petersburg who arrived in this city say it was common talk there that the terrorists had marked four persons for execution, the Emperor, Grand Duke Sergius, Governor-General Trepoff of St. Petersburg and Interior Minister Boulkain.

MILITARY TYRANT AND DICTATOR.

ST. PETERSBURG, February 17.—The Grand Duke Sergius Alexandrovich, who was assassinated at Mos-

cow to-day, was born at Tsarskoe Selo, May 11, 1857. He was brother of Czar Alexander II, and, consequently, an uncle of the present Czar Nicholas II.

In 1881 the grand duke was married to Elizabeth of Ilesse, daughter of the Princess Alice of England, and sister of the present Tsarina. While the grand duke was already regarded as a very stern man, and one with whom it was dangerous to meddle, it was only after his marriage that the people at large came to hear more about him. The first rumor about the grand duke started about 1889, and related to his ill treatment of his wife the Princess Elizabeth.

Sergius belonged to the hectoring type of Prussian militarism, stern and pitiless to the extremes of tyranny and inhumanity. He was known as one of the principal Jew haters and baiters in Russia. His power was almost as great as that of the Czar. He was classed as the most reactionary member of the Imperial family, as the head of what is referred to as the war party and was stigmatized by the liberals as Russia's evil genius. It was understood the revolutionary party secretly condemned him to death last December.

OTHER DUKES WILL FOLLOW SERGIUS.

MOSCOW, February 21.—The assassin of the Grand Duke Sergius has an attitude of profound indifference. When pressed to reply to questions, he declared that all efforts of the authorities would have no result. Before his victim was laid under earth, he said, other victims would be found: Regarding his motives the assassin, whose identity has not been ascertained, said he only acted in the interests of an oppressed people. He considered the deed was an act of duty. The grand dukes had for years violated every canon of ordinary decency and courtesy, and were expelling the weak will of the Emperor for their own ends.

They had made him a tyrant so that the people exorcise him. He was aware that the Emperor was an innocent dupe and his party had decided to deliver the Emperor from the evil influences surrounding him in the hope that he some day would join in the movement and become the head of a national government based on Western lines. Neither the police nor their supporters would be able to protect those who are doomed to death.

MORE DISTURBANCES.

BERLIN, Feb. 21.—The Vorwaerts prints a special dispatch without indicating the place from which it was sent, saying:

"The whole Caucasus region is in revolt. Armenians, Prussians, and Circassians have formed a coalition against the Russian government. They seized arms and even cannon from Russian soldiers. They hold the governor of the district as a prisoner. The revolutionists are organizing an insurrection in the district."

PREPARATIONS FOR BURIAL.

ST. PETERSBURG, Feb. 22.—12 to 1 a. m.—Great precautions are being observed in the arrangements for the obsequies of Grand Duke Sergius at Moscow Thursday morning and in connection with the service at the chapel of the Alexander palace at Tsarskoe Selo, which will be held on Saturday at Moscow. The attendance at Moscow will be limited and the body of the grand duke will be interred in one of the several chapels of the monastery, where it now lies. Except the family and intimate entourage, ministers and foreign ambassadors, no one will be permitted into the chapel at Tsarskoe Selo. No ceremonies or embassies or legation attacks have been invited.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, MARCH 2, 1905.

No. 9.

A Prayer for New Converts.

O loving Shepherd, faithful friend,
We lift our prayer to Thee,
Fold Thou these dear ones in Thy arms,
Hold Thou them tenderly.
Reveal Thyself unto each one
In all Thy wondrous love;
Thy Holy Spirit now in power
Pour on them from above.
In pastures green their straying feet
Lead Thou by cooling streams;
The while the sun of righteousness
Sheds on them healing beams.
Tune Thou their lips to sing Thy praise,
To tell a Saviour's love,
Then swift and beautiful their feet
In joy for Thee shall move.
Oh, may they know the "rest of faith,"
May perfect peace be theirs:
Hark in the sunshine of Thy love,
That love which knows no fears.
Keep Thou them safe within this fold,
Defend from every foe;
Feed Thou them with the bread of life,
May they no hunger know.
O Shepherd, good and kind and true,
We leave them in Thy care,
May each one in the upper fold
Thy richer glory share. —Selected

Items of News and Comment.

The next triennial international Sunday-school convention will meet in Toronto, June 23-27, 1905.

Rev. F. B. Meyer, of London, England, will speak at the Bible Conference at Dayton, O., which will be held from May 4th to 7th.

At the meeting of the Peace Society at Pittsburgh some time ago, a prize of one thousand dollars was offered for the best treatise on "Universal Peace."

Bishop Ordained.—A bishop was ordained in Bish. Christian Risser's district in Lancaster Co., Pa., on Feb. 1st. Three brethren were taken into the lot: Noah I. Landis, John Bucher and John Lefevre; Bro. Bro. Landis was chosen to fill the sacred office.

Three Ministers Pass Away.—Brother Martin Risser, of Mangansville, Ind., died on Feb. 7th at the age of 44 years, 10 months and 22 days. — Brother Michael W. Shank, of La Junta, Cal., died on Feb. 13th at the age of 72 years, 3 months and 28 days. — Brother Benjamin L. Fisher, Runk, Pa., died on Nov. 25, 1904, at the age of 66 years, 5 months and 24 days.

All great revivals have taught the church at least three import-

ant lessons—the power of prayer, the influence of song, the absolute need for a full honoring of the Holy Spirit. These are the lessons that the great Welsh movement is emphasizing to-day, the lessons that the church everywhere needs to take to her very heart. Perfect organization and splendid equipment may not, after all, save many souls.

Gen. Lew Wallace, statesman and author, died at his home in Crawfordsville, Ind., of chronic stomach trouble, on Feb. 15th. He was an indefatigable worker and wrote on his life "Memoirs" until the very last. Among his productions that have given him special distinction as an author are, "Ben Hur," "The Fair God," "The Prince of India," and "The Life of Benjamin Harrison." He was seventy-seven years old.

Yale University has issued interesting statistics showing the diminishing proportion of graduates entering the ministry. From 1800 to 1845 the percentage of graduates becoming ministers was thirty-one, while during the last sixty years the proportion has so changed that out of 7,025 living graduates of the academic department, only 498, or about seven per cent are in the ministry. Out of 849 living graduates of the theological schools, 208 have abandoned the ministry for other callings, while out of 535 graduates of the medical school only fifty four have ceased to practise.

Instead of being governed by what the world thinks, and following what the world does, we should never forget that the whole world lieth in the wicked one (I. John 5:19) and that we, as strangers and pilgrims here, must beware of driving our tent-pins too deeply in the earth, but sit loosely to all its interests, and stand aloof from all its purposes and plans, "waiting for the coming of Christ." His Word contains plain directions to guide His disciples in every relation which He calls them to sustain; and by keeping the eye steadily and singly fixed upon Him the whole body will be full of light, and there will be no occasion of stumbling in us. Looking back to His finished work on the cross, and forward to the glory that is

to be revealed at His appearing, we shall be peaceful amid all the confusion of the unbelieving, and happy even while listening to the voice of His rod. — James H. Brooks, D. D.

The Kind of Revival Wanted.

A revival which reconciles people who have not spoken to each other for years, which reunites separated husbands and wives, which restores prodigal sons and daughters to heart-broken parents, which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts, which stops swearing, drinking, gambling, and scampering of work, which makes advocates declare that there is no work for them in the police courts, which brings Magdalens by the score from the streets to the "set fawr," or "big pew," where the penitents are dealt with, which closes low-drinking clubs by members almost to a man returning their tickets of membership, which sends betting bookmasters back to earn their living in the colliery or in their old trades—this is a revival that was bound to win the respect of even the non-church-going man in the street.—From report of the special commissioner sent by the London Christian World to study the revival in Wales.

How I First Came to Know D. L. Moody.

S. H. HADLEY,

Superintendent of the old Jerry McAuley (Water St.) Mission, New York.

I had seen him, and had been to a few of his meetings after my conversion in 1882, but never had a chance to talk with him. But in 1888 I was invited to go to Northfield to the wonderful Northfield convention.

I sat in Stone Hall one morning, and heard three profound and learned addresses on higher criticism and other kindred topics of interest and instruction. The hall was packed to its utmost capacity. I do not think another camp-chair could have been put in. At half past twelve Mr. Moody looked down at me and said:

"Mr. Hadley, come up here and talk ten minutes!"

Up to this time I had not been known as a public speaker. My experience had been in missions, dance halls, stale beer dives and houses of ill-resort. I trembled so that I could scarcely rise from my chair. I went up, and looked over that sea of upturned faces.

Mr. Moody said, "Can you sing?" and with trembling voice I began:

"Would you know why I love Jesus,
Why He is so dear to me?
It's because from the chains of
drunkenness
He has stooped and set me free."

"This is why I love my Saviour,
This is why I love Him so;
He atoned for my transgressions,
He has washed me white as snow."

Never can I forget the effect of that scene! It seemed that the Holy Spirit swept down in power over that waiting audience. They were swayed to and fro as a field of wheat in the wind. As I went on to tell how this Christ could save a drunkard, how the precious blood of Christ took out of the poor victim the hell-born appetite for whiskey, how the beggar was made a prince, the "bum" a sober man; the thief an honest man, how the broken home was rebuilt, and heaven came in where formerly darkness prevailed, dear Mr. Moody sat and laughed and cried!

When I closed my ten minutes' talk, scarcely knowing what I said, he said, "Stand still," rose up, put his left arm around my neck, and uttered such a prayer as I never heard from that day to this! It seemed as if the very heavens opened to his appeal.

"O God," he said, "there is a man Thou hast hunted up out of the depths of sin in New York City, hast saved him and set him agoing to save others. Now, Lord, bless him, anoint him from on high! Fill his soul with heaven. Help him wonderfully in the hours of trial and discouragement through which he is sure to have to pass. Help him never to cease to love the drunkard; to lift up the man that is down. O give him stars for his crown, that when Thou dost call him hence, he will have them looking for him on the golden shore!"

As he prayed the tears fell from his eyes like rain, and not only from his, I think there was

not a dry eye in the house.

Dear reader, I have never forgotten that prayer. I never lost the influence of that prayer. It has cheered me through hours of darkest trial and discouragement—that benediction, that mighty anointing I received that day, has never left me.

I have spoken in Northfield every year since from once to three times. It has been a haven to me. The instruction I received there, I am sure has made me a more useful Christian. The year before Mr. Moody died I was quartered at a house way off from the hotel where I took my meals, and as I was pretty lame, I trembled at the thought that I would have to walk nearly one mile for my breakfast each morning. But when the morning came, 7 o'clock found me out on the road, and along came Mr. Moody in his wagon. He said: "Hello, Hadly, here is the chariot of old Benhadad I am riding in; would you like to get in and have a ride?"

He drove me up to the hotel, and as we slowly rode along, we had the sweetest conversation that one soulwinner can have with another. Each morning as I came out to go over to my breakfast, I found the "chariot of old Benhadad," as it was called, with no other than the great evangelist, D. L. Moody, to drive me in.

One thing I nearly forgot to say about the first meeting in Stone Hall. The next November I got a letter from a dear Christian lady, saying that she had been in Stone Hall and heard me speak. She said, "Mr. Hadley, I want to send you \$100 for your mission"; and from 1888 until now, she has sent me \$100 each year. —The Institute Tie.

Contributed.

The Standing of the Mennonite Church of Medina and Wayne Counties, Ohio, Sixty Years Ago Compared with That of To-day.

A. M. OVERHOLT.

First of all I have in mind the Mennonites of southwest Wadsworth. If I take forty or fifty steps from where I now live toward midday or still better walk over to my little farm, open the barn door toward the west, I have stretched out before me the now fertile river Styx valley with the old, old hills beyond. There I have in mind a Mennonite colony that had its commencement about seventy-five years ago; if the writer lives until the fourth of March next it will be seventy-one years since he first made his appearance among these people.

Born of Mennonite parents and always having lived among them he ought to have something of the life and character of them.

When the world thinks and talks about greatness or bravery it usually has in mind a Napoleon or some other great general, or if you please it always links those words with war one way or another. This, in my opinion, is a great mistake. In nine cases out of ten it is personal ambition for the aggrandizement of self. Now let us look at these simple, plain, God-fearing Christian people for a little while. They dared to go into an unbroken forest, some of them with already large families and scarcely any money, to chop and dig for themselves and families a livelihood and a home. If you please, make one of these fathers with an ax in one hand and perhaps a gun with a flint lock in the other and a family of children looking up to him for bread, stand up beside a Napoleon in his arrogance with the united French army to back him, then look at them in the light of justice and humanity. Which do you think is the bravest?

Now to arrive at a true estimate of the character of these people, let us follow them in their lives for a while. True, they did not see the necessity of a higher education at that time (and I do not wonder) and some of them do not yet, but they did believe in education as we will show. Scarcely had they cleared away forest sufficiently to raise potatoes, wheat and corn enough to keep soul and body together, when they planned for a school-house and a church. One of the first things the writer remembers when he came upon the scene was the old cabin schoolhouse on the dry place between the swamps, and the hewed log church on the hill. So you see almost simultaneous with the colony they provided for school and a house to worship God. I love to think of the helpfulness and hospitality of these people in those early days. Of course, necessity isn't to be left out of the account, for they could more easily pile up these heavy logs to burn by helping one another. No charges were made excepting the man with his team (usually oxen) got seventy-five cents per day. It would make our lumber men of to-day smile to get such logs at a good round price that these fathers had to burn to ashes in order that they might have bread to eat for themselves and their children.

If the reader will bear with me I will relate an incident that was a thrilling one to me. When yet a lad the bottom lands in those early days were wet and marshy with here and there a sink hole or deer lick as they were called. Father purchased a large grey horse and if I remember right it got into one of these miry places the first night not more than ten or fifteen rods from the house. I have never forgotten what a feeling of both fear and pity came over me when I saw Range in the mud with only his back, neck and head out. But no time was to be lost. Neighbors were notified, timbers were thrown down on each side of the horse and by means of prys the horse was lifted so a rope was put round his body back of his fore-legs, a span of horses hitched to the end and by means of both the prys and the team, Range was brought on dry land. After a good washing and rubbing and by the help of the men the horse was brought to his feet. During the time this was going on I was an anxious spectator and frequently had to be told to get out of the way but no one knows better than I how glad I was when Range stood on his feet again.

We did not have the professional tramp in those days. It was the poor peddler and the beggar, the former were usually foreigners that had fled from their native land on account of military despotism (for I choose to call it such). I never heard of either a peddler or a beggar being turned away. It was a principle in the life of these people to be helpful and kind to the unfortunate. More than once was the writer asked to direct some one to a Mennonite home. That they unknowingly and unintentionally cast their pearl before swine sometimes I doubt not.

From my mother's lips I have in substance the following: When the first church was in course of construction (and this was done much in the same way as when they piled the logs to burn) the whole neighborhood turned out, but as it required a little more than ordinary skill to build a church even in those days, there were those chosen as leaders and when they proposed to raise the floor one step for the "Prediger-Tisch" (pulpit) they were met with so much opposition that the project was abandoned, it being considered a step toward worldliness and pride. I think the reader will agree with me that this was zeal without knowledge, but let us remember that it was zeal. My mother told me how she helped to carry me up over those hills when they were so steep that they were dangerous to drive over with a team; how she sat on a straight bench 10 or 12 inches

wide without back for three hours holding me much of the time. Perhaps some one will say that was zeal with a vengeance. If it was I wish we had some of it in our churches to-day.

Now I insist that these people were honest, industrious and intelligent, considered in the light of that age, and their integrity unquestionable wherever they were known. But our fathers were human and in some cases had a misconception of their needs and if we do not profit by their example either good or bad we are not wise. For instance they believed they needed intoxicating liquors for beverage purposes and that they had a right to make and sell the same, and in some instances did so to be sure. This was in keeping with the spirit of that age, but it was a sad delusion. But as I look over this territory now and into the homes of the children and grandchildren I find this evil has almost entirely disappeared. Then too not unlike their environments many of them became the slaves of the wasteful, filthy tobacco habit and this habit entrapped not a few of the mothers also. This evil has also disappeared to a considerable extent, and further they encourage a more liberal education than formerly.

So far I confined myself exclusively to a people whose inner life I know and I think what is true of us is largely true of the Mennonites throughout the State and in the East. With the colonies dotted over the North and West the writer has only a limited knowledge, and yet I feel justified in giving an opinion from what I have learned from individuals, the Conference and our papers, that they are a progressive, zealous and earnest people. The primary thought as indicated is the comparative standing of the Mennonites of to-day and fifty years ago. I answer both in method and practice our progress has been marvelous, but as to the development of real Christian character the difference is not so great if indeed any.

But the Mennonites, numerically considered, are but a handful compared with the professing Christians of this country and if the reader will allow me for a moment to take a wider view of the situation and group the different denominations together and look at them collectively in the light of experience and observation, it is my opinion that it doesn't mean as much to stand up in church to-day and be counted as it did fifty years ago.

Now as bare assertions don't count for much I will endeavor to give a few reasons. These could all be put together in one

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word and called worldliness. The modern card table, the dancing hall, the cheap shows are institutions of the world, the flesh and the devil, and it isn't anything unusual for church members to associate themselves with all these. Then, too, an idea has gotten into the church that the end will justify the means and with this belief prevalent as it is every catch penny scheme is devised that can be thought of to get money for the church. If this is not outright wickedness I believe the tendency is downward.

Then there are from two to three lodges to every church in the land. These are also of the world. Church members join these lodges by the score. They enter into close covenant relation with both the bad and the good, the moral and immoral, yes even worse than that, the drunkard and the libertine, promise or swear to keep secret things that are no longer secret; in some lodges they promise not to tell that they were made to jump on rubber spikes, others that they were scared at a skeleton, and coffin, and still others that they were knocked into a canvass with a thing called a setting maul, and a great lot of other things too numerous to mention. When a church member can enjoy himself in all the foregoing I wonder how much such Bible passages mean to him like the following: Be not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness. 2 Cor. 6: 15 and again in 17 with 15 and 16 inclusive: Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and still at another place: Be not conformed to this world but be ye transformed by the renewing of your mind etc. When I reflect that scriptures like the above have become as if they were obsolete or meaningless to us, I put my elbows on my knees and my head between my hands and wonder what the rest of the Bible means to us, and in my haste I raise my head, look through the window down into the valley where I was born with the blessed sunshine on the snow covered hills beyond and pray the wheels of time be reversed and carry me back three score years and five to the time with all the errors, superstition and misconceptions of that age, that I might again play in my mother's garden amidst her tulips and her pinies or climb the fence by the lane where the wild lilies grew in all their God-given beauty, neither toiling nor spinning, as

you know. But the spell is soon over and I once more realize that God's laws are irreversible and that time does not go backward but onward and to the faithful upward to a land where gardens grow no weeds and flowers never wither and die.

I close with the pathetic warning from the lips of the Savior Himself: Except ye become as little children ye cannot enter the kingdom of heaven; and again: Let them come unto me and forbid them not, for of such is the kingdom of heaven. Wadsworth, O.

The Sychar Revival. John 17.

AN ADDRESS, DELIVERED AT
BERNE, IND., JAN. 1, 1905, BY
S. D. GORDON.

(Concluded.)

There is a verse in the first epistle of John that fits in here. I used to wonder at the meaning of it. It says, "If we walk in the light, as he is in the light, we have fellowship one with another." We have fellowship! I hush my voice and to myself I say, "We, He and I may be fellows." That is the thought—fellows. "And" this is the part that for a long time I did not see the connection of—"and the blood of Jesus Christ his Son" not "cleanseth" once, but "keeps, continually cleansing from all sin." I understand that better now, since I had a bit of plank experience of my own.

This Sychar woman got a picture of herself, she had the plank lifted, she stepped into the light. It was the beginning of a marvelous change in her village. It will be the beginning of a marvelous change in anybody's village. And mark you again, life is contagious, fire spreads. But I am glad to tell you this about that woman; she saw more than herself. It is a bad thing to see yourself as you are if you stop there, and some excellent people make just that mistake. To see yourself and no more sends a man down, with his feet in the gutter, down into the deepest darkness. Some folks make that mistake. It is a fine thing to see yourself as you are and keep on seeing yourself, if you see Somebody else, too. She saw herself first; then she saw Somebody else, eagerly yearning to cleanse, and sweeten, and straighten, and strengthen her whole life; and that was the beginning of a marvelous revival in Sychar.

II. The second step in this Sychar revival was this—it is the one that always follows everywhere, as all revivals follow along these same lines invariably—this woman made a sacrifice to

tell somebody else. What sacrifice? Well, she trudged down hill and up hill for two miles, about, from the well to the village to tell her friends about Jesus, and back again to the well. You think of her, a woman, with her weaker body than man, under an oriental sun, at the hottest hour of the day, walking two miles up hill and down—a very real sacrifice. And the fact to mark in passing is simply this: the real test of life, of love, is in the sacrifice you yield to as it comes to you. In God's first plan there is no sacrifice in life. But life is all askew. It is not as God made it first. Sin has come in; a foreign thing; an abnormal thing which has changed everything, and as a matter of fact you cannot go a foot's length down the pathway of your life without meeting the keen razor edge of sacrifice turned your way. Now, mark this, it is only as a man yields, bares his breast and submits to the cutting, aye, until the blood spurts, only so, that there can be any fire or fragrance in his life. But turn that around and smile in God's face as you remember this: As a man quietly yields—he need not say a word about it; real folks never do, they let the cutting go on and say nothing about it, like the Master—as a man yields, and pushes on, there comes into his life a fire and a fragrance that burns and breathes out for God everywhere he goes far more than he is ever conscious of.

Do you remember the hospital sermon preached by the old friar, Upo Bassi, who lived in Europe some hundred or so years ago? The man of God preached one day to the shut-in folks in a hospital from the fiftieth chapter of John, and he said:—
Measure thy life by loss instead of gain;
Not by the wine drunk, but the wine poured forth,
For love's strength standeth in love's sacrifice;
And whoso suffers most hath most to give.

III. The third step was this. You all know it. It had to come. It came without planning. This woman had a face-to-face talk with her neighbors. First the face-to-face talk with her Master and a yielding to the touch of His hand. Then the second, of course, came; she had a face-to-face talk with her neighbors whom she knew best, and who knew her best. I can see her go down to the village. She found a man sitting yonder and she said to him: "Come up to Jacob's well. The Saviour of the world is up there. Come up and see Him." He settled back on his seat, lifted his eyebrows and looked at her. "Heh! been getting converted, heigh—up at

Jacob's well? Mighty glad; if any one in Sychar can stand a change, I guess maybe you can." And he laughed at her, with a sneering laugh. You know, a sneering laugh is just the cheapest thing there is. That may explain why it is so common. And she said: "Never mind me; what you say about me is true, and more. I am not talking about myself. I know a worse woman than you do. Never mind me. Come and see this Man. You would not talk like that if you had seen Him. You must see Him." And she puts her hand upon his shoulder and tries to start him up from his seat. And impelled, I fancy, as much by her earnestness as by her words, he starts up and goes up the path toward the well. Then a second, and a third, and fourth, until there is a string of people trudging from the village, Indian file, up to the well to see Jesus. The disciples had just been down to the town—they who knew the Master much longer and better. They brought back some loaves. That was all. The woman went down; she brought back some men. I wonder what we are bringing from our village to the Master? Just what we go for. But that is the Master's plan, a face-to-face talk outward; then a face-to-face talk outward. Will you speak to somebody about the Master? Why not? A word over the counter, at the desk, on the street. Of course, if your life is not straight, better keep your lips closed. It may be that is the reason so many lips are closed. For nothing locks the lips like the life. But for Jesus' sake let us get our lives clean, straight and sweet. Then the life will unlock the lips and the power of God will be felt.

IV. Then the last thing I want to speak about is this: the result, so simple, so marvelous. Simple things are always marvelous; and marvelous things are simple when you know them, are they not? Listen. The men of that town believed on Jesus because of her speaking. Place yourself back at Sychar a moment. There they are down in a village; He is up at the well. They have not seen Him. They know only what this woman says. Remember, too, what her life was. She said simply what she knew. She did not preach, but she could tell what she knew, and this is the result: the men of the village believed on Jesus because of her speaking. And she saw a sight in old Sychar that hundreds of ministers' eyes are just weary and hungry to see. The men in that town believed because of what she said. But

(Continued on page 5.)

The Mennonite.

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Editorial.

Personal Work.

Certain waves of religious experience or work come over communities or over a large part of Christendom at particular times. Such a wave may for a period of times subside again and another one sweep the same religious field. This need not necessarily be interpreted as a vacillation in religious matters. To arouse interest in a movement and to distribute information regarding it, it generally becomes necessary to effect sufficient agitation so that even the uninterested must notice it. After the perceptible agitation subsides, as it will and almost must, the accusation is heard that interest in that particular work or movement has ceased. But that would be like saying the lake has disappeared because the waves have calmed down.

We need not be very old to remember that different topics of religious activity have formed the topics for general discussion for a while and then were apparently dropped for others. Education, publication, mission, church union and many other things have demanded the attention even of the non-Christians for a while and then they were dropped. But were they dropped? These discussions were a good seed for many a heart which is growing in secret and quietly now. Harvest time will come. The plowing of the field and the sowing of the seed may be more apparent, but the secret growth which produces "first the blade, then the ear, after that the full corn in the ear" is what brings results. To-day has its topics of general discussion. With a large portion of the civilized world it is the peace question, as we saw in the MENNONITE recently. In the more definitely religious world evangelism is occupying a large place in many minds. One phase of evangelism which has been discussed very frequently in recent

times is personal work. Books on this subject written by Torrey, Trumbull, Agnew Johnston and others are both shaping the thought and activity of to-day along this line and also an index of the widespread demand for helps in this work. Is this one of those waves of Christian activity? Yes. And as a wave it may pass again. But the great sea of Christian brotherly love on the surface of which this wave appears will remain, and some day the wave may reappear, as it has appeared before this. It is no new movement. The Sunday-school lessons of our quarter are proving that. Jesus won His first disciples through personal work. They in turn win others by personal work. With Nicodemus Jesus does personal work. The same is true of His work with the Samaritan woman at Jacob's well. He singles out one of the many sick at the pool of Bethesda and attends to his physical and spiritual wants personally.

We can not all preach, or teach, or lead the singing. But we can all give our associates, at one time or another, an opportunity to tell us what they think of Jesus and what they are doing with Him. And when we are doing this we are not engaged in some new-fangled method but in one which is as old as the gospel of Jesus Christ our Savior.

Correspondence.

DONNELSON, IOWA, Feb. 20, '05. Dear MENNONITE. Yesterday we had a full house and a good sermon was read by Elder J. A. Krebbel after which our dear old minister announced to the congregation in a glad tone the receipt of a letter from Bro. P. P. Hilty from Bluffton, Ohio, in which he agrees to come and be our minister after the close of the school in June. We were all glad to hear it and trust that we have been led by the hand of the Lord.

The congregation then proceeded to the election of two elders to fill a vacancy caused by death and old age. The result was that Brother A. C. Krebbel and John Schnebele were elected. We have many cases of la-grippe, colds and other ailments at present, especially among the old people. We are having excellent sleighing and extremely cold, especially the forepart of last week the thermometer dropped 30 degrees one morning; some had 32. It thawed a little yesterday, being the first time for about four weeks.

We still remember with pleasure the blessed time we spent in

Bluffton and Pandora, Ohio, during the Bible Conference held there and with a full heart we again thank our many friends for the favors and kindness shown us and may God bless us all.

F. H. KREBBEL.

PHILADELPHIA, Pa.—The January meeting of the Philadelphia C. E. Union was held in Centenary M. E. church on Monday evening, January 16th.

The meeting was opened by a song service conducted by our well known chorister H. C. Lincoln.

Then followed the devotional exercises and an address of welcome by the pastor Rev. Dr. Hanna.

After the usual routine of business, the speaker of the evening, Rev. J. J. Lansing of Scranton, Pa., was introduced.

His theme, "Some Notes of Joy" was handled in a way that was at once impressive and entertaining.

In thought he spoke as follows:—The first note of joy is gratitude. Our prayers are too full of petitions; we continually pray, Lord grant us this or grant us that, when in reality we do not appreciate the many blessings which we have already received. Our blessings are often scant simply because of our ingratitude.

What would we think of a workman who continually asked for large quantities of material which he never utilized? Is not our attitude towards God just as inconsistent? Perhaps the greatest prayer we could offer would be to ask God to teach us thankfulness. So that we might joyfully, gladly, triumphantly break forth in praise to the giver of every good and perfect gift.

The second note of joy is helpfulness. We sometimes hear religious workers say that what we need is a deep conviction for sin. The man who lives in sin and vice realizes the awful burden of sin, he does not need any one to tell him that; but he does need to know of the remedy of sin. Go to him with a heart of love and sympathy, go to him with the help that helps; go to him with the story sweet and old.

The vital thing in helping men is to have been helped yourself. The great revivals all magnify Christian experience.

There is a tendency at the present day to talk of religion in the abstract. We tell of what is being done and what has been done instead of telling what we are doing and experiencing ourselves. The time has come for people to tell what they know about religion, not what they think.

There is a drift towards united

effort in evangelizing work, men begin to realize the insignificance of denominational barriers.

To you who have named the name of Christ I would say—Go, Endeavors in the strength of your youth, go, sure that your evangel is a cure for all the world's woes; go as disciples of the living Christ; knowing that he is with you always.

Following this feast of thought, we were favored by the combined choirs of the church, who rendered the Cantata, "The Coming of the King". Such a rendition must be heard to be appreciated; words are inadequate to describe the beauty of song.

Our only regret was that so few of our members could share the instruction and inspiration received from such a gathering.

ADA M. LANDIS.

Church and Mission.

From Our Cheyenne Mission.

CANTONMENT, Okla., Jan. 11, 1905. Dear Mission Board: Grace, strength and wisdom through Christ Jesus be your portion for your efficient supervision of the Missions of our church.

In looking back over our past year's work it seems as if we heard "Jesus inquire, 'Unto whom is the Kingdom of God to be likened?' How does it fare?" The Master has answered this question Himself for us by saying, "As a mustard seed that grows to a large tree, and as leaven which leaveneth the dough." * * * Where the mustard seed has been planted but recently among a people and the leaves has been mixed with the flour but yesterday we have the assurance of Jesus and the experience of His congregation on earth for the future of His Kingdom among the heathen.

Among our Cheyennes the mustard seed has not yet grown to a large tree, but it has at least become a young plant. The plant is tender and not all its branches and leaves are equally healthy; many have been tossed and torn by the storm; yet the young tree is growing. Fast growth? No. In the past year three souls decided for Christ and confessed their faith in Him in baptism. Moreover the leaven-like power of the gospel has made itself felt the past year among heathen and Christians. The little flock has grown inwardly more steadfast, and though the heathen rage, yet their rage is a witness into the heaven of the gospel.

On August 10th began a two days' festival with our Indians, both Christian and heathen. The Indians are fond of feasts and

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they were in great expectation of this Christian feast. Two beefs were bought for slaughter; bread, rice and coffee was purchased for four meals for the Indians for the two days. From 9 o'clock in the forenoon until 12 at noon services were held in the chapel, where God's Word was read, then "Pilgrim's Progress" read and explained, addresses given by Indians and Mission workers, the whole interspersed with songs and prayers. This was the chief purpose of the festival. These three-hour meetings were held both forenoon and afternoon. Very many Indians were present, of whom many never attended our services before. These were days of rich blessings for both the Indian Christians and ourselves and a noticeable impression was made on all present. Even the heathen wish that we may have another such festival next summer, and there is less materialism in this wish than many may think.

Thanksgiving day was also a quiet day of blessing for our flock of Christians. Of their own accord they came to the chapel with full hearts and hands. They brought victuals, which were stored up in the chapel. We had a blessed service especially because the Indian Christians thanked the Lord for the light in Christ that has been given them. We rejoiced and our hearts were tuned to praise God, as we beheld with our own eyes the young plant which had already grown out of the mustard seed. Afterwards as we were dining in common in the chapel my Indian neighbor said to me: "Say, how beautiful will it be, when we thus shall sit in God's mansion and thank Him in eternity!"

Christmas came. We had received less from our sewing societies than on previous occasions, but some friends of our mission supplied the deficiency with gifts of money. All these gifts gave us ample opportunity to speak of the gift of God, the eternal life. We indeed thank the dear Mission sewing societies and other contributors heartily that they made this Christmas feast possible with our Indians through their prayers and gifts. This feast brought the message of joy and peace near to the hearts of the Indians, and not in vain, as we can testify from experience.

Those festivals were special days of blessings in our missionary labor, but they are not the only ones, for we could report many other days and many an experience of blessing which vouchsafe to us that the mustard seed is growing among our Cheyennes and that the blessed Gospel is

leavening paganism.—Difficulties? To be sure these are not wanting. But through these the young congregation is growing strong inwardly to stand firm outwardly. Jealousy, slander, mockery and opposition and whatever other arrows of Satan there are were sometimes falling as thickly as hail, but they could not hinder the growth of Christ's kingdom.

The missionary work that was done consisted chiefly in conversations at home and in the camp. At home a great number of Indians are calling daily. Very many called for medicine and many an opportunity was offered to sow the precious seed among these.—For the work in the camp we are greatly indebted to Sister Bertha Kinsinger for her assistance. Then there are the Sunday services, which are generally well attended. These services are also attended by the Cheyenne school children from the government school. On Sunday evenings services are also held in the latter and every other Sunday Miss B. Kinsinger tells to them the old, old story with applications.

In the past year the "Pilgrim's Progress" in the Cheyenne language was completed. To-day this book is a highly valued help in our hands along with the gospel in our mission work, for which we thank the Lord from our hearts.

We praise the Lord for all His gracious help and guidance in all our work here; we also praise Him that He has opened a way for the education for our daughter Olga. She has found a home in Dr. Haury's family at Newton, Kan., and thanks to the latter our daughter now has a splendid school opportunity (in the public schools of the city.)

We praise the Lord and Saviour that we can inform you and all friends of the mission that the Lord's work at which we labor is progressing here, at present more intensively than extensively among the Cheyennes. His work can not be stopped! Hence we will continue to live and work on in His work, to which end we solicit your prayers for us and the work.

Hearty greetings in the love of Christ, Your mission workers, R. and M. PETER.

None of Self, and All of Thee.

BY THEODORE MONOD.

Oh, the bitter pain and sorrow
That a time could ever be,
When I proudly said to Jesus,
"All of self, and none of Thee."

Yet He found me: I beheld Him
Bleeding on the accursed tree;
And my wistful heart said faintly,
Some of self, and some of Thee."

THE MENNONITE.

Day by day His tender mercy,
Healing, helping, full and free,
Brought me lower, while I whined,
"Less of self, and more of Thee."
Higher than the highest heavens,
Deeper than the deepest sea,
Lord, Thy love at last has conquered;
None of self, and all of Thee! —Ex.

The Sychar Revival.

(Continued from page 3.)

how do you explain that? Well, there is just the one explanation. It is simple; it is marvelous. It is this: Somebody else had moved into her, and was looking out of her eyes, and speaking through her tongue, and touching in her hand, aye, throbbing in her heart. They might have resisted her, but they could not resist the Somebody else in her. And that, let me say, is the Master's plan. That is the whole of it. For the secret of a transfigured life is a transmitted life—Somebody else inside of us, working out His own plan and living His own life in us. Then the Master went down and they had a protracted meeting. Many more believed, and they said: "Now we believe, not because of your speaking"—to this woman—"like our neighbors here: we have heard for ourselves and we know that this is the Saviour of the world."

But the whole thing began with that face-to-face, heart-to-heart talk with Jesus. May I suggest to you that every one of us here, aye, the best of us, slip off before sleep shall come tonight for just such an honest face-to-face and heart-to-heart talk as that? Do not talk much. Just listen, wait, even though the knife goes in and there is cutting and pain. Just let Him have His way, if you would see the glory of God in your village.

There is a simple story told about the time when the British were putting down a rebellion among the Ashanti tribes on the west coast of Africa. One morning the officer in command came to speak to the soldiers as they were drilling on the level stretch of land. He said: "Soldiers, I have a dangerous enterprise on to-day. I need so many men. Every man that goes may lose his life. It is as serious as that. I am telling you frankly. I could draft you, but I don't want to. I would like to ask for volunteers. I want those who will volunteer for Her Majesty's sake to advance a pace." They were drawn up in a straight line, and thinking the men might be influenced by his look he swung on his heel, and off they backed again, and looked. The line stood as straight as before. His eye flashed fire. "What, not a single man to volunteer?" Then a fel-

low standing at the end of the line next to him touched his cap and said, modestly, "If you please, sir, every man has advanced one pace." Ah, when there is a church of God like that, there is a church that shall burn for God, like a ball of iron, white-hot around this old world, then shall we see the glory of God! Shall we advance one pace to-night? What pace? This: of getting off alone with the Master, face to face, and saying, "Lord Jesus, let me see myself as Thou dost see me," and then yielding to His touch. Shall we, for Jesus' sake? Aye, for the poor, befooled, bedraggled crowds' sake that must get Jesus through us, if they get Him, shall we not?

"The overflowing of the Nile and a cheerful heart leave a happier world behind them."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 12, 1905. CHRIST THE GREAT PHYSICIAN. Luke 4, 16-19; 5, 27-32; 1 Peter 2, 24.

QUESTIONS.

1. Why does the world need a physician? Ps. 14, 1-3; Rom. 3, 23.
2. How was Christ the Great Physician foretold as such? Isa. 53, 10-11; Zech. 13, 1.
3. What is our chief disease? John 1, 29.
4. How can we know, that Christ is willing to heal us? Mark 1, 40-42.
5. Whom can Christ heal? Luke 5, 31-32; Matt. 9, 27-30.
6. What is our duty after we are healed by Christ? Matt. 9, 31; 15; Acts 5, 6-10.

MEDITATIONS.

When sickness enters a house a gloom fills it, anxiety for the loved one clouds the brow, but when the beloved and trusted family physician enters the house all feel relieved. So it is with Christ, "the Great Physician". The world needs a helper, a physician, for separated from God, the world is full of sickness and spiritual death. All without exception are lost.

God knew mankind, knew their lost condition, so He promised a healer and a helper, who would cure the world. The chief disease of mankind is sin and selfishness. It is a subtle, but violent poison, permeating the whole system, poisoning the whole character, being the source of all unhappiness.

What a paradise, what a heaven, would our life be without sin in us and around us.

Christ has said time and again, that He is willing to heal all of

sickness. But Christ cannot do this except we learn to know ourselves enough to despair of our own power, long to be healed and ask Christ to heal us.

We must believe in our Great Physician as it is necessary to believe in a physician, to get the real benefit of His medicine. We must believe that Christ knows our sickness, that He can help us by His divine power and that He will heal us, because He has compassion on us in our forlorn and unhappy condition.

Christ is the only one, who can heal us, but He can only do it, when we are willing to be cured and helped. The gospel medicine if not applied to us, does as little good as any other medicine, which is not applied.

After we have experienced the power and skill of our Great Physician, there develops upon us the same duty under which every patient, who has been successfully cured of a dangerous malady, feels himself, to tell others what great things Christ has done for us, to praise God, who has through Jesus Christ helped us, and made us His children, and to serve Christ, who has made us whole. For this physician makes us whole, if we let Him exert His healing influence upon us.

ILLUSTRATIONS.

Alexander the Great was dying of a wound, which did not seem very dangerous at first; but it baffled his physicians and was rapidly becoming mortal. One night however, it is said he dreamed that some one had brought him a peculiar looking plant, which, when applied to the festering sore, had cleansed and closed it. In the morning, when he awoke, he described the plant; and the historian informs us that it was sought for and found, and, when applied to the wound, the fiery pain subsided, and he was speedily healed. Now your soul has received a deadly hurt; it has been stung by the old serpent, the devil. The wound gets worse. There is a tender plant which is able to heal you; it is the Balm of Gilead. They used to wound the balsam tree, in order to obtain its healing essence; and so for our transgressions the Saviour was wounded, and "by His stripes ye are healed".

DR. J. HAMILTON.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for March 12.—THE SLAVERY OF SIN. John 8: 31-40. GOLDEN TEXT: Whosoever committeth sin is the servant of sin. John 8: 34.

INTRODUCTION.

This lesson stands in close connection with the last one both as to time and thought. Jesus was in the temple area at the time of the Feast of Tabernacles. Having presented Himself to the multitude that gathered around Him as the Fulfiller of prophecy—the antitype of the typical ceremony of water pouring observed at this feast, He next takes up the symbolism of another notable feature of the week's celebration, viz. the brilliant illumination of a part of the Temple enclosure—the court of the women. Commemorating the divine guidance of Israel by the pillar of fire, this illumination also prefigured the light which was to spring up in the time of the Messiah (Isa. 9: 2). Jesus applies both prophecy and symbolism to Himself when He again spake unto them saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life (8: 12).

As before so again on this occasion the Pharisees strenuously opposed these claims of Jesus and sought to nullify the effect of His teaching with the multitude. Their contradiction gave Jesus occasion to speak still more plainly of His relation to the Father and the work the Father had sent Him to accomplish, and in the verse just preceding our lesson we are told that as He spake these things many believed on Him.

LESSON TEACHINGS.

In the first verse of the lesson Jesus addresses Himself to "those Jews who had believed Him" (Rev. Ver.). The faith attributed to these is different from that of the "many" in the previous verse. Those believed on or in Him (Gr. *eis auton*); these believed Him (Gr. *auton* without the preposition *eis*). Moreover it is spoken of rather as past than present. This is all very important to note. The persons of our lesson were impressed with the essential truth of what Jesus had said, but they had not allowed His word to take possession of them. They believed Him with the head but not in Him with the heart. There was a big "if" yet in their case. They were on the way of becoming true disciples, but would they continue on and find in His word an abiding place where their faith could rest? Would they find His word not only true but the truth—the words of eternal life?

What a wonderful principle of spiritual philosophy is revealed here! The highest knowledge that the soul receives come free through the channel of sense

nor of reason but of faith. It is not the old adage,—seeing is believing, but the reverse,—believing is seeing. As the heart lays hold on the Word with a faith, seemingly small as a grain of mustard seed it may be, yet sincere, the spiritual vision at once begins to grow clearer and brighter until we come to know experimentally the truth that makes us free—free from the bondage of ignorance and sin.

Again we see the fearful power of pride in the way these Jews resented the suggestion of Jesus' words. Abraham's children and yet in the bondage of religious ignorance? The suggestion is an insult and they resent it. Their ancestral pride stood in the way of God's truth. Powerful as this is in the tearing down of strongholds, pride within the citadel of the human heart often defies it, and the soul remains in darkness and finally goes down in eternal abandonment and ruin.

The statement of verse 34 is taken as the central thought or golden text. To live in sin is to be a bondservant of sin. It is a solemn truth affirmed with a double "verily" peculiar to this gospel. We may imagine we are free and independent while we refuse submission to God, but all the while we are bound with fetters that grow in strength daily. One needs but to try to break them in his own strength to find out how strong the chains of sin are. We will soon find that we need a stronger one to overcome and dislodge him who holds us in bondage. But thanks be to God there is the one who has overcome him and can overcome for us if we will but unbolt the door and let Him in.

The comparison between the bondservant and the son in verse 35 is evidently the same as that of Galatians 4: 22-31. "The Jews believed that they were free, the sons of God; and that, as such, they were permanent possessors of His house and thus permanent recipients of His favor and love, inheritors of eternal life. In all this they deceived themselves. As the son of the bondwoman, Hagar in the house of Abraham, so were they in the house of God; as Ishmael (through Abraham's seed) was driven forth having no place beside the son who was free, so must they be cast out who claimed to be Abraham's seed, if they were slaves of sin." In like manner the allegory, as Paul calls it, sets forth the contrast between those who have the spirit of bondage unto fear under the law of Sinai and those who have received the spirit of adoption whereby the cry, Abba, Father, having been made free indeed by the Son through whose

merits alone we can obtain this right of sonship.

Another striking truth in this passage is that the nature and deeds of the child disclose the father. Those are the children of Abraham who manifest his nature in their deeds. The contrary was true of these Jews. Their claim to filial relationship to Abraham and to God was disproved by their attitude toward Jesus. God loved and honored Jesus and if they had been the children of God they too would have loved Him. But they sought to kill Him who had brought to them the truth from God; this did not Abraham. However some father they must have and Jesus plainly tells them who it is. "Ye do the things which ye have heard from your father." "Ye are of your father, the devil." It is a fearful arraignment. Children of the devil ready to do the lusts of their father, who was a liar and a murderer from the beginning. They refused to accept the words of Jesus, the Son of God, and thus they both manifested their nature and sealed their fate, unless indeed they bethought themselves better ere the sun went down upon their day of grace.

Our attitude toward Christ and the truth as it is in Him will decide our fate likewise. It is along this line that separation will be made. Jesus says: He that believeth not hath been judged already because he hath not believed on the name of the only begotten Son of God (John 3: 18). But again He says: He that heareth my word and believeth Him that sent me hath eternal life and cometh not into judgment but hath passed out of death into life. (John 4: 24).

Deaths.

SCHOWALTER.—On Febr. 16, 1905 at Upland, Cal. Emil Schowalter, oldest son of Mr. and Mrs. Jacob Schowalter, died after three weeks' sickness of appendicitis at the age of 21 years, 5 months and 25 days. Bro. Schowalter was baptized and received into the church on the 30th of Aug. 1886 at Haledale, Kans. from where he came last October with his parents to Upland, Cal. from whence he departed from this life to be numbered among those who dwell in the realms of everlasting joy, to which he was longing to go. The young brother was full of zeal, looking with bright hopes into the future, but in the midst of life's bloom was plucked by the cold hand of death and leaves his bereaved parents, one brother and two sisters to mourn their loss. On the 17th of February funeral services were held over the remains here in our church and in the evening, 9:40, the father of the deceased boarded the train with the corpse to take him back to Haledale, Kans., their former home, to have him buried there.

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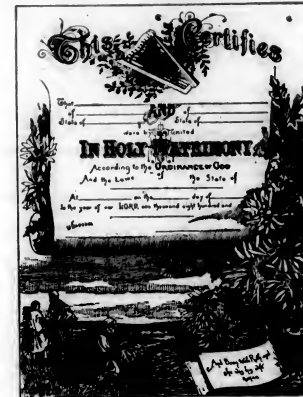
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News of the Week.

Domestic.

Another Mine Horror.

BLUESFIELD, W. Va., Feb. 26.—As a result of an explosion in shaft No. 1 of the United States Coal and Coke company, at Wilcox, to-day, twenty-three miners are supposed to have lost their lives and it is possible that the number will exceed this. Up to 8 p. m., fifteen dead bodies had been taken from the shaft. A large rescuing party is in the mines to-night. It is barely possible that some of the remaining entombed miners will be rescued alive. The explosion was of terrific force and shattered glass windows a mile distant. Immediately after the shock great numbers of miners rushed to the shaft to find immense clouds of smoke and dust streaming from its mouth.

VIRGINIA MINE YIELDS UP 103 DEAD BODIES.

BIRMINGHAM, Ala., Feb. 26.—The rescuers at work in the Virginia mine to-day recovered the bodies of two more victims of last Monday's disastrous explosion, which makes the total number recovered up to this time 103. It is believed five more bodies are under the water, which has risen continuously in the mine.

The workmen expect to have the pumps working late to-night, which now seems absolutely necessary before the rescue work can proceed further. Many of the widows and orphans left by the disaster are leaving Virginia, but the relief committee, which now has almost \$25,000 for distribution, will see that none of them want for the necessities of life.

A movement was started to-day to raise a self-perpetuating fund of \$15,000 for the relief of those left destitute by accidents in the mines of Alabama in the future.

New Orleans Has \$5,000,000 Fire.

NEW ORLEANS, Feb. 26.—Fire involving millions of dollars' loss in physical property, and that strikes a serious, if not a permanent blow at the immense export trade of New Orleans, swept the river front to-night and wiped out the big freight terminals of the Illinois Central railroad, known as the Stuyvesant docks.

Nearly a dozen squares of modern wharves and freight sheds, two magnificent grain elevators, hundreds of loaded cars and vast quantities of freight, including 20,000 bales of cotton were destroyed, together with a large number of small residences. The fire was still raging furiously at midnight, at which time it had almost reached the upper end of the Illinois Central property.

It had not been determined whether there has been any loss of life. The ocean-going shipping seems to have escaped serious damage. A number of firemen and employees of the docks were injured. Actual estimates of the losses are impossible to-night though they may exceed \$5,000,000.

Thirteen Persons Killed.

NEW YORK, Feb. 27.—Thirteen persons were killed and upwards of fifty injured, some probably fatally, by the collapse of the flooring of the Fleet Street African Methodist Episcopal church in Brooklyn. Of those killed ten were women, two men and one child.

The building was an ancient ramshackle frame structure erected sixty

years ago in the heart of the colored section of Brooklyn, in Fleet street, near Michael avenue.

Arrangements had been made to-night to hold funeral services over one of the older members of the church and the auditorium, which is on the second floor of the building, the ground floor being used by the Sunday-school, was crowded with an audience of upwards of 300 persons, of whom the majority were women.

Foreign.

SIMPLON BORED THROUGH.

LONGEST TUNNEL IN THE WORLD PIERCES ALPS BETWEEN SWITZERLAND AND ITALY.

GONDO, Switzerland, February 11.—Piercing of the Simplon tunnel through the Alps was complete at 7:50 o'clock this morning. The work was begun in 1898. The meeting of the two boring parties (Swiss and Italian) was signalled throughout Switzerland by ringing of church bells and salutes by cannon. Many unexpected obstacles were encountered, the most serious being hot springs which threatened to wreck the whole enterprise and a temperature which at one time rose to 121 degrees Fahrenheit, making the continuance of the work impossible until the engineers found means of cooling the atmosphere.

Now that the borers have met it will be possible to draw off the accumulated water in the north gallery. The work of preparing the tunnel for a permanent way will be pushed as rapidly as possible, and it is hoped to open the tunnel about March 20.

The piercing of the Simplon is regarded as being one of the greatest engineering achievements of the age. Many difficulties were encountered and overcome. The length of the tunnel from Brig, in Switzerland, to Iselle, on the Italian side of the mountain, is about twelve miles.

Work was begun about seven years ago and according to contract the tunnel must be ready for traffic May 15 next. The Swiss and Italian governments jointly financed the undertaking share and share alike at the cost \$15,000,000. As soon as the boring is thoroughly completed and the tunnel laid, a smaller tunnel is to be constructed, parallel to the larger one, which will be increased in size so as to permit of traffic both ways at the same time.

Kaiser Opens Great Church.

BERLIN, Feb. 27.—Emperor William's great church, the magnificent cathedral, was consecrated to-day in the presence of a brilliant assemblage, including delegates from all protestant nations. The service was stately and enriched with beautiful music. A long list of American clergy sent a telegram of congratulation to the emperor.

One quiet figure for whom the emperor had caused a special place to be reserved was Dr. Luther, of the Berlin health department, one of the last survivors of Martin Luther's family.

The ringing of bells in all the Protestant churches of the city, the signal that the emperor had arrived and that the dedication was beginning, brought quiet. The emperor, standing in the wide vestibule, took a key from the chairman of the building commission and handed it to Dr. Dryander, the chief court preacher, who opened the principal door into the auditorium. The imperial party ascended to the reserved gallery to the

THE MENNONITE.

March 2, 1905

the organ and band. "Hallelujah" by the organ and band. A simple service, the choir chanted the ice then began, the choir chanted the hymn, "To God Alone on High Be Honor."

ALTAR FOR PROTESTANTISM.

Dr. Dryander, whose precise enunciation could be heard in the farthest seat, 136 feet from the altar, made the dedicatory address, alluding especially to the presence of delegates from other countries and to the message from the American clergy which testified to the spiritual unity of Protestants throughout the world. He said that it was the emperor's desire that this shall be the altar of the world of Protestantism and that the German emperor in a general sense shall be the protector of the faith.

The double choir then chanted Bach's "Sing to the Lord a New Song," the congregation sang Luther's "A Mighty Fortress Is Our God" and Dr. Kitzinger preached. All the bells in the city were rung again as the service ended.

AMERICA SENDS GREETINGS.

NEW YORK, Feb. 27.—The following cablegram of congratulation to the German emperor, 1904, German clergy was sent to-day by prominent American Protestant clergymen:

To His Imperial Majesty, the German Emperor, and the Very Reverend Clergy of the Hof and Dom Kirche in Berlin. Greeting.—The undersigned ministers of religion in the United States of America, for themselves and others bidden to the service of the consecration of the Hof and Dom Kirche in Berlin, built by His Imperial Majesty, the German emperor, in accordance with the mind of the German people, desire to send their respectful and fraternal salutations to all those concerned in this noble work, and to all the children of that glorious reformation, whether in Germany or elsewhere, whose most profound and precious convictions the German reformation stands for.

They rejoice with your imperial majesty; with you, very reverend brethren of the clergy, and with you, beloved brethren of the laity, in the strong, stately and symmetrical consummation of a great purpose. They bless God that the principles of the reformation and the witness for a pure and scriptural faith which Martin Luther bore in Germany still survive there; and they beseech the throne of heaven that the throne of the German emperor may stand fast in these great truths, which long ago were sealed in blood, to the glory of God and the upbuilding of His Kingdom among men.

HENRY C. POTTER, Bishop of New York.
O. W. WHITAKER, Bishop of Pennsylvania.
WILLIAM LAWRENCE, Bishop of Massachusetts.

BISHOP EDWARD C. ANDREWS, Of the Methodist Church.
REV. PRESIDENT W. H. P. FAUNCE, D. D., of the Baptist Church.

CHARLES CURRIER HALL, Pres. Union Theological Seminary.
K. B. REMENSYNDER, D. D., LL. D., Pastor St. James Evangelical Church of New York.

S. G. F. KNOTT, Pastor of the Evangelical Lutheran Church of New York.

THE RUSSO-JAPANESE WAR.

NO BATTLE IS BOUND.

MUKDEN, February 25.—An action in the center opened at 8:30 this morning with siege guns. The firing of field guns continued throughout the day.

The Russians shelled Litaienton and Chenchlebaop yesterday. They also burned and abandoned Ohien Sunpaotau, near Watao mountain.

ST. PETERSBURG, Feb. 27.—1:35 a. m.—An action of no mean proportions is in progress on the Russian left flank. The advantage thus far is on the side of the Japanese, though at heavy cost. From advices from the front it is difficult to say how decisive the reverse and whether the Japanese are likely to attempt to drive in the Russian left much further. General Kuropatkin evidently has been trying to establish his left flank far in advance, to command the crossings of the Taitae river, the operation being a counterpart of General Gripenberg's movement on the right flank to secure the fords of the Hun river. The second of the operations is fifty miles southeast of Mukden, beyond Da pass, an important defile commanding the road to Fushun. Both armies occupying apparently impregnable positions on the center. General Kuropatkin evidently planned to begin by sweeping his Russian troops on both flanks, but the Japanese countered hard.

RUSSIAN COMMANDER TELLS OF FORT ARTHUR.

CHICAGO, February 24.—Capt. Nicholas Saxe, commander of the Russian hydrographic ship "Eskak," sunk in Port Arthur harbor immediately before the capitulation, arrived in Chicago over the Northwestern road from San Francisco to-day, en route for St. Petersburg, via New York and Paris. He was accompanied by Capt. Nicholas von Rosen, commander of the destroyed battleship Sevastopol, and seven Russian naval lieutenants, all of whom were taken prisoners by the Japanese and released on parole.

In an interview he told a graphic story of the siege of the Russian stronghold. Had General Stossel held out, Captain Saxe said, the place soon would have been converted into a mere cemetery. Almost 8,000 men were scurvy-ridden, 22,000 were wounded, some of the men having been sent to and taken from hospitals as many as eight times. Out of a whole garrison fewer than 1,000 men were free from wounds or sickness, while food was of such quality as induced sickness.

RUSSIA

STRIKES GROW INTO CIVIL WAR.

ST. PETERSBURG, Feb. 27.—1:35 a. m.—Evidence is increasing that the strikes throughout the empire and especially those in St. Petersburg, are not economic in their origin, but inspired by a definite political plan. The government and employers are endeavoring to break the strike by the tactics of the workmen, whose discontent is being fed and who are increasing their demands with each new concession.

This condition is believed to have been fomented by crafty political agitators, who are stirring up the men and at the same time holding them in leash, apparently waiting some sign for concerted action. Fear is entertained that this widespread agitation may be connected with a plan to await a possible revolution, which a general strike will be synchronized, the workmen joining hands with the peasants.

The election of labor representatives to the imperial commission, which is to investigate the causes of discontent in St. Petersburg, passed off quietly yesterday.

In the Caucasus the situation is extremely bad, practically amounting to civil war.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, MARCH 9, 1905.

No. 10.

'Tis You!

The world is waiting for somebody,
Waiting and watching to-day;
Somebody to lift up and strengthen,
Somebody to shield and stay.
Do you thoughtlessly question,
"Who?"

'Tis you, my friend, 'tis you!

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and a generous heart.
With a gift of deed or song.
Do you doubtfully question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
The sad world, bleak and cold,
When war-faced children are watching
For hope in the eyes of the old.
Do you word-nag question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been years on years,
Somebody to soften its sorrow,
Somebody to beat its tears.
Then doubting question no longer,
"Who?"

The world is waiting for somebody,
A deed of love to do,
Then up and hasten, everybody,
For everybody is you!
For everybody is you, my friend,
For everybody is you!

—Selected.

Dedication of the Mennonite Church at Pandora, Ohio, Feb. 26.

The portrait on this page is a good representation of the new Mennonite church which was dedicated Sunday, Feb. 26. The building is a very imposing structure and is said to be the finest Mennonite church edifice in America. It is built of rock-faced cement building blocks, slate roof and its large fine windows and towers presents a very pleasing appearance. The main building is 50x60 feet, having two sixteen-foot square entrance halls. There is also a convenient committee room and choir space 16 feet wide and 44 feet long, besides a small apartment for the ladies of the church. The main auditorium is furnished with comfortable circular seats, having a seating capacity for 450 persons on the first floor and additional seating capacity for 250 in the circular gallery. A 1500-pound bell, which was placed in one of the towers at an expense of \$300, will call the people to this place of worship. The building is heated by a hot air furnace and lighted by generate gasoline lights.

The cost of the building will be over \$12,000, of which amount

all but \$2,000 was already subscribed before the dedication.

This congregation was at first supplied by ministers of other Mennonite churches until the beginning of this year, when Rev. A. R. Schormann, of Pennsville, Pa., was chosen as the regular pastor.

The following is the program which was followed at the dedicatory service of the new church.

DEDICATORY PROGRAM.

Forenoon Session, 10:00—
Opening exercises.

Meeting of the congregation in the new church.



GRACE MENNONITE CHURCH, PANDORA, OHIO.

Prelude.
Mixed chorus, "Father O Hear Us."

Opening of the new church to the public, A. R. Schormann.

Hymn, "God is Present."

Scripture passage and dedication prayer, P. P. Hilty.

Hymn, "Thou Who Reignest on High."

Dedication sermon, by S. F. Sprunger, Berne, Ind.

Male chorus, "The Holy City."

Dedication sermon, English, Prof. N. C. Hirschy, Bluffton, O.

Male chorus, dedication hymn.

Dedication of the new church, by A. R. Schormann.

Hymn, "Now Let All Proclaim Thanks Unto the Lord."

Benediction, by A. S. Shelly, Bally, Pa.

Female chorus, "One Heart, One Soul."

Afternoon Session, 2:00—
Opening exercises.

Prelude.

Mixed chorus, "O Thou Omnipotent."

Invocation, by A. R. Schormann.

Hymn, "Here Am I King of Kings."

Scripture passage and prayer, A. Schumacher.

Hymn, "Hallelujah, Praise, Honor and Glory."

Addreses by the different pastors present.

Prayer.

Male chorus, "It is a Blessed Offering to Give Thanks Unto God."

Hymn, "O Be With Us With

Benediction, pastor.

The offerings of the day amounted to \$300.

John Henry Barrows in His Home.

(From His Biography.)

Perhaps his most noticeable trait in his leisure hours was the lavishness with which he poured the best wine of his nature for those nearest to him. Few children have had a father like him. After waking his flock in the morning, he would tell them part of a never-ending Sinsbad story, where in Marienbad, Katrinebad, Mannienbad, and the others played their several parts, sliding down hills of ice-cream, slaking their thirst in streams of foaming soda-water, and discovering every kind of magic treasure. Breakfast over, his prayer for help and forgiveness followed, full of thanks for "Thy favor which is life, and Thy loving kindness which is better than life," after which, with moistened eyes, he always kissed each member of his family. And so, until the evening hymns, "Upward where the stars are burning," "The spacious firmament on High," and "Lead, Kindly Light," which sometimes closed the day, his loving presence guided. According to some lax modern notions, he was too strict a parent. Both he and his wife believed in corporal punishment, and as in other things, the bridge between their theory and practice was not unneeded. He was both just and tender, with the result that his children so early learned obedience, truthfulness, and absolute devotion to him, that though they were disorderly, quick-tempered, and wilful, severe discipline was rarely necessary.

He inaugurated many delightful family customs; a procession at Christmas time, when after breakfast each child playing a different instrument, mouth-organ, comb, bell, horn, or whistle, as the case might be, marched after him through all the house from attic to cellar and round and round the bulging stockings hanging on the parlor chairs. The plan was not to break ranks till he balled. Oh, the excitement of it! Every time we en-

Contributed.

"The Lord Works in Mysterious Ways".

tered the parlor, our music would grow faint for we were breathless with expectancy; would our laughing leader pause, or would he still twang his zither and march relentlessly away? And then there was the birthday bonfire. This came each August, in honor of all those members of the family whose natal days fell in the summer months. It was weeks in building and when finally lighted on the top of the highest sand-dune it blazed more glorious than fire-works, so high that all night long, ships far out on Lake Ontario could see it. For each birthday, too, he wrote a hymn, which was sung to the child whose day was being celebrated. One of these, to the tune "America," contained the line, "I love thy frocks and frills."

Life was never monotonous with him as comrade. Surprises were his specialty, and of a kind and variety that only the most loving imagination could conceive. Soda-water tickets under plates upon hot mornings, rare stamps for collections falling out of napkins, invitations to drive behind the ponies in Lincoln Park pinned on pillows, were among the minor varieties. He would send presents or post letters on his way to the train, that his wife might hear sooner than she anticipated, letters abounding in puns and rhymes, often containing long paragraphs wherein each word began with the same letter, or illustrated by strange designs, or relating imaginary adventures, or full of German, French and Latin phrases written in Greek characters all to the endless delight of his children. For their pleasure there seemed nothing that he could not do; in rowing, swimming, and running races, every kind of tournament, tennis, croquet, and archery, he was the moving spirit. He loved even better than they, if that is possible, to play Indian, set night lines, turn the crank for the hand-organ man, ride in a merry-go-round, make pop-corn balls, and listen while his wife read aloud the *Parent's Assistant* or the *Count of Monte Cristo*, as the case may be. He could tell all of the interesting things the school books forgot to say, and he would recite poetry of many kinds, Homer and Byron, scenes from Hamlet, and whole books from *Paradise Lost* on beautiful walks among the wild flowers of Jackson Park, before the days of fair buildings, or across the Canadian sand-dunes in the moonlight. To know him one must have stood beside him. His presence made the spot whereon he walked a beautiful and holy place.

The second year a noble young

man (German Baptist) had moved into the community and acted as Supt. for the school until his death which occurred ten months later. Another young man of fine character (United Brethren) had come into the community to earn money to enter a Theological school. He took care of the school as Supt. for two years. Since then one of our first converts at that place has acted as superintendent. The school has been self-supporting since the first year. A good organ has been purchased and paid for by the S. School. At the request of the people the pastor would stop on his way to Topeka and deliver a gospel message at Pleasant Plains.

Nearly four years ago the Topeka congregation having increased much in membership and having come in possession of a fine church, felt the need of a pastor who could serve them every Sunday. They gave unanimously call to John C. Lehman, a deacon in the Silver Street church. He accepted the call. Since then the work at P. Plains was shared mutually by the two pastors, each visiting there once in four weeks, thus giving them service once in two weeks. The Lord has blessed these labors. Some thirty persons have professed conversion. All but four of these have united with the Mennonite church. A number of others have been received by confession. Those baptized are in ages from twelve to eighty.

For over a year a Y. P. S. has met at the school-house every Sunday evening. Those received into the church hold their membership in the Topeka division, that being more convenient on account of distance. Among the converts is a family of Swedes and one of Hollanders. It is an inspiration to note with what zeal these people live in the new life. The average attendance at the S. S. is about seventy-five.

JOHN C. MEHL.
Goshen, Indiana.

Family and Home.**God in the Family.**

The presence of God confers signal blessings on the children of the family. You will readily understand how the well-being of a house depends on them, when you recollect what a large place they occupy in its anxieties and affections. What unselfish love, what pure joy, what constant care and solicitude, what vigilance and forethought, what maturing of plans, what guarding against evils, what joyous anticipations of successful results, what clouds darken the sky from any

suspicion that all is not going on well, and what heart-breaking disappointments if the plans and prospects of the children should even seem to end in failure!

But nothing is so certain to bring down God's blessings upon them as the consciousness that He dwells as the "Ruler and Guide" of their home. It may not be perfect; but they have found the secret of making it so. Events are sure to disturb the joyous aspect of the brightest household; but they no longer repeat the world's vain question, for some one to show them any good; they can now look upward to their Father which is in heaven, and say with devout and grateful satisfaction, "Lord, lift thou upon us the light of thy countenance."

It is true that the Holy Spirit alone can mould the character and make the temple ready for the divine presence. We can build the altar, and lay the sacrifice in order, and then wait in confident assurance for the promised blessing from heaven. We can train our children up in the way they should go; seek to bend their will in submission to the divine will; cultivate filial and confiding communion with Him about everything; train them to believe in Him, to fear Him, to love Him with all their heart and mind and soul and strength, to worship Him, to give Him thanks, to put their whole trust in Him, to call upon Him, to honor His holy name and His Word, and to serve Him truly all the days of their life.

A family thus brought up in the devout habits of Christian life, at church, at home, and in secret, studying His word, and praying in the Spirit day by day, will surely at length receive manifest tokens of God's approbation and blessing. —The Primitive Methodist.

Choosing an Occupation.

BY MARTHA CLARK RANKIN.

To most boys and some girls comes the necessity for choosing an occupation, a life-work. The importance of such a choice can hardly be over-estimated, since it often shapes and colors the whole life.

If we were to see a man building a boat and were to ask him what use he expected to make of it and he should answer: "I don't know. I may use it for a ferryboat, or a pleasure boat, or a fishing boat, or I may cross the ocean in it," we should at once see his folly. We should know that a wise man would not expect the same boat to answer all these purposes equally well. He would first make up his mind

what he was going to do with his boat and then he would build the style of boat best fitted for that purpose. Yet such a boat builder would not be more foolish than is the boy who chooses his life's occupation without stopping to consider for what he is best fitted, of what he is capable, or toward what he is aiming as the chief object of his life.

In every community there are men whom everybody looks upon as miserable failures. They were bright boys, they gave promise of ability, but somehow they have never amounted to much. In some cases, the explanation is not far to seek. Bad habits have undermined the constitution, weakened the will, and clouded the intellect, and no one wonders that they are failures. But others have led exemplary lives and their lack of success seems to be almost wholly due to a wrong choice of occupation. They are not fitted for the work which they have undertaken and they do it in a poor, half-hearted fashion. Too late, they regret the careless, thoughtless manner in which the choice was made.

Some boys have so strong a natural inclination or talent for some one kind of work that the choice is virtually made for them; but where this is not the case, a little experimenting will usually show what one can do to the best advantage. The first question that he should ask himself is: "What do I want to make of my life, what is my chief aim and ambition?" If it be a worthy one, the next step is to find whether he is fitted for such a career. If he suffers from physical weakness or deformity, he sees at once that he is debarred from certain forms of activity; if he has no ear for music or rhythm, he will hardly try to be a musician or poet; if he is built for a blacksmith, it would be unwise to try to be a bookkeeper.

When the choice has once been decided upon, then earnest, painstaking work must follow, with eyes and ears open to discover the best way of doing things, and an enthusiasm which makes labor a delight. With such a careful choice and such firm determination, a young man need have little fear of failure. —The Christian Work and Evangelist.

Yanking Baby's Arm.

One afternoon a smartly gowned woman came down the steps of a fashionable New York apartment house, leading a child by the hand. She was evidently in a hurry, and her quick, long strides made a mighty pace for the tiny feet, which finally lost the power to take any steps at all. The woman, unwilling to be delayed

by the child, hurried on, dragging the little one after her, deaf to the protesting wail that came from under the big hat atop the figure at her side. On she went, anxious, no doubt, to make up time lost in hunting a misplaced hatpin, in lingering for a final word of gossip, or a long-drawn-out goody-bye—one of the hundred little delays that make women always in a hurry and never on time.

The people she met paid no heed. If one or two turned and gave a passing look to the pair, it was merely to wonder absently why the child cried. But from across the street the driver of a coal cart, busy unloading coal into a hole in the sidewalk, caught sight of the woman, and, with a brief exclamation intended for no one in particular, ran after her, calling loudly: "Madam, if you don't pick up that child, I'll call a policeman. You'd ought to be ashamed to treat a baby worse'n you would a bull pup."

At first the mother paid no attention to the man, unless inwardly to resent his interference. But as he repeated his threat she stopped impatiently to see the child on his feet, wiped his tears away, scolded him a little for crying, then went on at a pace the baby legs could keep, while the driver turned back to his cart, muttering: "If I'd a struck one of them horses there'd a been a dozen women's heads out of the windows yelling at me to stop, and they'd let another woman yank the arm clean out of a baby's body and never say a word."

Let those who have used baby's arm as a handle and who do not believe that they have sinned listen to what some of New York's most eminent surgeons have to say on the subject:

"It is not a question of possible injury to the child," says one, "but of certain injury. As well lift a baby by the ears as by the arm. The most common danger is of dislocation of the shoulder. A child's arm is very easily dislocated, and unless properly set the entire arm may grow out of shape. Children do not always know enough to tell when they are hurt, and a dislocation may not be noticed until it is too late to remedy the injury."

"Even if dislocation is not caused by this unnatural use, there is danger of twisting the arm out of shape. The cartilage in a child's body does not become bone until the seventh year. With a very young child it is soft enough to change shape if jerked the wrong way, and it is mere chance when a crooked cartilage straightens before it hardens to bone." —Bertha H. Smith in Good Housekeeping.

Little Things.

BY CHARLES GOULD REEDE.

Just a little smile or two,
Just one kindly word from you,
Just a little sympathy,
Just one loving touch can be
Full of sweetest ministry.
Oh, the little things are great;
Good Samaritans to fate,
Lift us high or bring us low,
Crown our joy and heal our woe,
As along life's path we go.
E'en a clown can always prove
Great things done for hate or love.
Wouldst thou know what soul is
best,
What heart beats within that
breast?
Little things shall be thy test.
Little things you do not do;
Parent, sister, gone from you—
Little things to great have grown;
Now you reap as you have sown,
Memory cries—"I had but known,"
But one wee, small violet bloom,
Yet its odor fills the room.
But one purr, tiny seed,
Yet a thousand mouths may feed.
Oh, of little things take heed.
Little, loving acts to men
Jewel Mercy's diadem.
Life, be it of slaves or kings,
Bound to earth or given wings,
Is made up of little things.

When They Meet.

The American and the Englishman say: "How do you do?"
The German: "How do you find yourself?"
The Frenchman: "How do you carry yourself?"
The Italian: "How do you stand?"
The Spaniard: "Go with God, senior!"
The Russian: "How do you live on?"
The Hollander: "Have you had a good dinner?"
The Chinese: "Have you eaten your rice?"
The Egyptian: "How do you perspire?"
The Mohammedan: "Peace be with you."
The Persian: "May thy shadow never grow less."
The Burmese rub their noses against each other's cheek, exclaiming: "Give me a smell."
Arabs of eminence kiss each other's cheek and say: "God grant thee His favor and give health to thy family."

HOW THEY PART.

The American and Englishman say: "Good-bye."
The Frenchman: "Au revoir."
The Austrian: "Auf wiedersehen."
The German: "Lebe wohl."
The Turk solemnly crosses hands upon his breast and makes a profound obeisance.
The Russian form of parting salutation is brief, consisting of

the single word "prashchal," said to sound like a sneeze.

The genial Jap removes his slipper and says, with a smile: "You are going to leave my despicable house in thy honorable journeying—regard thee!"

The Hindu falls in the dust at your feet.

The Fiji Islanders cross two red feathers.

The Burmese bend low and say: "Hib! Hib!"

The South Sea Islanders rattle each other's whale teeth necklace.

In the Philippines the parting benediction is bestowed in that form of rubbing one's friend's face with one's hand.

Health and Happiness.

Don't anticipate trouble.
Don't gossip; have faith in God, in humanity and in yourself.
Don't imagine every dark cloud you see is going to bring up a cyclone.

Fill every day brimful of sunshine for someone else, and much of it will be reflected on you.

Make the best of what you possess; enjoy it; be happy today; don't put it off until next year.

Take a little rest now and then; enjoy your friends; don't scold; keep your thoughts pure.

Take a sponge bath every morning in cold water, and rub briskly with a crash towel for ten minutes; take moderate exercise and plenty of fresh air.

Cleanliness, purity, fresh air, faith and calm consideration are the best of life preservers. —Woman's Home Companion.

Protect the Children.

If I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot which grows with the leaf, becomes harder and harder, and prevents it from obtaining its perfectly complete form. Something similar takes place after wounds which touch the tender germ of the human soul and injure the heart-leaves of its being of the child, protect it from every rough and rude impression, from every touch of vulgar. A gesture, a look, a sound, is often sufficient to inflict such wounds. The child's soul is more tender than the finest or tenderest plant. It would have been far different with humanity if every individual in it had been protected in that tenderest age as befitted the human soul which holds within itself the divine spark. —F. Froebel.

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Editorial.

Speech with Grace, Seasoned with Salt.

The topic for last Sunday's Christian Endeavor meetings was a very important one and undoubtedly provoked thought and self-examination with many persons, both young and old, it is to be hoped. Whether expressed in public meeting on Sunday night or not, the thought must have come to many Christians, "The sin of the tongue is my besetting sin." Recently a man who had to speak in public unexpectedly was heard to say after the meeting, "I now think of many things that I might and should have said." A bystander consoled him with the remark that this regret could be satisfied by saying these things upon some future occasion and was not so bad as if he were compelled to say, I wish I had not said some of the things I did say." This points to the fact that sins of the tongue may be both those of omission and commission. The latter perhaps leave the more poignant sting to the awakened conscience. And rightly so, too.

How important it is to remove the causes of sins. These are both primary and secondary. The primary causes are interior, in the heart. The secondary are exterior, in our surroundings. Theoretically, that is when we speak of the ideal Christian, we may say, remove the primary cause, see that the heart is right and the secondary causes for evil or unchristian speech will become quite harmless. Practically, however, that is when we speak of the Christian as we meet him every day in greatest number, we are compelled to say, look well to the secondary causes of this sin of unbecoming speech. Two appalling forms in which this sin shows itself are profanity and uncouth stories. Both of them acquired from unwholesome surroundings, undesirable associates. And if we inquire into it we will find that the latter sin

is almost entirely and the former largely acquired through undesirable associates during hours of idleness, not those of work. This is what makes the loafing habit such a baneful one and the loafing place such a school of hell. Is it not extremely difficult to find a habitual loafer whose speech is "with grace, seasoned with salt." Many a person desiring a change in speech will first have to change his other habits in addition to experiencing a change of heart. The loafing habit will have to go. To the traveling man this may mean less time spent in the hotel lobby. To the young man in the city it may mean avoiding the club room. To the man in the smaller town it will mean spending the evenings at home instead of some store or shop whose proprietor has not the courage to bid foul-mouthed loafers leave the premises. Even to the person in the country it may mean a change of program, especially for Sunday afternoons and evenings, for this is the loafing time in many rural districts. The place is generally shifted from Sunday to Sunday and decided upon at church.

The above remarks are not to be interpreted as a wholesale denunciation of all gatherings for merely social purposes. There is a legitimate social instinct within us and there must therefore be a legitimate way of satisfying that craving. But any gathering of people where no one is held responsible for order and decency is inimical to the Christian, and even moral, life. Put two or three persons into a crowd known for its undesirable speech, and they can change the topic of conversation if they have tact and will power enough. Is there not a field here for us Christians?

Correspondence.

STERLING, Ohio, Feb. 27, 1905.
Sunday, Feb. 26, was a day of rich spiritual blessing to those who were privileged to hear the sermon delivered by Bro. Langenwaller at this place. The theme of his discourse was prayer. Matt. 6: 9, 10.

Are we filled with the true spirit of prayer? If prayer means anything to us, it is worthy of its own special place in our lives, and that place is supreme. May it mean more to us than it ever has before.

At the conclusion of the service Mr. and Mrs. Simon P. Greecer were admitted into the church by letter, they having been members of the Silver St. Mennonite church, Ind. We were pleased to welcome Bro. and

Sister Greecer as members of this church. F. M. L.

Decision Day in the First Church of Philadelphia.

The Philadelphia County Sabbath School Association requested all Sunday-schools to observe one Sunday in February as Decision Day; so our school observed Sunday, Feb. 26th as Decision Day. We believe this is a beautiful as well as helpful and inspiring custom in which an earnest effort is made to bring all in closer relation to Christ and induce all to make a more earnest stand for Christ.

Instead of the teachers teaching the lesson as usual our pastor spoke on the lesson, keeping especially in mind the idea of a thorough, complete and whole hearted stand for Christ. He pointed out the use Christ can make of a boy who is willing to surrender his all to Him. A boy is the most important thing in the world because of the immense possibilities for good in the future life of that boy. The small boy is always on hand, hence how easily Christ can use him. The boy must associate with good company, must associate with Christ to be in the best company and to work out his soul's salvation and also help others, which is the highest privilege any of us can have.

Christ wants the boys and girls to enter into partnership with Him forever, this means sharing with Him labor and glory and peace and joy, it means gaining His companionship and fellowship, his full confidence, it means sharing the eternal profits with Christ in heaven. It means working for the salvation of precious souls and glorifying God on earth, the two greatest things on earth. All this means a firm decision for Christ, a determined stand for Him. It means putting into our life that familiar hymn, "Stand up, stand up for Jesus."

The proper answer to two questions will help us in this decision. Do you feel the need of Christ in your soul? Do you desire to be good and be something for God? If you answer these in the affirmative then give yourself to God unreservedly and your stand for Him is easy.

In the morning service immediately following the Sunday-school our pastor spoke along the same line dwelling on the true meaning of church membership. In substance he pointed out that the church is of divine origin, being originated by God Himself through His faithful servants, hence their divine duties reposing upon all church members. Many, very many

members consider their duties entirely too lightly. Among the obligations are:

1. Continuing in the teachings of Christ, which means believing in and living every day what Christ teaches, what He taught His disciples, pondering over His teachings and applying them in our lives. It means that Christ's truths must live and move in our lives.

2. Fellowship and communion with Christ and with one another. Partnership with Christ in labor and joy, the full enjoyment with Him in the saving of souls and the blessings of the heavenly rest prepared for the faithful. This means separation from sin and union in work.

3. Continuance in breaking of bread—coming to the table of the Lord when it is prepared in our church. Christ instituted this and the church member is most solemnly obligated to come to this feast. "This do in remembrance of me," is Christ's command.

4. Confession of faith, by thought, word and deed. Be not afraid to confess faith in Christ but acknowledge Him openly.

5. Continuance in prayer. There cannot be too much prayer, our whole life should be one of prayer. The church member owes it to his church to pray sincerely, fervently and often. The success of the church depends upon the prayers of its individual members.

At the evening service Dr. Joseph Taylor, who for many years has been a missionary in India, spoke to us basing his remarks on John's address to the church at Ephesus. Among other things he said that the church of Christ is brighter to-day than it ever was before. Christ holds up the seven stars which are the seven preachers and walks amid the seven churches (the number seven indicates the innumerable number of churches now existing) to strengthen them, shield them, guide them. Christ never forsakes His own! The church at Ephesus had fallen away somewhat from her first love, but Christ is willing to forgive. We, too, often fall away from the love we profess at conversion. Christ hates sin. Cast away sin and overcome sin, bear the cross for a season and in the end attain unto life everlasting. Decision for Christ. Christ is the tree of life, the way to heaven. Are you on the way?

ANDREW S. BECHTEL

Bishop Berry said recently: "We will never do much against the liquor traffic until we give vast sums of money to promote the anti-saloon crusade."

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Church and Mission.

The Old, Old Story in India.

REV. ROBERT A. HUME, D. D.

People in the home churches often wonder how the missionary gives the message of Christ to the people whom he addresses, and rather than tell you about the work in detail I shall try for the few minutes which are at my disposal to give you an illustration of the way in which one missionary tries to make the Lord Jesus Christ a real, vital Helper in the lives of men.

One of the advantages of being a missionary in India is that religion is always a proper subject for conversation. The moment you meet a person you do not have to wait or beat around the bush. Let me give you an illustration of what an ordinary man says to me and what I say to him when he comes to see me. He knocks on the door, and I say, "Come in." And first I ask, "What is your name?" and he perhaps says, "Gungaram." That is as common a name as John is with us. Then I say: "You want to know my name? My name is Hume." Next I say, "What is your business?" and he probably says, "I am a carpenter." Then I ask: "Do you want to know my business? My business is to help men to get acquainted with God." He is surprised at that. I say, "Gungaram, are you acquainted with God?" Of course he looks as surprised as if I had said, "Are you acquainted with the queen, or the governor." Then I say: "Gungaram, I am somewhat acquainted with God. It is my business to help men to get acquainted with Him, and I will tell you how to do it. You get acquainted with Him in just the same way in which you get acquainted with men. There are three ways in which to get acquainted with men. Here is one. Here is a letter from a man whom I have never seen, and whom perhaps I may never see, and yet for some years we have been corresponding with one another, and through these letters we are getting somewhat acquainted; that is to say, we know what the other is thinking about, and doing, and interested in. Now, do you suppose that there is anything a man can do that God can't do? Men can write letters; don't you suppose God can write letters as well? Of course He can. Well, what is more, I have got a letter from God in the house now. I would like to read a part of that letter to you."

Then of course I would not open a big book like a Bible, because that would not seem like a letter; but I have in a very small form one of the gospels, say the Gospel of Luke, and I say: "Here is a letter that God has written, and in it He has written the things He is thinking about and planning and wanting to do, the things He is glad over and the things He is sorry about, and asking all of us to whom He has written the letter what we are interested in, what we can do, and what He can do for us. I will read a little of it, and this will show you what God is thinking about, what He is interested in, and what He wants you and me to do."

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form one of the gospels, say the Gospel of Luke, and I say: "Here is a letter that God has written, and in it He has written the things He is thinking about and planning and wanting to do, the things He is glad over and the things He is sorry about, and asking all of us to whom He has written the letter what we are interested in, what we can do, and what He can do for us. I will read a little of it, and this will show you what God is thinking about, what He is interested in, and what He wants you and me to do."

Then I might open at the fifteenth chapter of Luke, and say: "This letter says that God is like a man, just such a man as you, Gungaram; just such a man as I am. It says God is like a man who had a hundred sheep, and one day when he got home at night and counted the sheep he found one missing. What did he say? 'I don't care; let the thing go; I have ninety-nine good sheep?' Is that the way that shepherd talked? Never. A sheep is worth anywhere from three to five rupees, and a man is never willing to lose money, and so the man for that reason, as well as because he had been taking care of that sheep for a long while, put the ninety-nine into shelter, and started off for the lost sheep. First, he went to the north and asked every man he met, 'Have you seen a stray sheep?' and they said, 'No.' Then he went west, and south, and east. Everywhere he asked, 'Have you seen a lost sheep?' It was getting dark, and the wolves were howling, and he felt the more anxious, and he called his sheep, for a shepherd always knows the name of his sheep. Finally he heard a little sound, 'Baa,' and he said, 'I believe that is my sheep.' He went further and called louder, and again he heard 'Baa,' and said, 'I am sure that is my sheep.' At last he found the poor thing caught in the thicket. Did he give it a good kick and say: 'You have made lots of trouble for me. I will get even with you when I get home?' Not at all. He said: 'You poor, poor thing; I am sorry for you.' The sheep was in trouble because it could not get out of the thicket, and so tenderly he took it out of the thorns and, shepherd-like, threw it over his shoulders, and carried it home, talking with it gently all the way. And when he got home he took special care of that sheep. And he was so glad he had found it that he called his neighbors together, and told them all about it.

"Now, Gungaram, that is what God is like. He is like that shepherd, and you are like the lost sheep. You don't know how He feels, you don't know

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how He feels, and you don't know how He deals with men, and that is what is meant by being lost. But you are worth more to Him than four or five rupees. He is so eager for you, He needs you so much, that He is trying to find you and all the other lost sheep in the world, and He sent me to tell you about this.

"Then the letter goes on to say that God is not only like a man, but like a woman, just such a woman as my wife is, and all the women around here. Well, this woman had ten pieces of silver, and one day when she counted her money she found one piece gone. What did she say? 'I don't care; I have got nine pieces of silver left?' Never. You know the proverb that says that you can get ten needles with one pice, and if a woman loses a needle she cries. Then how much more would she feel badly when she lost a piece of silver? What did she do? Her house had no windows, so she lighted her lamp, and took her broom and swept the earth up carefully, and put it into a little pan and tossed it until, at last, she saw the little bit of silver.

Then she was so pleased that she called her women friends together, and said: 'Rejoice with me. I have found the money that was lost.' Gungaram that is just what God is like. You are God's money. The place for money is not in the dirt, but in the owner's hand; and when you are not in God's hand you are lost. That is where God wants you; He wants you in His hand where He can use you for His service, and He is so anxious to save you that He sent me here to tell you all about these things.

(To be Concluded.)

Our C. E. Topic.

BY C. V. D. SMISEN.

Topic for Sunday, March 19, 1905.—GLORIFYING GOD IN OUR DAILY WORK. Matt. 5, 13—16; Rom. 12, 11.

QUESTIONS.

1. Why will a Christian be diligent in his work? Prov. 6:11; Col. 3, 23; Eccl. 9, 10; John 9, 4.
2. How shall we do our work? 2 Tim. 2, 15; Rom. 12, 11.
3. Why do we need God's help in our work? Ps. 127, 1-2; John 15, 5; 2 Cor. 12: 9-10.
4. What is eye service and why is it harmful? Eph. 6: 5, 7.
5. How are we to be the salt of the earth? Matt. 5: 13.
6. How are we to be the light of the world? Matt. 5: 14.
7. What is the reward of faithful work? Matt. 25: 21, 23; Luke 12, 39.
8. What is the punishment of unfaithfulness? Luke 12: 46-48;

Matt. 25: 26-30.

MEDITATIONS.

Whatever our work in this world may be, we ought to be diligently using the time and talents, which God has given us, because we do not know, how much longer we will have an opportunity to work for the night cometh, when no man can work.

We shall work as unto the Lord, for whatsoever a Christian does, he does it for his Heavenly Father, does it with love and out of love for others, trying to present himself approved unto God, a workman that needeth not to be ashamed, doing it diligently, fervently.

We can not do our work right, without God's help and blessing. Christ must work in us and through us and can do it the better, the more we feel our weakness and depend on Christ and His help.

If we do our work only to please men, not to please God, we harm ourselves, our character, being unfaithful, and we harm others, not giving them the service and love, which we owe them.

We are the salt of the earth if we preserve and develop the good qualities of others and make our and their lives more savory, pleasanter. It depends on our influence upon others, whether we show ourselves as Christians, as children of God and heirs of heaven, or whether we are harmful and a detriment.

We are the light of the world if we teach others by our words and works the will of God, the love of God, if we help others to grow spiritually and to become more beautiful in character before God and men. Good people enjoy light, so ought good people to enjoy our presence and our influence. We shall so let our light shine before men, that they may see our good works and glorify our Father who is in heaven; but we shall not make a show of our works; good works will shine and show themselves, without our showing them, yes even better so. A lighthouse does not need an advertisement, it sheds forth its light powerfully without noise for the benefit of others.

The reward of faithful work, is the praise of the Master and the opportunity to enlarged usefulness. While the punishment of unfaithfulness is loss of power and opportunity for service and the consciousness of neglected duty and opportunity.

ILLUSTRATIONS.

"Are you not wearying for our heavenly rest?" said Whitefield one day to an old clergyman.

"No, certainly not!" he replied. "Why not?" was the surprised rejoinder. "Why, my good friend," said the old minister, "if you were to send your servant into the fields to do a certain portion of work for you, and promised to give him rest and refreshment in the evening, what would you say if you found him languid and discontented in the middle of the day, and murmuring, 'Would to God it were evening!'—would you not bid him be up and doing, and finish his work, and then go home and get the promised rest? Just so does God say to you and me."

The latest gospel in this world is, know thy work and do it. "Know thyself," long enough has that poor "self" of thine tormented thee; thou wilt never get to "know" it, I believe! Think it not thy business, this knowing thyself; thou art an unknowable individual. Know what thou canst work at, and work at it like a Hercules! That will be thy better plan. Carlyle.

The only happiness a brave man ever troubled himself with asking much about was happiness enough to get his work done. Not "I can't eat!" but, "I can't work!" that was the burden of all wise complaining among men. It is, after all, the one unhappiness of a man—that he cannot work; that he cannot get his destiny as a man fulfilled. Behold, the day is passing swiftly over, our life is passing swiftly away, and the night cometh, wherein no man can work. The night once come, our happiness, our unhappiness—it is all abolished, vanished, clean gone; a thing that has been: not of the slightest consequence. But our work!—behold that is not abolished, that has not vanished, our work, behold, it remains, or the want of it remains—for endless times and eternities, remains; and that is now the sole question with us for evermore. Carlyle.

Work is the divine test of greatness. It is a quaint old law, as it stands in the New Testament; that the chiefest must serve most; but so it also stands in the order of the universe. We honor the men who serve most. The one thing that is always sure to be appreciated is work. Every man can afford to work, and take the consequences in due time.

DR. C. H. FOWLER.

Call to Work.
Listen! the Master bearetheth,
Calling each one by his name:
His voice to each loving heart,
rearetheth,
Its cheerfulness service to claim.
Go where the vineyard demandeth
Vinedressers' nurture and care;
Or go where the white harvest
standeth,
The joy of the reaper to share.

Seek those of evil behavior,
Bid them their lives to amend;
Go point the lost world to the Saviour,
And be to the friendless a friend,
Still be the loneheart of anguish
Soothed by the pity of thine;
By waysides, if wounded ones languish,
Go pour in the oil and the wine.
Work for the good that is nearest;
Dream not of greatness afar;
That glory is ever the highest
Which shines upon men as they are.
Work, though the world would de-
fect you
Heed not its slander and scorn;
Nor weary till angels shall greet you
With smiles through the gates of the morn.
W. MORLEY TANSHON.

The Sunday School Lesson.

BY H. G. ALLERBACH.

Subject for March 19: HEALING OF THE MAN BORN BLIND. John 9: 11.

GOLDEN TEXT:—I am the light of the world. John 9: 5.

INTRODUCTION.

Jesus was a plain-spoken teacher. In the latter part of His discourse to the self-righteous and captious Jews, as recorded in chapter 8, He tells them that they are of their father "the devil," and are therefore liars and murderers like their parent. Their unbelief and personal animosity keep growing as Jesus dwells on His sinlessness, and His close intimacy with the Father, and especially as He contrasts their dark unbelief with the bright faith of their avowed father, Abraham. And when He boldly asserts His Godhead by the awe-inspiring declaration, "Before Abraham was, I am," reminding them of Jehovah's solemn assertion to Pharaoh, "I am that I am" (or "I am") they are ready to evidence their diabolical origin by attempting to stone Him. Then it was that Jesus again escaped from His enemies as He escaped at Nazareth, passing through the midst of them unharmed, because His work had not yet been finished. His hour not yet come. He leaves the temple court, where He had been teaching, turns His back on His self-sufficient adversaries, and passes out to find more docile souls among the people thronging Jerusalem.

LESSON TEACHINGS.

The first object of compassion that met the Master's gaze was a man born blind. He was doubtless asking alms at the threshold of the temple, like the man in Acts 3: 2. This was exactly such a type of suffering humanity as Christ wanted to find and help. Christ's mission was to seek and save the lost, heal the sick, open the eyes of the blind, etc. Perpetual ministry was

His work. Where there was need, there was Jesus. Especially did He love to relieve conscious need. What a glad change from hostile self-righteousness to acknowledged helplessness! All men are like this blind man—born spiritually blind and helpless. Read what the Spirit said to the church at Laodicea (Rev. 3: 17), that yet said it was rich and had need of nothing. It is when we note our true condition and ask for spiritual alms that Christ finds us. Happy for us that Jesus then passes by, sees and saves.

Verses 2 shows us the immense difference between human compassion and divine compassion, when face to face with misery. "Who did sin?"—Was the speculative question of the disciples. To their cold hearts the blind man was little more than a subject for study—like a curiosity in a museum. But "in all our afflictions Christ was afflicted," and His great heart was full of pity. Who can fathom the depths of His sympathetic love for mankind! And what should His followers feel when they look upon scenes of suffering, misery and distress and need? Jesus' answer clears up one dubious question that is perplexing many good people. Is all sickness the consequence of sin? Doubtless some of it is. See John 5: 14 and Acts 12: 23. Violation of the laws of health, bad habits, sensual and licentious living mostly entail bodily suffering. But Paul's "thorn in the flesh," whatever that was, was a Divinely appointed agent not intended as a punishment, not the result of any specific transgression, but to bring to the apostle's most vivid realization the sovereign power of grace and the honor it demands and deserves. This boy was born blind not as a victim of punitive justice, but to serve as a glorious testimony to the power and beneficence of God through His Son. This is not a solitary instance. We have many of them to-day. It is misleading to assert, as some sects do, that all sickness and infirmity is called forth by sin. See Phil. 2: 27—30.

Jesus announces His mission and responsibility in vv. 4—5. "I am the light of the world"—that was (and is) His mission. Hence He "must work the works of him that sent Him." Here begins the responsibility. Do we realize our responsibility as keenly as Jesus did? It is said that "as he is, so are we in the world." And the responsibility must be realized and the work done while it is day. Now is the word for all Christian workers, as it was the word for Christ. "While it

is day" means present opportunity. The night means the end of all earthly usefulness. But Christ's words imply more. While He was in the world, the world was signally favored. The Light was shining full upon it. The day of grace is still not ended. Christ is still near to save, and whoever will may find rest at once. Christ very appropriately called Himself a "light" in view of the darkness of blindness which he was about to dispel in the young man. Christ is the spiritual light of all men.

The anointing of the eyes with clay and saliva and the subsequent command to wash it off in the Pool of Siloam together constituted a test of faith. It is not to be believed for a single moment that the blind man expected clay and saliva to be possessed of such unheard-of potency as to create sight in congenitally sightless eyeballs, and that so soon and so promptly. Nevertheless the man obeyed. Had he not had faith in Jesus, he would have spurned starting on such a fool's errand. His faith accounts for his obedience. And the faith was of such a sterling quality that it would not halt and stagger at the homely means employed to test its existence and soundness. The gospel may seem crude and even absurdly simple to men who overrate worldly wisdom; but once they give it a trial and obey, it becomes the power of salvation to them. "The foolishness of God is wiser than men."

Then follow two sources of testimony to this unparalleled miracle. The neighbors testify to the transformation, and the beneficiary himself says "I am he", and at the end of his simple story says, "I went and washed, and I received sight." Depend upon it, the world also can see the change in life and character brought about by a genuine conversion. See Acts 4: 13. The world takes knowledge. But again, doubters are always in evidence. Wherever Christ works, men discuss and disagree. The restored man suffered severely for his frankness. He was excommunicated (v. 34). Testimony often means persecution. But on the other hand, testimony makes inquirers and disciples. Many asked where Jesus was (v. 12). The overjoyed parents noticed and confessed the change. Though they feared to confess their faith to the Jews, they had it (v. 22). The man's testimony reaches a sublime climax in vv. 30—33. What a rich insight into the personality of our Saviour! "If this man were not of God he could do nothing." Is this our conviction.

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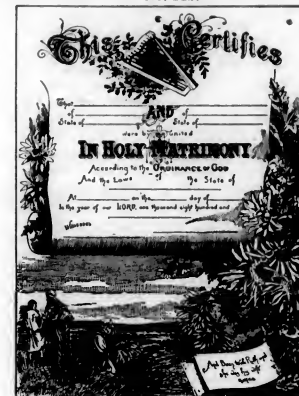
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Domestic.

INAUGURATION.

THE BALL.

WASHINGTON, March 6.—The inauguration ceremonies came to an end with the inaugural ball in the Pension building Saturday night.

Good taste and wealth combined in making gowns worn at the ball the handsomest, even seen on a similar occasion. Splendid jewels, rare laces and the most artistic silks and velvets of this and the old world loomed were used in costumes fashioned after those of the courts of Europe in the periods of the past, with here and there a pure type of colonial gown of our own day or an up-to-date Paris frock which awakened in all who beheld it a feeling of delight.

As Mrs. Roosevelt appeared all eyes were turned upon her, and for a moment the chief ruler of the nation was forgotten for the woman who walked at his side. Her face beamed with happiness and dignity, and she frankly showed her pleasure in the occasion.

It does not always happen that a gown on which the best wealth and attention has been lavished is the most becoming in a woman's wardrobe, but all who saw Mrs. Roosevelt declared she never wore so stately or becoming a robe.

The gown which has excited the curiosity of every woman in the land was fashioned of robin egg blue silk, brocade woven in a pattern of sweeping plumes of gold so arranged as to form medallions, while the graceful flight of birds between, woven of the same color as the foundation of the gown relieved the severity of the design. Threads of gold ran here and there through the silk, making the effect that of a blue gown lighted up with a sheen of gold in sweeping folds.

Government in the Standard Oil Fight.

WASHINGTON, March 6.—The federal government has taken a hand in the Kansas fight against the oil trust. The resolution of Representative Campbell, in the House, has borne immediate fruit, and the investigation of the Commissioner of the Bureau of Corporations will be as rapid, as rapid and as thorough as possible. Continguous States will be included in the investigation, which will not be circumscribed by State or geographical lines.

"During the last year," said Commissioner Garfield, "a great amount of information has been obtained. This affords a basis from which to derive immediate specific inquiries into the conditions existing in specific fields, such as Kansas, Texas and California."

"The method of procedure will be similar to that followed in the case of the alleged beef trust. The Commissioner of Corporations, personally and through special agents, will obtain information from original sources. Already these sources have been sounded. They have responded by agreeing to furnish information, to afford the fullest opportunity for inspection of records and accounts, and to answer all questions pertinent to all matters involved."

It is pointed out that the oil trust, through its pipelines, is not a common carrier under the law, and it can and be compelled to carry oil from any given field unless the producers accede to its terms. It maintains that it has conducted its business in accordance

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with the law and with regard to business principles, and is perfectly willing to have the Government make as rigid an inquiry as it may desire.

Commissioner Garfield will go to Kansas to conduct the inquiry. Every ramification will be followed.

As soon as the investigation is completed the findings will be transmitted to President Roosevelt. If, in his judgment, the facts warrant an inquiry by the Department of Justice, the facts will be turned over to Attorney-General Moody, with instructions to proceed according to law.

Dowie to Establish New Zion City in Mexico.

CHICAGO, March 5.—The mission of A. Gladstone Dowie, who visited Zion City as the ambassador of his father, Mr. John Alexander Dowie, has been disclosed at a secret meeting of the elders and members in high standing of the Zion City Mennonite church. The part made public was the definite announcement that a new Zion is soon to be established near the City of Mexico, where Dr. Dowie now is.

The "apostolic letter" which had been looked forward to with much interest by the members of the church who had become uneasy through the persistent rumors of financial difficulties, was conciliatory and encouraging in tone.

It has been rumored persistently that Dr. Dowie never will return to Zion City permanently, that his advancing years and ill health have made it imperative upon him to assume less responsibilities and to prepare the way for his successor, who, to all probability, will be his son, Deacon Barns, now with the party in Mexico, may be placed in charge of Zion City. Dr. Dowie is expected to arrive the second week in April for a visit.

Mrs. Stanford's Death Caused by Strachnise.

SAN FRANCISCO, March 6.—The call says that the local authorities have now positive information that Mrs. Stanford's death was directly due to strachnise poisoning. A cablegram from Honolulu contained a synopsis of the report of the chemists engaged in analyzing the stomach and other organs of Mrs. Stanford. The stomach, kidneys and heart were found to be in a very healthy condition and much above those of the average woman of Mrs. Stanford's age. There was, however, a swelling of the heart, that, report says, would only be produced in death resulting from strachnise poisoning. No trace of strachnise was found by the chemists in the stomach, yet all agree that there is no longer any doubt of the cause of the death of Mrs. Stanford. The experts findings, according to the call's statement, are also to the effect that an analysis of the contents of the bottle of bicarbonate of soda, from which Mrs. Stanford took the poison, shows that strachnise was mixed all through the contents.

Mrs. Chadwick in Cleveland Court.

CLEVELAND, March 6.—The trial of Mrs. Charles L. Chadwick for alleged violation of the national banking laws was begun in the United States District Court before Judge Taylor today. It is not certain how long the trial will continue, its duration being estimated anywhere from four days to two weeks.

The courtroom in which the trial will be conducted is of the smallest, there not being seating capacity for more than one hundred people outside

those immediately connected with the trial. No one will be admitted without proper credentials.

The case was set for 9:30, and ten minutes prior to that time Mrs. Chadwick came into court, to the custody of two bailiffs. She was calm and self-possessed and was not showing the slightest trace of excitement.

United States Marshal Chandler summoned twelve men to the box, and as soon as they were seated Mr. Dawley began his examination, which was brief. The jury was obtained without delay. Mr. Dawley was busy with the third juror when the door opened and Andrew Carnegie, followed by S. T. Everett, at whose house he was staying, entered the room. Mr. Carnegie gave one quick glance at the woman sitting by the table and then walked quietly past her to a seat on the east side of the room.

Mrs. Chadwick was ignorant of his arrival, and made no sign as he passed her. Later the information was whispered to her that Mr. Carnegie was in the room, but she did not turn her head nor glance in his direction.

Mr. Carnegie, on the contrary, seemed to be highly interested in Mrs. Chadwick and as he sat where he could study her closely without being himself observed, he took advantage of his opportunity to the full and subjected her from time to time to close scrutiny. From time to time he held whispered conversations with Mr. Everett. Mr. Dawley in mentioning the name of his client invariably called her "Mrs. Shadwick," which afforded considerable amusement to the audience and caused Mr. Carnegie to smile broadly when he first heard it.

Foreign.

THE RUSSO-JAPANESE WAR.

A GREAT BATTLE IN PROGRESS. JAPS MAKE GREAT GAINS. LOSSES ON BOTH SIDES FEARFUL.

ST. PETERSBURG, March 6.—3:25 a. m.—The fate of General Kuropatkin and his army hangs in the balance today, depending on the result of the firing along the outskirts of Mukden. According to the latest reports this morning the fighting went well for the Russians, who beat back the wave that threatened to roll over Mukden as it had over the fortifications of Port Arthur. But nothing is known as to what is going on beyond the line of breakers, whether part of General Nogai's force is in full march for the pass, or whether the Japanese have staked all in an assault against Mukden. The imminence of the peril on the west wing has withdrawn attention from the operations on the center and left, where the fighting has been extremely heavy, and on the left especially, where the Japanese are sufficiently great to cause apprehension to themselves. Military critics here point out that the Japanese have put themselves in a critical position by the extreme extension of their lines, laying themselves open as they did at Liaoyang to the possibility of a most effective counter stroke, and probably defeat. If General Kuropatkin should be able to launch a column against a weak link in the chain.

TOKIO, March 5.—2:00 p. m.—Field Marshal Oyama is continuing his great drives around both flanks of the Russian army. His front is now a huge bow, the base on the Shakhe river, the right arm reaching to a point east of Fushan and the left arm extending to a point west of Mukden. He is steadily tightening the great cordon of men and steel. General

Kuropatkin is striving desperately to check the Japanese advance, contesting the flank encroachments and hammering the Japanese center. The Japanese are making heavy gains of ground west of the railway and have captured great quantities of stores and other spoils. There has already been bloody fighting and heavy losses, and this will be vastly increased when the masses of infantry meet.

MUKDEN, March 5.—The tumble of carts in the streets of Mukden is drowned by the roar of battle, which is raging northwest, west and southwest of the city, a few miles away between General Nogai's Port Arthur veterans and the hastily assembled army interposed by General Kuropatkin to defend the city and railroads. The stroke came like lightning out of a clear sky. It is reported that the situation has somewhat improved, but that it is yet extremely critical. It is reported that the Japanese have been thrown back in the district of Lunfashan and are retreating along the Simintin road, but heavy fighting is continuing there.

RUSSIANS CAUGHT IN OYAMA'S MESH.

ST. PETERSBURG, March 7.—All hope that General Kuropatkin will be able to turn defeat into victory is rapidly vanishing. The position of the Russian army has been growing increasingly desperate during the last twenty-four hours. The gravest danger is from the Japanese left which has been pushed northward on the Simintin road to a point eight miles west of Mukden, where it has joined a flanking column from the west around the village of Tschekho. The battle raged throughout yesterday and all the reserves were hurled to the scene to block the stroke at the Russian line of communications.

General Barou Kaulbars, who is defending this wing, is only able to hold his own. On account of the desperate situation there, General Kuropatkin has not attempted to drive home his counterstroke at the Japanese center and his offensive which was abortive has been abandoned.

RUSSIANS ARE MATCHING ON.

At the same time, encouraged by the progress of the main turning movement west, General Kuroki again pressed forward from the east yesterday against General Linvitch, forcing the Russians to give ground. It is rumored that Kuropatkin has already given the order to retreat, and that he is gradually withdrawing forces from the center, but experts are inclined to believe that he has waited too long, and that he must fight it out in his present position, and that it is impossible to extricate more than the remains of his army.

NOOI'S TERRIBLE GUNS.

At the War office it is said that the Japanese siege guns from Port Arthur, with a range of one hundred miles, are causing terrible punishment. Nothing can stand up against them. During the night both sides brought up additional guns and at daybreak today a perfect hail of artillery projectiles filled the air. If the Japanese crush General Kaulbars today the Russian army will be almost surrounded. There is the greatest fear that telegraphic communication may be cut at any moment.

The public is pessimistic, as usual. The liberals especially look forward to the complete defeat of Kuropatkin's army with equalism, on the theory that a Russian victory would stiffen the backbone of the reactionaries. According to the liberal view, the more the government is embarrassed the more it will be obliged to yield.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, MARCH 16, 1905.

No. 11.

Ein Feste Burg ist Unser Gott.

A mighty Fortress is our God,
A trusty Shield and Weapon:
He does His gracious help accord
His troubled congregation.
The old evil foe
Now means defeat and woe:
Deep guile and dread might
Are his fell arms in flight,
On earth is not his equal.

With might of ours can naught be done,
Our loss is soon effected;
For us does the Valiant One,
Whom God himself elected,
Of whom angels tell,
Great Immanuel,
Lord of Sabaoth,
Jehovah, Christ our God,
He must obtain the victory.

Though devils all the world should fill,
All eager to devour us,
We tremble not, and fear no ill,
They shall not overpower us.
The prince of this world,
Through fiercely he scowls,
Can yet harm us none.
He's judged: his power is gone.
One little word* can fell him.

The Word they shall allow to stand,
Though they disdain to hear it:
It is a power in the dead,
With its rich gifts and spirit.
Though they take our life,
Goods, fame, child and wife,
Let all pass away:
They have not won the day,
For ours remains the kingdom.
*The Word Jesus.
—From the German, (Translated for the Christian Cynosure.)

Items of News and Comment.

Albert Memorial Hall, in London, was crowded at the opening of the revival services by Dr. R. A. Torrey and Mr. Alexander. Thousands could not gain entrance.

Special Gospel services will be held in the First Mennonite church at Allentown, Pa., the first week in April, when Revs. W. S. Gottshall and A. M. Fretz are expected to help in the work.

Greater New York has a saloon for each 380 of its population and a church for each 3,800, while there are wards of the city with a saloon for each 180 and a church for each 10,000 of its people.

The Brick Presbyterian church, of New York, of which William R. Richards is pastor, and of which Malthie Davenport Babcock was pastor, raised \$236,000 for various church purposes last year.

During the Munhall meetings at Jacksonville, Fla., it was stated by a prominent saloon-keeper and reported in the Times-Union of that city, that the business of all the saloons had fallen off twenty per cent.

Mrs. Rev. H. H. Regier from Mt. Lake, Minn., has gone to the twin cities to visit her husband there in the St. Luke's hospital, who is reported to be doing well now after the surgical operation performed on him a week ago.

The meetings begun at Alpha, Minn., on the 18th of February by Bro. J. M. Kreider, assisted later by Bro. A. I. Yoder, were very encouraging to the members. Up to the 28th thirteen souls had made the good confession.

It was stated at the recent annual meeting of the London Metropolitan Tabernacle, of which Rev. Thomas Spurgeon is pastor, in succession to his revered father, Charles H. Spurgeon, that there are 3,183 members on the communion roll. This, it is claimed, is the largest Baptist Church in the world.

The converts in Waterloo Co., Ontario, now number more than two hundred. Baptismal services are being held in the different congregations and the young soldiers of the cross are fully enlisted in His service.

On Feb. 11th the rite of baptism was administered to forty-two at Berlin and four others were received on confession at the same time. A similar service was announced for Waterloo for March 5th.

The Spring Term of the Bluffton College will open on Wednesday, April 5, at nine o'clock in the morning and will close on Wednesday noon, June 21. For the convenience of teachers and pupils from public schools that close late, the work is so planned as to give those who cannot be present from the beginning of the term an opportunity to spend at least part of a term here in profitable review and advance work. For this reason the term is divided, the first half closing on Saturday, May 13, and the second half beginning on Tuesday, May 16.

From the standpoint of good morals and good sense, the Indiana Legislature has made a good record. It voted to strengthen the Nicholson temperance law very materially, to prohibit the cigarette business in the State, and against Sunday baseball. Governor Hanly is not only ready to sign these bills as they passed, but he urged the cause of temperance and good morals in his message. We congratulate the people of Indiana.

Bro. John R. Shank of the Goshen congregation was ordained to the ministry on the 1st of March, Bish. David Burkholder, of Nappanee, officiating. Bro. Shank was ordained to serve the new congregation at Pea Ridge, Mo., and expects to go to his field of labor this week. Bro. Shank has proved himself a faithful, devoted worker, and we pray that as he goes forth in his new calling with added responsibilities he may be clothed with grace and power from on high.

Rich harvests have lately been gathered among some of the congregations of the old Mennonites. At the Martin congregation, Wayne Co., O. up to March 1st a number had publicly confessed their Savior. At Blanchard, Putnam Co., O. nineteen persons came out on the Lord's side. On the 19th in the Stahl congregation near Johnstown, Pa., thirty-two were received into church fellowship by baptism and two others were reclaimed. Brother J. A. Liechty in reports eighteen confessions from Canton, Ohio.—At Blooming Gler, thirty-six young persons saw the necessity for a change in their standing toward God.

Fanny Crosby will be eighty-five on March 24. Scores of churches are already planning to honor her by setting apart Sunday, March 26, as Fanny Crosby Day. Baptist, Congregational, Methodist, Lutheran, and Presbyterian Churches already are at work preparing a programme of Miss Crosby's hymns for use at the public service; and pastors have signified their intention of preaching sermons on some phase of Christian hymnology. They also propose to make Fanny Crosby a gift of honor, as a

fitting tribute to the influence of her life and hymns. Those who have been uplifted by "Rescue the Perishing," "Safe in the Arms of Jesus," "Blessed Assurance," and "Saved by Grace," could do nothing more appropriate.

About three-fourths of Ohio is enjoying the benefits of prohibition of the liquor traffic. Of 1,371 townships the saloon is shut out of 975. In addition there are 436 municipalities out of which the saloon has been voted under the Beal law. This is more than half the municipalities in the State. Twelve of these are county seats and four of them have each a population of over five thousand. Then under the Brannock law, even in the weakened form in which it finally passed, 285 saloons have been voted out of residence districts of cities. During 1904 there were 793 saloons closed. The Anti-Saloon League is doing a great work.

The keynote of Mr. Alexander's method and the secret of his charm and power are to be found in the singing and saying of simple things in the best possible way. He took the words, "Become as little children," as the motto for a year's study. He inquired about the men who had been most used to touch people's hearts and lift them up closer to God, and he found that as a rule they were "one-syllable men"—people who used the shortest and simplest words, who in spirit were like little children. This thought he has carried into the use of Gospel songs and into every other department of his Christian service. He finds that the ideal to which he is led more and more to aspire is the perfection of simplicity."

On Mr. Moody's return from what is believed to be his only visit to Mexico and Texas, he told the following story: "A woman called to see me one morning at my hotel before I had arisen. As soon as my toilet was arranged, I met in the drawing-room a woman as black as anthracite. She had come to ask me to address her secret society. I asked her what her society was, and she said, 'They call us the

INAUGURATION.

It is pointed out that the oil trust through its pipelines, is not a common carrier under the law, and it cannot be compelled to carry oil from any given field unless the producers agree to its terms. It maintains that it has conducted its business in accordance

The courtroom in which the trial will be conducted is of the smallest there not being seating capacity for more than one hundred people outside.

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"White Lilies" "Now," said Mr. Moody, "I found in Texas every one yoked up in secret societies of one kind or another—societies so numerous that the black people could find no more appropriate name for their order than 'White Lilies.'"

The Czar and Paderewski.

When this celebrated pianist performed at the Russian court a short time ago, the Czar was highly delighted. He told this wonderful performer that he was especially pleased to find such talent in a Russian.

"I beg your majesty's pardon," replied Paderewski, "I am a Pole." Later, on the same day, Paderewski, who had arranged a number of concerts in St. Petersburg, received a police order directing him to leave the capital within twenty-four hours, and never to return.—Lutheran.

How to Manage a Wife.

Manage? What is that? Does it mean control? We manage a horse. We use our superior human intellect to control and guide his superior physical strength so as to obtain the best results. But a wife is not a horse. When two persons are well married, the wife is as superior to the husband in many respects as he is superior to her in others. If happiness is to be the result of the union, the first business of the husband is to manage himself so as to keep himself always his wife's respectful friend, always her tender lover, always her equal partner, always her superior protector. This will necessarily stimulate the wife to be always his admiring friend, always his affectionate sweetheart, always his thrifty housewife, always his confiding ward. And this will so react upon the husband that his love for his wife will grow so as to make it easy for him, with all his faults, to bear with all the infirmities of his one and only wife.—C. F. Deems.

Deadly Enemies.

Dr. A. C. Dixon, of Boston, is reported as saying in one of a series of meetings held in Springfield that all lodges are deadly enemies of the church and home; that they were displeasing to God and without the authority of the Bible; that anything which was good could be shown to the world, and the fact that the greatest part of the doings of such orders are kept secret, was evidence that they were wholly bad. They took away from the home life and led men and women away from the church. It was a growing evil.

Dr. Dixon dealt plainly with dancing also, another peril often

found consorting with secret orders. The meetings were held in one of the most prominent and centrally located Congregational Churches of Springfield and Dr. Dixon is a well known Baptist pastor of Boston.—Christian Cynosure.

From Bethel College.

ANNUAL ORATORIO CONCERT. Handel's grand oratorio, "The Messiah," will be given in the Bethel College chapel on Friday evening, March 24. There will be a chorus of a hundred voices, directed by Prof. J. W. Bixel, and the solos will be taken by some of Newton's best singers. Prof. B. F. Welty, as usual, will play the accompaniment on the pipe organ, and Misses Myrtle Johnson and Celia Krebbel on the piano.

Prof. C. H. Wedel was obliged to excuse a few of his classes recently on account of indisposition.

Prof. Parsons likewise succumbed to the gripe and was forced to miss his classes for several days.

Chapel talks have been delivered during the past month as follows: Prof. Parsons spoke on the subject, "Improving the Time;" Prof. C. H. Wedel on "A Long Life;" and G. A. Haury, on "Tact."

Rev. W. R. Johnston, a missionary among the Navajos in Arizona, preached in the Bethel College chapel at the regular forenoon services Sunday, Feb. 19. His sermon was followed by few remarks made by Rev. H. R. Voth on the difficulties attending the work in that field.

P. J. Wiens, who is now taking a medical course and studying one of the native languages of India at the Union Missionary Training Institute at Brooklyn, writes that both he and J. B. Epp are doing quite well. He says that Hindustani is not as difficult to learn as the Latin or Greek. Without doubt, the strength acquired while struggling with those languages now comes to his aid.

Brief History

OF THE DILLER CONGREGATION LOCATED NEAR NEWVILLE, CUMBERLAND CO., PA.

On Feb. 6, 1905, work was begun to remodel the old church building known as the Diller Mennonite M. H., and as this is one of the oldest church buildings in Pennsylvania, a bit of its history may be of interest to the readers of the Herald of Truth.

It derives its name from the Diller family who came to this country from Switzerland more than a century ago. The fa-

ther died on the ocean and the mother and her three sons landed safely, but almost destitute. They settled along the Conedoguit creek near where the meeting house now stands. The church lot formerly was a part of the Diller estate. The Lord blessed them and they accumulated a vast fortune. The mother died in 1803 at the advanced age of ninety-seven years. The descendants of many of the original worshippers are scattered throughout the United States and Canada.

The present meeting house was built in 1826, seventy-nine years ago. During this time eight resident ministers officiated for the congregation; Emanuel Newswanger, Francis Diller, Joseph Burkholder, Abraham Burkhardt, John Lehman, Martin Whisler, Abr. Burkholder, C. R. Burkholder. Also six persons served the congregation as deacons during this time; they are: Francis Diller, John Diller, Ben. Lehman, J. C. Burkholder, Isaac Burkhardt, John Seitz.

The last series of meetings held in the old house was conducted by Bro. S. G. Shetler of Johnstown, Pa., during which time eight souls made a public confession of their Savior.—J. D. Burkhardt in "Herald of Truth."

Contributed.

A Few Remarks on the Religious Life in Bethel College.

It is natural that a denominational institution like Bethel College should have a well marked "religious" side. What little there is to say about the given subject, I would like to say as a former student and, I might add, as an outsider as far as church-membership and church-work is concerned.

In speaking of the religious life of B. C. it must be borne in mind that in this respect our school is intimately connected with the Bethel College Congregation. Both bodies meet in the same chapel, form the same S-school, take part in the same C. E. society, hear the same ministers etc. The congregation has two ministers, of whom one serves in the capacity of college chaplain.

The regular religious services are as follows: 1. Preaching every Sunday morning and, on the first Sunday of each month, also in the evening.—(The evening services are often conducted by members of the class that take the "Evangelists' course"); 2. S. school every Sunday morning, during which also catechetical instruction is given to all who desire it; 3. The C. E. S. holds its meetings bi-weekly on Sunday afternoon. It has at present

a membership of 75.

Besides the services mentioned the students conduct a prayer meeting on Sunday morning immediately after breakfast, and also the daily devotional exercises in the evening right after supper.

The attendance of all these services, (except prayer-meeting and C. E. S.) is more or less compulsory for the students. On three Sundays in the month they are at liberty to attend the evening services in town.

It happens now and then that five of these meetings are held on one day, which may almost seem to be "too much of the good thing." It would perhaps be so, if it happened often or if students had to walk far.

The schoolwork proper includes about ten religious branches of study. The majority of the students take one or more of these branches. Five study for the ministry and take, of course, as many Bible studies as they can.

Of the eleven instructors, ten are Mennonites and one is a Methodist; (the latter is the head of the business department.) So much about the outward side of religious life in B. C. About the inner spiritual life I do not intend to say much, although it is by far the more important of the two sides of religious life anywhere. I may say, however, that on the whole the students compare well with other young people in our circles, although there is often seen too much indifference toward religion.

There is, of course, a great difference between students as regards genuine spiritual life. Why this difference? Many causes for the same might be enumerated, but I shall, in conclusion, mention only one of them, because I am convinced (not only through the study of Bible history and the opinions of others but also through my own observation) that this one cause outweighs all other causes put together—namely the religious life and atmosphere at home in the families represented by the students. Nowhere does this fact show itself more strikingly than in school—whether it be a college or a district school. However much a school may do to further spiritual life, it can not become a substitute for home-training. This truth impresses itself upon me more and more the more I have opportunity to observe both students and homes and—mothers. P. H. RICHERT.

Come at Once.

A young woman invited to come to Christ answered, "There how much to give you."

March 16.

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loves you?"

She thought a moment, and answered, "Enough to give His Son to die for me."

"Do you think, if God loves you enough to give His Son to die for you, He will ask you to give up anything it is for your good to keep?"

"No."

"Do you wish to keep anything that is not for your good to keep?"

"No."

"Then you had better come to Christ at once." And she did.—Young People's Paper.

Soul Winning.

Last Words of a Great Soul Winner.

The late Dr. Henry Clay Trumbull, for many years the leading writer on the Sunday-School Times, won fame in various fields—as an organizer, a teacher, an editor and an author. But his supreme satisfaction was found in winning souls for his Master through personal contact with individuals. He, more than most religious workers, studied, understood and practiced the art of religious conversation with unconverted men. This was his unique distinction. This is what entitled him to speak with authority about personal evangelism, which he has so well done in the last book he sent out to the public—"Individual Work for Individuals."

The book is full of encouragement to the man who has neither the talent nor the opportunity to address large audiences. According to Doctor Trumbull, the man with the small audience has the best chance to do effective work. He says: "As a rule, the intensity of the appeal is in inverse proportion to the area covered; in other words the greater your audience, the smaller the probability of your appeal coming home to a single heart." To confirm his opinion Mr. Trumbull quotes that master of assemblies, Henry Ward Beecher: "The longer I live, the more confidence I have in those sermons where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says, 'Thou art the man.'"

To show the value of personal work our author gives his own experience: "For ten years I addressed gatherings of persons in numbers from ten to fifteen, to five or six thousand each. In this work I went from Maine to California, and from Minnesota to Florida. This gave me an

opportunity to test the relative value of speeches to gathered assemblies. Later, I have been, for more than twenty-five years, an editor of a religious periodical which has a circulation of more than a hundred thousand a week during much of that time. Meanwhile I have published more than thirty different volumes. Yet, looking back upon my work in all these years, I can see more direct results of good through my individual efforts for individuals than I can know of through my spoken words to thousands upon thousands of persons in religious assemblies, or all my written words on the pages of periodicals or of books. In this I do not think that my experience has been wholly unlike that of many others who have had large experience in both spheres of influence."

Himself won to Christ by a reluctant letter from a timid companion, young Trumbull soon realized that personal appeal to the unconverted was the most effective, and at the same time the most neglected, method of soul-winning. Solemnly he dedicated himself to this form of Christian service. "I determined that as I loved Christ, and as Christ loved souls, I would press Christ on the individual soul; so that none who were in the proper sphere of my individual responsibility or influence should lack the opportunity of meeting the question whether or not they would individually trust and follow Christ. The resolve I made was that whenever I was in such intimacy with a soul as to be justified in choosing my subject of conversation, the theme of themes should have prominence between us, so that I might learn his need, and meet it."

Personal evangelism became the passion of his life, and for his field Doctor Trumbull turned to the man at his elbow. Seated in the railway-car, companions in a country drive, fellow guests at a hotel, fellow lodgers at the boarding-house, officers and soldiers of his regiment in war-time, old comrades in arms whom he met again in post-bellum days; business acquaintances, relatives, friends, Sunday-school children, Bible-class students, Roman Catholics, Mormons, Mohammedans, Jews, Maronites, agnostics, infidels, heard from the Friend that sticketh closer than a brother. The thing to be noted is, not that he met with rebuffs, but that so many even of those who did not immediately receive Christ received his advances with courtesy, and thanked him for his interest in their spiritual welfare.

THE MENNONITE.

The Joy of Soul-Winning.

I recall now a most remarkable revival that occurred during the earlier period of my ministry in that beloved Brooklyn church which I served for thirty years. I had begun the Week of Prayer, and on one of the coldest January evenings that I ever knew. In spite of the thermometer being below zero, the prayer-room was crowded, and the first thrill of the evening was when a prominent man "rose for prayer;" before the week was over, other well-known men were on their feet as seekers for salvation. I immediately appointed special services, and opened up inquiry-meetings; nothing wakes up heavy-eyed Christians like the sight of inquirers going into such meetings. For four months that glorious work of grace went forward; we sometimes held as many as ten services of various kinds during a single week. The communion Sabbaths, when the aisles of the church were crowded with converts, confessing Christ, when jubilee days were anthems of thanksgiving rolled up to heaven—the word "rapture" is not too strong a word to describe the emotions of both pastor and people during those months of spiritual harvesting.—T. L. Cuyler.

A Religion that Helps the Fellow who is Down.

One of the most discouraged-looking young fellows I have ever seen came into my study one morning, asking for work. It was in summer, and he had walked the streets part of the night, and the rest of the time had been dozing in the park. I found that he was an honest country fellow who had come to town supposing that he would get work at once, and had got to the bottom of his little store, was half-starved and entirely hopeless. I called up a man on the telephone who had told me that he would always help me in a pinch, by making a place in his big factory for a really worthy case. I arranged for him to take this man, sent the janitor over with him to a lodging-house near by to settle a little bill that he owed there, and gave him a note to the landlady of a workingman's boarding-house that I would be responsible for a week's board.

When the young fellow was going out, he grabbed my hand, and with eyes wet with tears he said, "I don't know how to thank you; but, if I can ever do anything for you, I'll crawl on my hands and knees to do it."

"Well," I said, "you can do something for me."

"What's that?"

"Why, you can come to church, and give your heart to Christ, and help me carry on Christian work here."

"Well," said he, "the kind of religion which helps a poor fellow when he is down is the kind I want."

I assured him that Jesus was always helping the "fellow that is down." He soon came into the church, and became one of our most faithful and reliable workers.—Louis Albert Banks, D. D.

Keeping the Light Burning.

"How did you manage to get through the winter all alone?" asked the skipper of the Canadian steamer "Aberdeen," of the woman whom he found as solitary survivor on Island Damien when he came with supplies for the party of four which had been left to keep the lighthouse. The husband and his two assistants had gone out one day on the great sheets of ice, and before her eyes had been swept to swift destruction on the breaking ice-floes. "I can hardly tell," was her reply. "I only know that I have kept the light burning." It was hard to match this answer in the annals of heroism. In crushing sorrow there is always the temptation to consider only one's own grief. Life seems to have come to an end; nothing is any more worth while. Aye, but God's work is still worth while, and duty has not come to an end. The main thing is to keep the light burning, to light other seafarers, though our own have sunk. How we do it does not matter now. God, who is pitiful, will not press us for the answer. At least, at the end let us be able to say that we did not lie down and die of cowardice, that we remembered why we were set to keep a lighthouse.—Congregationalist and Church World.

The Mennonite.

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Editorial.

Lent and War News.

In European countries, in most of them at least, everybody old enough to observe things has by this time noticed that we have entered the Lenten season. In our country we have to look into the almanac to find it out. And more is the pity. Not that the external way of observing this time leading up to the most holy of days—Good Friday—is to be commended in every way, but that the approach to that day without any special thought or seriousness is an unpardonable lack of pious feeling in everyone who calls himself a Christian. Some Christians may have got the idea that to be modern, one must not emphasize the suffering of Christ so much and His life more. But the gospel writers evidently did not think so. Matthew devotes about one fifth of his gospel to the crucifixion and the events preparatory to it. Mark gives about one sixth of his gospel to this subject. Luke about one eighth. John, writing during the calm moments of afterthought many years after that, gives no less comparative space to describing the events of these days. Two days out of three years receiving such emphasis must be important ones.

Would it not have been more consistent with the time if on last Sunday, the first Sunday in Lent, that Chicago pastor who pointed to the victorious Japanese as teaching our nation the lesson of being prepared, would have pointed to Jesus as the Lamb of God bearing the sins of the world? Surely that man cannot consistently object to the Christian theology of the cross as a "bloody" theology as he turns to a bloody battle field for his theme. But consistency evidently is not a jewel within his possession, as the following quotation from his sermon will prove. "War is hell," and it should be confined to hell, and if we, as a nation, would do our part to banish it forever from this earth we must be strong in

the Lord and strong also in soldiery and battleships." If the sentence had closed with the word Lord, the thought would have been quite in harmony with itself, in keeping with the teaching of Him of whose passion we are to be reminded and worthy of a minister of the gospel. But its close denies its beginning and sounds much like Funstonian or Hobsonian would-be philosophy.

Is not such a sermon on the first Sunday in Lent a proof that even Christians are in danger of giving more thought to the events springing from unholy and selfish ambition of man than to the event resulting from the unselfish divine love which gave itself for erring mankind? How many will at the close of the Lenten season be able to say that they have given more time to read about the passion of Christ than about the Russo-Japanese war?

Correspondence.

PHILADELPHIA, March 7, 1905. Editor "THE MENNONITE":—Last Sabbath, the 5th inst., Bro. A. B. Shelly exchanged pulpits with Bro. S. M. Grubb of the Second Mennonite Church, Philadelphia and gave two interesting and instructive sermons during the day, which were appreciated by those who had the opportunity to hear them. In the afternoon Bro. Shelly visited the Sabbath school and there also made a few remarks.

On Sabbath morning the first of the meetings for men was held at the church and was attended by a number of the brethren. The meeting was an informal one and it is the intention to have them all such. Each one is given an opportunity to ask questions or talk on matters, not clearly understood, or of general interest to the welfare of the church. We have reasons to believe these meetings will be instructive and we have faith to feel that they will become popular after awhile.

A. A. MOYER, Second Mennonite Church, Philadelphia.

Fasted, Prayed and Voted.

SHIPPENSBURG, PA., At the election Tuesday, Feb. 21st (1905) Shippensburg decided for "no license" by a majority of 122, and for three years more the town will be "dry." It is said several thousand of dollars were put into the fight for license. In the interest of the "no license" the women representing all churches of the town held an all-day prayer-meeting in the Y. M. C. A. rooms, without any intermission, some of them even fasting at the dinner hour, while the ministers and the temperance

people looked after the voters. It is coming nearer and nearer, the time when the liquor traffic will be by the suffrages of an intelligent Christian people with the help of God relegated to the past as a relic of barbarism. Some more Pennsylvania towns should follow suit, especially towns inhabited by Mennonites. A. M. FRETZ.

Church and Mission.

The Old, Old Story in India.

REV. ROBERT A. HUME, D. D.

(CONTINUED)

"Then it goes on to say in this letter that God is like a rich man who had two boys. One of them was rather wild and made his father lots of trouble. He kept nagging his father, saying: 'Father, I want to go to Bombay. That is a big city, lots of things to see there; lots of fun, lots of opportunities. Let me have some money; I will come back and bring a full bag; don't you doubt it.' But the father said: 'My boy, I have lived longer than you. It is easier to lose money than to make it; it is easier to get into bad company than into good; don't you go.' But the boy kept on nagging his father, and at last got his money, and off he went. He thought he was going to have a grand time. But the plague came on in Bombay, and the famine came, and the poor boy was in trouble, and before he got through he did not know what to do. Then he said: 'I am the biggest kind of a fool. There in my father's home, the servants have enough to eat and to wear, and I am perishing with hunger. I will go home.' He felt ashamed, but at last he made up his mind and started. When he got almost to the house he stopped. He knew how the older brother would laugh; he knew how the others would chaff him, and he stopped a bit in the shadow of a tree.

"Well, what had been going on in the home all these days, Gungaram? Every day the mother had cried. Every day the father's heart had been heavy, and he had asked everybody, 'If you ever go to Bombay and meet my boy, tell him his father and mother are dying for the lack of him'; and the very moment that the boy was under the tree the father was thinking of his boy, and as he looked out the door he said: 'Who is that? It looks like my boy,' and down the road he ran. Both threw their arms around each other's neck; both cried, and the boy said: 'Father, I have been a very naughty boy. I am very sorry. I do not ask you to take me into the home again, but to make me like a servant.' But the father said: 'Don't

you say another word. Your mother will be a new woman to-day. Come right into the house,' and he pulled him in, and left him with his mother. Then he went and told the servants: 'You must make a great dinner to-day. This boy of ours that was dead is alive again; this boy that was lost is found; and they had a splendid time. Well, that is what God is like, Gungaram. He wants you. However rich He may be, He cannot get along without every boy of His in His home.

"Now, I could tell you a great deal more that is in this letter from God, Gungaram. But there is another way in which we get acquainted with men, and that is through messengers. Yonder in that house lives the Collector, one of my good friends, and very often he sends a messenger to me to ask me to come and see him, to borrow a book, to give me a message, to tell me what he would like to know. When the messenger comes I know him in two ways. First he has that belt across his breast which shows that he is the Collector's servant. But, better than that, I know that he is the Collector's man, by the message he brings. I want you to help me about inoculation, or I want you to help me about this thing or the other.' Now, that is just what I am,—God's man; and He has sent me with a message to you. I have no belt on, but you will know I am God's man by the way I talk to you. Now, I have told you about this letter, and I want to tell you about how God came to earth in the person of the Lord Jesus Christ to help men." Then I tell him something of the words, and the deeds, and the promises, and the helpfulness of the risen and ever-living Lord.

Then I say: "There is a third way of getting acquainted. It is good to write letters; it is good to get messages from a messenger; but it is best of all to talk face to face. Supposing you had had many letters from me, and had not come to see me, would we have got acquainted so soon as we are now? We can talk to one another. Do you suppose God can talk and hear? Did you ever talk with God?" Of course the man says, "No." "Do you suppose God can hear?" "He that made the ear, shall he not hear?" Now, I will tell you how you can talk with God, and He will hear. That is what we Christians call prayer. It is communion with our Father, talking with God. I know what it is that troubles you when you are asked about talking with God. You can't see Him, and therefore you think it necessary to have idols; and you think, 'How can I speak to Him Whom I cannot see and do not

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know?' I will tell you. What do blind people do? Though they can't see people, they talk to them. Do you suppose that God cannot do what blind people do? Now wait a minute; and I step behind a door, and say, "Can you see me now?" "No." "But do you hear me?" "Perfectly," "Say, 'Mr. Hume, I hear what you say.'" "Mr. Hume, I hear what you say."

Then I come out and say: "You and I can talk to one another when we are near, even though we cannot see each other, and blind men can talk to one another when they can't see. Why can't we do the same thing to God? Now, let us speak to God. He is right here. Say something to Him. Isn't there something you would like to say?" He says, "I don't know."

"Wouldn't you like to say, 'I am sorry I am not acquainted with you, but I would like to get acquainted?'" "Yes, I would like to say that." "Wouldn't you like to say, 'Please make me a better man?'" "Yes, I would like to say that." "Wouldn't you like to say, 'Please help me in my business?'" "Yes." "And, 'bless my family?'" "Yes." "Well, just say those four things to God. Who is right here; the God Who thinks just as that man thinks, as that woman thinks, as that rich and sorry father thinks. Now say those things to Him. It is our habit to close our eyes when we pray: you do not need to do so—for I would never tell a stranger to close his eyes in prayer. He would usually be suspicious: he would think I would make some passes, some hocus-pocus. So I say: 'It is our custom to close our eyes when praying simply that our attention may not be distracted. Now I will tell you how to speak to God. I have been an interpreter to a good many people who do not know the English language, and I will be your interpreter to show you how to talk to God. Now, speak to Him. I will take hold of your hand and hold it up just as if you were holding it up to God. No, do not speak to me; nor to the air; but speak to God, Who is right here, Who feels and is just like that man and like that woman. Now, say these things to Him after me, but to Him; now remember, to Him. 'O God,' 'O God,' 'I don't know Thee.' 'I don't know Thee.' 'But I should like to.' 'But I should like to.' 'Please make me a better man.' 'Please make me a better man.' 'Bless my family.' 'Bless my family.' 'Help me in my business.' 'Help me in my business.'"

"What a privilege it was to pray with that man; what a privilege to point him to Jesus! And yet I never saw him before in all my life. There are 10,000 men in this country that have not had an invitation to come to God in all their lives.—Sel.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, March 26, 1905. CHRISTIAN ENDEAVOR COMRADESHIP, WITH OTHER CHURCHES AT HOME, AND WITH DISTANT LANDS. Acts 17, 24-28; John 17, 20-21.

QUESTIONS.

1. What was Jesus' prayer for unity? John 17, 20-23.
2. How did the apostles keep fellowship? Acts 1, 14; 4, 24.
3. What is the condition of having true fellowship with each other? 1 John 1, 3-7.
4. How have we fellowship with Christ? Rom. 6, 3-11; Eph. 2, 6; John 14, 19; 1 John 3, 2; Rom. 8, 17; 2 Cor. 5, 21; 1 John 4, 16.
5. How shall we keep fellowship with each other? Rom. 12, 5, 10, 16; Phil. 2, 1-5.
6. What is the consequence of Christian fellowship? John 17,

(To be Concluded.)

THE MENNONITE.

5

Winning Souls.

I am sometimes startled at the ease with which a soul can be won. And I am often humiliated when I think of the many times and the many opportunities in my life which I have wasted and not used for the winning of souls to Christ, says Bishop McCabe.

I want to illustrate the case with which a soul can be won. Not very long ago, in a strange city, as the hackman got down off his box and opened the door to let me out, I dropped a quarter in his hand, and as I did so I grasped his hand and said to him: "Good night, I hope to meet you in glory."

I had often done that, and thought nothing of it in this case. I went into the house, met my host, and retired to my room for the night. About midnight my host knocked at my chamber door and said:

"Chaplain, that hackman has come back, and says that he has got to see you to-night. I told him that he had better wait until morning, but he said: 'No, sir, I must see him to-night, and I know that he will be willing to see me.'"

When the hackman came up, a broad-shouldered, rough-looking man, with a great whip in his hand, he stood there in my presence with the tears rolling down his cheeks like rain. He said: "If I meet you in glory I have got to turn around. I have come to ask you to pray with me."

What a privilege it was to pray with that man; what a privilege to point him to Jesus! And yet I never saw him before in all my life. There are 10,000 men in this country that have not had an invitation to come to God in all their lives.—Sel.

21-23.

7. What has Christian endeavor done for Christian fellowship? MEDITATIONS.

In His last highpriestly prayer, in the night before He died our Lord and Saviour Jesus Christ prays that His disciples and those that believe on Christ through their Word might all be one; "even as thou Father" He says "art in me and I in thee, that they also may be in us".

This wish and prayer of our Saviour has always been the wish and prayer of all true Christians. The apostles exercised this fellowship-meeting together in one accord, praying together to the same Lord.

To be able to have true fellowship with each other, we must have fellowship with God our heavenly Father and His Son, our Saviour Jesus Christ.

The nearer we come to God, the nearer we come to each other, God being the center of our life. The things which we have in common will appear of more importance, the differences will appear to be less important. The more our hearts are filled with the love of God and the mind of Christ, the more we will love one another.

We have fellowship with Christ, if we die with Him unto sin, live with Him unto God, are with Him raised up, are sons of God through Him the only begotten Son, suffer with Him and by faith become co-heirs with Christ. Having believed the love of God in Christ Jesus, we abide in God, who is love and He abideth in us.

We shall keep fellowship with each other, in love of the brethren being tenderly affectioned one to another, in honor preferring one another, being of the same mind one toward another, being of the same mind, having the same love, being of one accord, of one mind, not looking each to his own things, but each also to the things of others. If Christians are in such fellowship, they will grow in grace themselves, will learn to know each other better and love each other better; they will be benefited by the exchange of gifts received from God; and the world will see, that true Christians are one in spirit. Unity makes strong and the united work and effort of Christians will result in furthering the Kingdom of God on earth. Christ will be acknowledged as the Saviour, God will be praised.

The Christian Endeavor movement has done more to further Christian fellowship than any other movement before, the Evangelical Alliance not excepted. Working together the different denominations though be-

ing true to their doctrines, learn to honor and love others, to reach the hand of fellowship and brotherhood over the denominational fences and to be encouraged by a loving handshake and fraternal interest in the others' welfare.

QUOTATIONS.

Christian society is like a bundle of sticks laid together, whereof of one kindles another. Solitary men have fewest provocations to evil, but again, fewest incitations to good. So much as doing good is better than not doing evil will I account Christian good fellowship better than an hermitish and melancholy solitariness. BR. HALL.

Very true there are minor differences, but yet there is real unity. Ours is not a unity like that of the waters of a stagnant pool, over which the purifying breath of heaven sweeps in vain. Ours is not the unity of darkness like the cloud-covered midnight sky, where neither moon nor star appear. Ours is not a unity of a forced conformity, such as is found in polar seas, where eternal winter has locked up the waves in fetters; but rather the unity of evangelical Protestants is like the fountain flowing ever fresh and free from the rock, like the rainbow that combines the seven prismatic colors into one glorious arch of promise spanning the heavens; like old ocean's unfettered flow as its waves rush in all their majesty and might "distinct as the billows, but one as the sea". WM.

A thousand grains of powder or a thousand barrels scattered, a grain in a place, and fired at intervals, would burn, it is true, but would produce no concussion. Placed together in effective position they would lift up a mountain, and cast it into the sea. Even so the whole church, filled with faith, and fired by the Holy One who gave the tongues of fire on the Day of Pentecost, will remove every mountain, fill up every valley, cast up the highway of the Lord, and usher in the jubilee of the redemption. W. E. BOARDMAN.

Christian Fellowship.

How blest the sacred tie that binds,
In union sweet, according minds!
How swift the heavenly course they run
Whose hearts, whose hopes, whose faith, whose
hopes, are one!
To each the soul of each how dear!
What jealous love! what holy fear!
How doth the generous flame within
Refine from earth, and cleanse from sin!
Their streaming tears together flow
For human guilt and mortal woe!
Their ardent prayers together rise
Like mingling flames in sacrifice.
Together both they seek the place
Where God reveals His awful face:
How high, how strong, their raptures swell,
There's none but kindred souls can tell.

Nor shall the glowing flame expire
When Nature drops her stinking
fire:
Then shall they meet in realms above
A heaven of joy, a heaven of love.

ANNA LAETITIA HARBAUD.

The Sunday School Lesson.

BY A. S. SHELLEY.

Sunday, March 26.—TWELVE LESSONS IN ONE.

GOLDEN TEXT.—These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name. John 20:31.

A REVIEW.

At the beginning of this year we started out on a six months' study of the Gospel by John. A little less than half of the book, counting the chapters, has been covered in this first quarter. As to time, however, this first half of the Gospel covers almost the whole of the three years of the active ministry of Jesus. The events and sayings of the remaining chapters which we shall study during the next quarter, lie all in the last few months and mostly in the last week of His earthly life.

The Golden Text for the quarter (see above) sets forth the purpose of the Gospel, and with this object in view John selected his material. In that wonderful prologue (chap. 1: 1-18) the subject is fittingly introduced. Him whose glory John says they beheld though veiled in the flesh, a glory as of the only begotten of the Father full of grace and truth—Him and His glory he would picture before the mind of the reader until he too may see and believe unto eternal life. In our brief review of the lessons let me suggest a few of the leading thoughts brought out in each.

Lesson I. A condition of death and darkness is met by Him in whom was life and light. The eternal Word, who being in the form of God counted it not a prize to be on an equality with God, but emptied Himself taking the form of a servant and being made in the likeness of men—that word became flesh.

Christ came as the bearer of grace and truth as contrasted with the law which was given by Moses.

God would have children born unto Him of His own will, this right of childhood being given to as many as receive Him who is sent to bring this inestimable gift.

Lesson II.—Faithful testimony points away from the messenger to Christ. "He must increase, I must decrease." Being a light by bearing witness of the Light, Jesus is recognized by the Holy

Spirit coming upon Him. His baptism with the Spirit is the substance of which baptism with water is the symbol.

Jesus the Lamb of God—the sin bearer for the whole world. The sacrificial, vicarious, atoning death on the cross pointed out at the beginning of His ministry.

Lesson III. *Come and see.* Thus Jesus calls to Himself and thus also others are invited by those who have found Him. Each individual must come and see for himself—come unto personal touch with Jesus.

The Saviour *knows* each one that comes to Him and each one may know Him more and more fully until "we shall know as we are known". The glorious result of His mission foretold—Heaven opened.

Lesson IV.—The presence of the man of sorrows casts no gloom over the company at a joyous feast but hallows the joy of the occasion.

Jesus calmly abides His hour—the minute indication of the Father's directing will. And as such His word is authoritative—"Whatsoever He saith unto you, do it."

The miracles of Jesus are signs manifesting His glory.

Lesson V. He knows what is in man and what he needs. Man's abject need moved God's infinite love to provide a Saviour. All have come short of the glory—there is none righteous, no not one—Ye must be born again.

Though a mystery the life from above is a blessed reality. Lesson VI.—Jesus must needs go through Samaria. Why? The evangelism of a city began with one and she a despised woman of a sinful life. Who will be the one with whom a revival in this or that neighborhood shall start?

Christ's word received becomes a well of water springing unto eternal life. Whosoever will, let him take of the water of life freely.

Lesson VII.—Jesus came to His own and His own received Him not. Their loss is immeasurable. The Galileans received Him gladly and were blessed.

Three degrees of faith illustrated in the case of the nobleman. First degree, v. 47; second degree, v. 50; third degree, v. 53. Not himself only but his whole house.

The works of Jesus bear witness of His divinity. The same testimony to His divine power is seen to-day in the case of every saved sinner. All hail the power of Jesus' name!

Lesson VIII.—Jesus is ever drawn to the side of the needy.

He would make every house of need a Bethesda—a house of grace.

Sympathy begets faith. Then Jesus called into play the faith that made His help possible.

The power of His word—He spake and it was done.

The better the work the more bitter will be the opposition of the unbelieving.

Lesson IX. He knew what He would do but He drew others into counsel and a share in the good work.

He had compassion. What excited it?

There must be orderliness and system in order that all may be cared for and selfishness barred out.

There must be economy even in administering infinite bounty. The fragments gathered up—nothing lost.

Jesus the Bread of Life—the true Passover—the fulfilment of the first and greatest feast of the dispensation of shadows.

Lesson X.—The Feast of Tabernacles—the closing feast of the Jewish year, foreshadowed the glory in which the new dispensation shall end.

The well of springing water in chapter 4 now bursts out in rivers of living water. The Spirit will give power for service and testimony.

The varied effects of His teaching. What will you do with Jesus? Never man spake as this man.

Lesson XI.—There were those who believed on Him in a measure, but were not willing to accept truth distasteful to their proud hearts. They thus lost all. Sin makes slaves; the truth as it is in Jesus accepted, makes free.

Children will be like their father—will hear his words and do his deeds.

Lesson XII. Blindness is a type of the condition of the sinner, there is no spiritual vision.

Jesus has no sympathy with the effort to fix blame, but rather proceeds to bring good out of evil.

Faith must be shown by doing, and it grows likewise.

All the quibbling of unbelief cannot stand against the certain knowledge of restored vision. One thing I know, do you?

The light of the world is Jesus. Oh come to that light, 'tis shining for thee.

Deaths.

MILLER.—Mar. 7, 1905, Barbara, wife of the late P. P. Miller near Noble, Iowa, aged 63 years and 28 days. On March 9, she was buried at the Elcher church, Noble, where Revs. S. M. Musselman, Schreckengast, and Graber officiated.

MUSSELMAN.—March 10, 1905, Abraham Musselman, of near Noble, Iowa, aged 62 years, 7 months and 17 days. Funeral services and interment at the Elcher church, Noble, on Sunday, Mar. 12. Revs. Musselman and Stucky officiated.

SCHROCK.—Sunday, March 6, at Trenton, Ohio, Peter Schrock, aged 76 years, 2 months and 29 days. Born Dec. 6, 1828 at Nancy, Alsace-Lorraine, he came to this country with his parents at the age of 2 years and after a short stay in Pennsylvania they came to Butler Co., Ohio, where he has lived since. On March 13, 1856 he was married to Elisabeth Augspurger which union was blessed with 7 children. Of these one son and one daughter preceded him to eternity. August 29, 1874 his first wife died and in the following year he was wedded to widow Elisabeth Augspurger, with whom he lived until his end. Since four years ago the deceased was indisposed, but could still be about. In the latter part of January last his condition grew so he was confined to bed. Having received a severe attack Saturday morning he departed peacefully Sunday morning 11:30. Funeral took place on the 8th inst., by pastor H. J. Krebhiel in German and English before a large audience. Deceased left behind his wife, 5 children and many relatives and friends to mourn his departure.

EASER.—On Feb. 15, 1905, in Souderton, Pa., Katie Ellen Easer, daughter of John M. and Kate A. Easer, aged 23 years, 7 months and 19 days. The deceased suffered with consumption for nearly a year. In her sickness she was led to the Lord, was baptized by Pastor A. M. Fretz and received a member into Zion Mennonite church. Interment on the 22nd in Landside cemetery, services by J. J. Rothrock and A. M. Fretz, the latter spoke from Rom. 8: 17.

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Anonymous S. Dak. \$150; Mrs. Kath. Krebhiel, Sumnerfield, Ill. \$5; Salems congregation, Dalton, O. \$8; D. and B. Eymann, Redkey, Cal. \$25; G. D. Braun, Duluth, Ore. \$5; Katharina Friesen, Rosthern, Sask. \$5; Halstead congregation, \$84.50; Congregation at Noble, Iowa, \$61; from two mission friends, Sumnerfield, Ill. \$50; anonymous, Oberlin, O. \$35; School of first Johannesthal congregation, Kas. \$9.50; S. school, Macksville, Kas. \$5.

For India Missions.
From "the Lord knows", Newton, Kas. \$5; Emilie Breneman and her mother, Hopedale, Ill. \$50.

For India Orphans.
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Two mission friends, Sumnerfield, Ill. \$50; Jacob Buhr, Edinburg, Mass. \$20.

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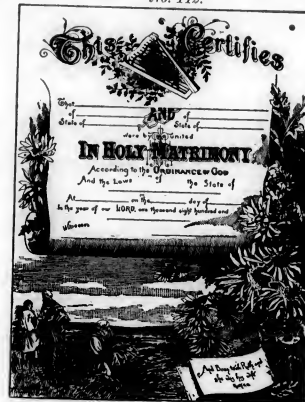
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Items of the Week.

Domestic.

Fierce Storm on the Pacific Coast.

SAN FRANCISCO, March 13.—The southwest gales, accompanied by rain and at some places with thunder and lightning, which has prevailed over the Pacific coast since Saturday, reached their climax yesterday when the wind at Point Reyes reached the velocity of 100 miles an hour. According to United States Forecast Official McArdie, there is no authentic record exceeding this. To-day the gale had abated to 62 miles an hour and in this city there was only a fair breeze, though heavy showers fell. The heaviest rainfall on the coast was at San Luis Obispo, where 4.28 inches fell within twenty-four hours, but there does not remain a dry spot from San Francisco to Eureka. Snow has fallen in northern Arizona and a thunderstorm in started the people of San Luis Obispo county in southern California. Storm signals have been displayed along the coast for forty-eight hours, and unusually long appearance.

LOS ANGELES, Cal., March 13.—Flood conditions in Los Angeles and vicinity are the worst known in many years. Much loss has been sustained by the city from damaged streets, broken storm drains and sewers.

Other towns also have suffered. At Santa Monica two piers were destroyed and the damage along the shore there is estimated at \$200,000.

At Long Beach the damage to the wharf and to small boats estimated at \$200,000. Trains into Los Angeles on the Southern Pacific and the Santa Fe are delayed by washouts. Telegraph and telephone lines have been blown down by a high wind. The Western Union has one wire to Chicago and all communication between Los Angeles and the outside world is carried on over this wire.

A "Sinner" Returned \$12,000 to U. S. Treasury.

WASHINGTON, March 14.—Secretary Shaw to-day received the following communication:

"Dear Sir—I am sending you herewith enclosed \$12,000, which is to go to the use of the United States Government. Years ago I defrauded the Government of money, but have returned it all, and now am paying fourfold in accordance with the teachings of Scripture. The way of the transgressor is hard, and no one but God knows how I have suffered the consequences, and I would seek to do a bountiful restoration. May God pardon while the United States Government is benefited. A SINNER."

The amount, which was in currency, has been deposited in the Treasury to the credit of the conscience fund.

Mrs. Chadwick Found Guilty.

CLEVELAND, O., March 11.—Mrs. Cassie Chadwick to-night was found guilty of conspiracy to defraud the United States by conspiring to procure the certification of checks on a national bank when there were no funds in the bank to her credit. She was found guilty on all seven counts on which the jury was at liberty to judge her.

The original indictment contained sixteen counts. Two of these were ruled out during the trial by Judge Taylor and of the remaining fourteen, one-half charged her with securing the certification of checks without having

the proper entries made on the books of the bank. Judge Taylor, in his charge, directed the jury to disregard these counts and to consider only the remaining seven, which related to the certification with no funds on deposit. Under the law she can be fined on each count not more than \$10,000 or imprisoned not more than two years on each count.

Mrs. Chadwick probably will be incarcerated in the Ohio penitentiary here. Attorney J. P. Dawley already is preparing an appeal in an effort to save Mrs. Chadwick from prison. He will take the case to the court at Cincinnati as soon as possible, and argue that the verdict was not in accordance with the terms of the indictment.

Dawley saw Mrs. Chadwick in the jail yesterday and said she was prostrated, but he assured her he felt there were good grounds for hoping for a reversal of the verdict, and that this information cheered Mrs. Chadwick considerably.

Nineteen Perish in New York Fire.

NEW YORK, March 14.—Nineteen persons dead, two score injured, some so seriously that they may die, and nearly 200 persons temporarily homeless, is the story of New York's latest fire. The victims of to-day's disaster were East Side people, the scene was a typical East Side tenement and the scenes attending it were in many ways peculiar to that cosmopolitan quarter. To the heroism shown by firemen, policemen and volunteer rescuers alone is due the fact that the list of dead is not greater.

Dowie Still Reigns in Zion City.

CHICAGO, March 13.—Dr. John Alexander Dowie, head of the Christian Catholic church, who is now in the city of Mexico, in a communication to his people denies the report that he will never return to Zion City, the headquarters of the church. Dr. Dowie says: "I would say that the rumor that I will never return to Zion City permanently is untrue, if by that is meant that Zion City will cease to be my headquarters. My present intention is to remain continuously in Zion City until I pay my next visit to Mexico. Zion City will continue to be the headquarters of the Christian Catholic church. The estate of Zion shows a balance of \$21,000,000 over all present and future liabilities."

Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE TO CONTINUE FIGHTING TO THE PASS AND ARMIES ARE ON EVE OF ANOTHER BATTLE.

TOKIO, March 12.—6 p. m.—The Japanese pursuit of the Russian armies continues and a resumption of heavy fighting in the vicinity of The Pass is anticipated. The Pass which is naturally strong, has been extensively fortified and it is thought the Russians will rally there in an endeavor to check the Japanese.

The rapidly advancing Japanese already are in touch at The Pass. The Russians evidently are confused and exhausted and possibly are short of food and ammunition, and it is believed here they will be unable to resist a strong attack.

The Japanese people are receiving details of the victory with eagerness. Tokio and other cities are exceedingly quiet and the recent admonition to the people to refrain from spending money in celebrations and devote

their savings to war charities is being universally obeyed.

The Japanese press editorials in discussing the possible effect of victory on peace declare Japan will continue the vigorous prosecution of the war and has no suggestion to make to Russia directly or indirectly.

Captives taken in this latest engagement make the total of prisoners now held by Japan 75,000. Their care is becoming a very expensive problem. This government is formulating plans to remove all military prisoners to islands, probably in the inland sea, and it is possible that all the captives will be removed there.

FIELD MARSHAL OYAMA TELLS OF THE FRIGHTFUL CARNAGE, THE PRISONERS AND SPOILS OF THE BATTLE OF MUKDEN.

TOKIO, March 12.—7 p. m.—Field Marshal Oyama, reporting to-day, says: "Prisoners, spoils and the enemy's estimated casualties against all our forces in the Russo-Japanese war, but the prisoners, guns and spoils are increasing momentarily. The prisoners number over 40,000, including General Nachmoss. The killed and wounded are estimated at 90,000. The enemy's dead left on the field number 26,500. The spoils include two flags, about sixty guns, 80,000 rifles, 150 ammunition wagons, 1,000 carts, 200,000 shells, 25,000,000 rounds of small arm ammunition, 75,000 bushels of cereals, 275,000 bushels of fodder, forty-five miles of light railroad outfit, 3,000 horses, twenty-three cart loads of maps, 1,000 cart loads of clothing and accoutrements, 1,000,000 rations of bread, 70,000 tons of fuel and sixty tons of hay, besides tools, tents, bullocks, telegraph wire and poles, timber, beds, stoves and numerous other property.

"No report from the Sinking Division has been received. The battle has been officially named the battle of Mukden."

ALL HOPE OF RUSSIAN VICTORY NOW LIES ENTIRELY AT MUKDEN. PEACE, WITHOUT REGARD TO PRICE, IS THE CRY AT ST. PETERSBURG.

ST. PETERSBURG, March 13.—The announcement made in the name of the government in the face of the overwhelming disaster suffered by General Kuropatkin, that a fresh army would be raised and the war proceed, and the haughty attitude assumed by Japan, may after all be simply a sparing for position, which is the prelude of peace. So far as the public here is concerned, peace is the only thing talked of, the sentiment being that if diplomacy can now bring the warring powers into negotiations peace will follow. Many diplomats believe that terms acceptable to both are only possible on the basis not of ordinary peace, but more in the nature of an alliance which would distinctly define and guarantee the position of the respective powers in the far East in the future.

NICHOLAS IS UNDETERRED.

It is certain, however, that Russia as yet has made no move. Her confusion still reigns in the higher circles and the Emperor has not yet decided that he must yield. Nevertheless, the peace party has been greatly strengthened and is now taking the position that to attempt to continue the war will only court additional complications and dangers at home, with the chances of success for the Russian arms on the field of battle too remote to be worthy of consideration.

But some of the Emperor's advisers insist that the government is irrevocably committed to the war, that it

would be harder to stop than to go on, and that if the war is indefinitely prolonged the financial resources of Japan are sure to be exhausted before Russia's, while Russia's prestige abroad is irreparably gone if she now bends the knee.

The situation is not dissimilar to that which prevailed at the end of the Crimean war, when Nicholas I took a sudden decision to conclude peace on the best terms obtainable. The effect on the internal situation of either alternative will probably govern the final decision.

IDLE TO HOPE FOR VICTORY.

The practical difficulties now in getting a new army to the front, but in actually mobilizing it are fully appreciated even at the War Office, where many officers reluctantly declare it is idle to hope for victory under the present circumstances. Another general mobilization might set the country in flames.

In Poland, whence it is announced another corps will be sent to the front, the mobilization of the last corps ordered to the war had to be abandoned owing to the popular opposition to the government's policy, etc.

At home the elements which are trying to force the Emperor's hand will employ either horn of the dilemma selected, whether peace or a continuation of the war, to press for the granting of a real constitution. They declare the government is now in a corner from which there is no escape without the support of the people.

There is no reason to believe that some of the Emperor's advisers share this opinion and are again advocating the bold stroke of summoning a veritable constituent assembly, appealing to the patriotism of the people and allowing them to decide the question of peace or war. Such a move they argue would confound Japan if the decision should be war, and if peace, would relieve the government of responsibility and insure tranquility at home. Of course it is realized that this would inevitably mean a change in the form of government to a constitutional monarchy.

NEWSPAPERS FOR PEACE.

The newspapers, with the exception of the Novoye Vremya and a few others whose voice is always for war, speak out straight for peace at almost any price, declaring that all hopes of victory now are buried at Mukden. Some papers, like the Novosti, the Jewish organ, plainly denounce the whole far Eastern policy as a senseless adventure which has cost thousands of lives and millions of money, declaring that for two hundred years the government has been extending the empire, and that it is now time to stop and regenerate the people. The Gazette, a popular paper, goes further, affirming the justice of Japan's position, saying that opportunity on the mainland is vital to her, whereas Russia's Manchurian adventure is a colonial dream in which the people have no part. Nobody but the government, the paper continues, knew why the war began and the government is now beaten. Are there still idiots who believe it should be prolonged?

Such an extract as the above sufficiently shows the feeling here.

While France has made no move since the battle of Mukden nor offered her advice officially, the Russian government has been given to understand clearly that her ally favors peace, and this may exercise an influence on the Emperor's ultimate decision. Germany has refrained from giving advice either way.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, MARCH 23, 1905.

No. 12.

The Life that Counts.

The life that counts must toll and fight;

Must hate the wrong and love the right;

Must stand for truth by day, by night—
And this the life that counts.

The life that counts must aim to rise
Above the earth to sunlit skies:

Must fix his gaze on Paradise—
And this the life that counts.

The life that counts must hopeful be:
In darkest night makes melody;

Must wait the dawn on bended knee—
And this the life that counts.

The life that counts must helpful be:
The cares and needs of others see;

Must seek the slave of sin to free—
And this the life that counts.

The life that counts is linked with God:
And turns not from the cross; the rod;

But walks with joy where Jesus trod—
And this the life that counts. —Ex.

Items of News and Comment.

The Deaconess Frieda Kaufman went to Oklahoma to nurse Rev. Kliever's wife.

President Byer has received and accepted an invitation from President Bryan of the University of Indiana to address the students of that institution in the near future.

ORDINATION. — Two brethren were ordained to the ministry in the White Hall Cong. near Oronogo, Mo., on March 5, 1905, by Bish. Andrew Shenk. Those ordained are Bro. Jacob P. Berkey, of Oronogo, Mo., and Bro. Perry J. Shenk of Alba, Mo. May God use them to His glory.

A colony of Mennonites are leaving Waterloo Co., Ontario, for the Northwest this spring. Bro. E. S. Hallman, of Berlin, has consented to accompany them as their minister. This colony will settle on the "Mennonite Reserve," about a hundred miles north of Regina in Assiniboia.

THE WRSLH REVIVAL. The revival in Wales is not waning, but seems to be growing in interest and power as the days go by. Up to a recent date more than 70,000 have professed conversion. No one knows where it will end. That it will be a blessing to Wales cannot be doubted.

James Wright, the successor to George Muller, the founder of the celebrated orphanages and

who had been connected with that institution for nearly fifty years, is dead. James Wright had the full sympathy of the philanthropic public, and last year, alone more than \$170,000 was sent him for the maintenance of the work, making a total of about \$5,700,000 sent without solicitation since the commencement of the work.

In his sermon on the great revival in Wales, G. Campbell Morgan said: "If you and I could stand above Wales, looking at it, you would see fire breaking out here and there and yonder and somewhere else, without any collusion or prearrangement. It is a divine visitation, in which God —let me say this reverently—in which God is saying to us: See what I can do without the things you are depending on; see what I can do answer to a praying people; see what I can do through the simplest, who are ready to fall in line, and depend wholly and absolutely on me." Oh, for such divine visitations in every country throughout Christendom!

The Supreme Court of Ohio has decided that the so-called Christian Scientists come under the provisions of the law of regulating the practice of medicine in the State. As they have none of the qualifications for practicing medicine, they are liable to prosecution if they charge for their services. One of them did this and was fined. The case was appealed through the intermediary courts, and now the judgment is affirmed by the Supreme Court. One of Mrs. Eddy's followers tells a reporter that he thinks some way will be found for them to continue in the old way. The probability, however, is that they will find the law rigidly enforced.

Dr. N. D. Hillis, of Brooklyn, believes that the time for experimenting in spiritual novelties is past, and that the thing to do is to preach the old Gospel. He says:

Materialism has had its day. Education does not suffice. It is time to launch out into the deep and fish for men. Revivals have always preceded and given birth to great political and social reforms. The term is not to be

disesteemed. Emotions are more influential than ideas. For ten years we ministers have been in a critical, destructive epoch, and now we have come back to the certainty that the doctrines of the love of God, of man's need, of the cross of Christ, are universal truths. Now we have a clear evangel.

From Goshen College.

PEACE CONFERENCE:—The date for the Peace Conference mentioned sometime ago has not been definitely settled, but will likely be sometime near the middle of June. Much interest is being shown in the proposed meeting by those concerned. Most of the Colleges invited will send delegations. Among the speakers on the program will be several who occupy prominent positions in state and national peace societies. Benjamin F. Trueblood, from Boston, secretary of the American Peace Society, without doubt the best authority in the country on the peace question from the humanitarian point of view, has been secured to give a public address during the Conference.

PROF. BUTLER VISITS THE COLLEGE.

Prof. Nathaniel Butler from the University of Chicago recently spent a day at the College examining the work with a view to accrediting it at the University. Prof. Butler expressed himself as highly satisfied with the work of the College and its prospects. Our students can now enter the University without further examination and get credit for all the work done at Goshen.

Educational.

At the recent meeting in Boston of The Religious Education Association, representing forty states and territories and several European countries, and more than twenty denominations, there was almost no allusion to difference in creed. Dr. Shahan of the Catholic University, in a paper on the co-operation possible in religious education between Roman Catholics, and Protestants, contended that the teacher is the pivot on which instruction turns, and to be a proper interpreter of moral and religious themes he must be rooted and grounded in his own faith.

Still, there ought to be common ground on which all could stand to teach the common doctrines concerning God, the soul, the moral law, sin, moral responsibility, prayer, and divine providence. One of the much discussed addresses was by President Pritchett, of Boston, on "The Ethical Education of Public Opinion." He said that the great service which educated men can render to-day is to become leaders in whose hearts shall be the simple religion of Jesus Christ without the theology of the church which calls itself by His name. Men will no longer accept authority outside their own consciences, but leadership plays as strong a part as ever, and this for the future must be a result of the growth of a true religious life in the hearts of men.—Condensed from "The Outlook."

What Patent Medicines Cost People.

The enormous extent of the patent medicine business, and the amount of money spent by people in the purchase of nostrums of one kind and another, will appear from the following extract from Frank Leslie's Magazine for March: "Take all the cocoa and chocolate manufactured in the country in a year. Add all the blacking and bluing, the flavoring and extracts, and the axle grease. Take next a year's product of that beet sugar industry which was important enough to hold-up a great treaty for two years in the Congress of the United States. Throw on all the glue, the refined lard, the castor oil, the perfumes and cosmetics, and the kindling wood. Finally put on top of the pile the entire output of ink and mucilage. The total value of this accumulation will still be less than that of a year's product of what we call 'patent medicines.' The census of 1900 placed the value of 'patent medicines' produced in this country annually at fifty-nine million six hundred and eleven thousand three hundred and thirty-five dollars. As the average profit is about one-third, this means that the sum paid over the retail druggists' counters, taking no account of increased consumption in the last four years, is something like

eighty millions of dollars a year, about a dollar for every man, woman and child in the country."—Guardian.

Contributed.

Nicodemus and Jesus.

John 3: 1-16.

BY A. S. SHELLEY.

On the teachings of this section in general, Dr. Philip Schaff remarks: "The infinite love of God to the whole world, the mission of Christ, the kingdom of God, regeneration by His Spirit, eternal life—these grand truths are set forth in this interview. The first sign of Christ in Galilee was a miracle of transformation; His first public act in Jerusalem, an act of reformation; His first discourse, a discourse on regeneration. This is the central idea and one of the three fundamental ideas of Christianity—incarnation, atonement, regeneration. The new birth from heaven by a creative act of the Holy Spirit is, like the natural birth a mystery as to its origin and mode, but a mystery manifest in its effects to all who have spiritual eyes to see, and meets us in every true Christian who is as certain of his higher life as he is of his natural life."

On the part of Nicodemus notice first his timidity. Twice after this (7:50; and 19:39) the fact of his coming to Jesus by night is alluded to, and the association of his name with that of Joseph of Arimathea who was a disciple *secretly for fear of the Jews* indicates the motive of his coming *by night*. When all the circumstances are considered one need hardly wonder at this. How much less reason can generally be given for the timidity so universal among people on matters of religion! How backward and fearful we are as a rule to let our convictions be known even then when there is nothing worse to be feared than disagreement, or perhaps a disparaging remark, or at most a sneer. We need to ask for grace to overcome this hindrance in the pursuit of our highest and best interests.

Notice secondly his frankness after once he has broken through his reserve and has come to Jesus. The title by which he addresses Him and his frank confession of faith in Him are both remarkable as a concession to this young teacher from one of the rulers of the Jews. And then as the discourse proceeds we notice his amazement at the truths presented to him and his difficulty in apprehending their real import. In what state of mind and heart he left the presence of the

Saviour at this time we can only conjecture. The only intimation that we have of the effect of the conversation upon Nicodemus is found in the verses above referred to (7:50 and 19:39.)

Notice finally the manner in which Jesus deals with this inquirer and the truths taught. The statement of 2:25 is illustrated in the way Jesus addresses Himself to the unexpressed thought and the need of the man rather than to his words. He sets Himself at once to correct the Pharisee's false conception of the Messianic promises and his false notion as to the outward and carnal nature of the Kingdom of God and the birthright of Israel in this kingdom. With a solemn "verily, verily I say unto thee" He knocks out his props of error and then lovingly and patiently seeks to establish him in the truth, at times upbraiding him for his dullness of comprehension and then again helping him over his difficulties. How thankful we should be for the explicit statements of truth given us in this evening lesson to Nicodemus.

The first great truth taught is that of the spiritual birth. Jesus first calls it a *new birth*—"Except a man be born *anew*." (Rev. Ver.) and then explains it as being born of water and the Spirit, which expression clearly indicates that "the elements of the new birth are the removal by cleansing of the old sinful life and the impartation by the Holy Spirit of a new holy principle of life. There is no direct reference here to Christian baptism; but the reference to the truths which that baptism expresses is distinct and clear."—Milligan & Moulton.

The mystery of this birth for the human understanding is illustrated by a comparison with the wind which has ever been an apt emblem of the Spirit. But what we can not understand and explain is not therefore any the less true or worthy of our belief and every one that is born of the Spirit becomes a living witness to the blessed truth (v. 8) "*We speak that which we know*." (v. 11) In explanation of verse 12 the International Revision Commentary says: "If some of the truths hitherto declared (and thus already belonging to the earth) had been so imperfectly received though those who were mighty in the scriptures ought to have recognized them as already taught, almost as a part of the law given by Moses (ch. 1:17), how would it be when He spoke of the things hitherto secret, coming directly out of the heaven which He opens (ch. 1:51) and for the first time revealed

in Him—part of the truth that came through Jesus Christ (ch. 1:17).—It will be seen then that the truth of v. 5 would seem to be placed rather amongst the "earthly" than amongst the "heavenly things." Of some of the heavenly things He proceeds now to speak (v. 14, 15).

The lesson closes with a statement as to Christ's vicarious death on the cross that whosoever believeth in Him may have eternal life. This truth is supplemented in verse 16, by naming God's infinite love as the motive that prompted the "unspeakable gift" of His Son as the Lamb of God that taketh away the sin of the world. Precious truth! Unspeakably precious to him who by faith has learned to know something of its meaning. Bally, Pa.

The Pulpit.

"It Does Not Make Preachers."

Dr. C. I. Scofield, pastor of the First Congregational Church, Dallas, Texas, is reported in the Advance as having said recently: "It is one of the larger ironies of life that we still endure a system of ministerial training that, whatever else it does, and it does many good and necessary things, conspicuously fails at precisely that supreme point—it does not make preachers."

Whether or not this declaration is correct is not for us to say. One thing is certain—there must be considerable foundation for it or it would not have been made. Dr. Scofield is a broad-minded, scholarly man, and is not given to guesses or foundationless assertions.

Of course it is not the purpose here to pronounce against thorough literary and theological training. To the contrary, we believe in such as an important aid to the ministry. The more thoroughly the mind is developed by having pursued liberal courses of study, the better it is for the cause he advocates.

But that there are other things which enter into the training essential to success in the ministry, besides a mere literary and theological education, such as is outlined in the curricula of those institutions, is a fact to which there is good reason to believe far too little attention has been paid by the leading theological schools of this and other countries. "These ought they to have done and not to have left the others undone"; and it is our conviction that it is because those schools, in training preachers, have left those essentials undone, that Dr. Scofield's declaration, quoted above, has so much foundation in

fact. The purpose of this writing is to emphasize, in the way of suggestions to young ministers, a few of those essentials.

Many men have been and are being, even to-day, called of God to preach who have not had and cannot now have the advantages of a thorough classical course in college. Such feel that they must preach, and, desiring, in part, at least, to atone for their educational deficiency, they take a short cut to and through the theological seminaries, as the best they can do. To all such we would say: Begin at the bottom. Learn to write and speak the English language correctly. Whatever else you can or cannot do, do that. With that as a foundation, you can build upon it by diligent study, all through your ministry, and attain to a good degree of perfection and usefulness. But with that foundation seriously defective, you must necessarily be a "murderer of the King's English" all your life; and that, of itself, will seriously cripple your influence and cut short your work in the ministry. Better, far better have thoroughness in the English, and no knowledge of the Hebrew and Greek, than to have a largesattering of those, and be seriously deficient in the English. Of course, if you can have the others along with thoroughness in the English, so much the better.

Second. Learn how to present Christ *lovingly* rather than *learnedly* to the people as the Savior of sinners. This is so important. The gospel is God's message of love to lost sinners. Present it as such, in the Christ-like spirit of love and sympathy. Oh, there is so much cold, formal, scholarly legalism in much of the preaching of to-day. No wonder the hearts of the people are not moved. Why, not long since we listened to a sermon by a learned doctor of divinity. It was supposed to be evangelistic—was for an evangelistic occasion. It was clear, sound, orthodox, logical, and conclusive throughout. But it was delivered (read) with all the formal, unnatural intonations and rigid coldness of a decision handed down from a judge of the supreme court. No warmth of soul, no enthusiasm, no melting, moving pathos, but stiff, scholarly, and cold enough to freeze an audience to death (spiritually) in August! How can such preaching win the people to Christ?

Third. Learn to explain in plain English, and make plain to the comprehension of the common people, the teachings of the Scriptures as to the sinfulness of unbelief, the fact that all men by nature are lost, and that Jesus, moved by His own love, and rejoicing to do the will of the

1905.

Father, willingly and gladly came into the world to save sinners. This is the center, the vital essence of the gospel. Learn to present it plainly and impressively. Do not try to appear learned and profound. Christ did not.

Fourth. Talk to the people. Do not read essays to them and call it preaching. Christ read no essays to the people. Think of Him reading to Nicodemus! to the woman of Samaria! or to the rich young ruler! To the contrary He talked to them out of the fulness of His soul, and explained the gospel, and then talked to the people impressively, but did not yell.

Fifth. Be diligent and practical in your pastoral work. Make your pastoral calls seasons of prayer and teaching to your people, not times of gossip and frivolous conversation. Speak to the parents and the children of their soul's salvation, of the love of Christ, of your need of their help in carrying on the work of the church, of the importance of their speaking to their unconverted neighbors and urging them to seek the Lord and come to church, to speak also to their neighbors who are Christians of the joys of the Christian life and the assurance of a home in heaven for all who love and serve the Lord.

Alas, there is so much modern natural visiting that amounts only to "going around and having a good social time." Brethren, the time is short. Be diligent. The Judge standeth at the door.—Religious Telescope.

Preachers and Hearers.

We preach we must expect the hearers to judge the worth of our preaching. It is not enough to preach well years ago. We must care to listen to a man because he was once listening to. Our fathers commanded the audience; if we cannot command attention let us sit and give others the floor. We are to say that people love to hear, and have no taste for truth. It is the preacher's business to create a taste, to attract attention, and enforce retention.

Do not say how much I value your preaching, and the widest of our culture, but I know that you are adornments and instruments to be worn and handled by more forceful characters. I have heard a written sermon that was a time-browned page of whole thought and structure, the work of being at least thirty years old. Having known when its author read it, I knew its exact value, and a fair performance that wrote it, but to

the man who read it, it was a monument of laziness and a shame to his manhood. It touched no point of interest or sympathy. It was true, but it was not truth sharpened so as to cut and divide. If you are to preach at all you must have done with your musty sermons. The question is not whether it is good by an absolute standard, but whether it will do execution of some kind. Most of your hearers know the truth; you must make them feel the truth.

An effective preacher cannot well lie down upon the duty of the audience to hear him. That idea and habit have ruined men capable of preaching well. One has a sermon that ten years ago did once strike a fire. He thinks it an excellent sermon, and is surprised that it is not received with breathless delight. Another never could command attention. The public has often done its duty and done penance also by listening to him in respectful and painful silence. This man does not know that he is a failure because he does not interest an audience.

Every true gospel minister is bound to the task of making the truth commanding in his lips. If one cannot so put the truth it matters little that he has a genuine article to offer. Babes and sucklings and bed-ridden saints have a genuine article too. A man is not sent to preach because he has the truth on his lips, but because he is clothed with power to so declare it that men will listen and repent.

The church is under no obligation to furnish an audience that fits you; it is yours to storm and seize the audience. Perhaps you have only half learned this truth. You think your wares are good; they are of gospel origin; but men can read the Scriptures for themselves. A preacher is wanted just because they have no special taste for truth. They want the living voice to shake and so electrify the souls that hear. If preachers can move men in the pulpit, they will be wanted there.

If one is confident and assured of his call to preach, he may be sure there is somewhere an audience that he can move, and if he cannot interest congregations around him, he may most wisely go in search of other souls that need the help of preaching. But do not, I beseech you, complain that sweet and soft and insipid things please the present generation. No generation more loved the up-lifting and inspiring voice. If you cannot rouse and move you will be competed out of your place by those who can; perhaps by men who can only jingle bits of boyish rhetoric; for an audi-

ence that despairs of hearing the sea roar, may while away its hour by listening to the babble of a brook, but every audience will attend when the sea roars. Effective preaching implies the grandest form of human power. You must have this power or be displaced.—D. H. Wheeler. The Evangelical.

The Joy of Pastoral Calls.

Preaching the gospel is spiritual gunnery; and every minister must find out whether his shots strike, and where they strike. This he must ascertain by going among his people in faithful pastoral visitation. Personal intercourse may prove whether his heavenly messages are producing spiritual results. Fishing for compliments is too contemptible to deserve rebuke; but it does gladden a pastor's heart to be told "Your sermon has helped me mightily," or "Your discourse last Sunday cleared up a difficult passage for me," or "I was led by your appeal to decide for Christ." This is better pay than any salary in gold or greenbacks. Perhaps while you are in your study there is a knock at the door, and some one enters who is awakened, and comes for directions. You counsel immediate surrender to Christ, and pray with this anxious inquirer, who decides on the spot, and goes away rejoicing. A happy hour is this, and your study becomes a Bethel with descending angels.

An important part of every pastor's work is with the troubled, the sick, and the bereaved. Bruised hearts are to be bound up, and a helping word spoken to the weak, and the weary and the weebegone. These ministrations of mercy cost no little effort and strain on the nerves, but they bring rich rewards. Among all my immense correspondence letters that I cherish most are those written by hearts grateful for guidance through dark places and consolation in dark hours. Such tributes of thankfulness are embalmed as in lavender and never lose their fragrance.

I have spoken of the many happy hours which a faithful pastor may enjoy in exploring God's wonderful Word, in holding up Christ before his Sabbath auditors, and in winning the gratitude of those whom he has befriended in seasons of trouble and bereavement. The crowning mercy, however, to any pastor is an outpouring of the Holy Spirit; and the crowning joy is the ingathering of converted souls. As I look back over a ministry of almost fifty-six years, the seasons that are marked in my life record with a "Hallelujah" have been the seasons of revival. Nearly

all of these have come without special discourses to Christians, and all of them have been unpredicted. One of the most presumptuous and misleading of blunders is to go about predicting an outpouring of the Holy Spirit. In my own pastoral experience these seasons of peculiar spiritual blessing have come under the ordinary ministrations, and the first token of them has been the awakening of a few impenitent persons.—Rev. T. L. Cuyler, D. D., in Watchman.

Sleeping in Church.

"Some men preach," said Sydney Smith, "as if they thought sin is to be taken out of a man as Eve was taken out of Adam, by casting him into a profound slumber." So, at any rate, thought not South, who, preaching one day at Whitehall, observed King Charles II. and several of his attendants asleep. Stopping down, he cried out to one of the delinquents, "My lord, I am sorry to interrupt you, but if you snore so loud you will wake the king." His majesty thereupon awoke, and turning to his neighbor, remarked, with his accustomed good nature: "This man must be made a bishop. Remind me on the next vacancy." Latimer speaks of a woman who suffered from insomnia, and who, all sorporifics having failed, was taken to the church of St. Thomas of Acres, when she fell at once into a refreshing slumber.—London Mail.

Greatest Power on Earth.

Christianity is to-day the greatest power on earth and the most beneficent. The thrones of the whole world have not power to overthrow it. The world itself cannot reject or destroy it. Like the sun, it shines without asking permission, and human power is no less impotent to the blotting out of the one than unequal to the eradication of the other. The boundaries of empires will change; despotic thrones will chase each other to oblivion; new policies and potentates will rise upon the ruins of the old; names at which the world trembles, and altars at which it offers incense, will become unknown and crumble into nothing; but Christianity, surviving all and becoming more and more lustrous, must continue to lead on and lead out advancing civilizations, becoming itself not only the dominant but the one only power under heaven in whose name kings shall rule, and for the furtherance of whose ends policies shall prevail.—Bishop R. S. Foster.

Editorial.

In our secular business we find ourselves to work whenever we lack that inclination to it which makes us do it joyfully. And our business fares better than if we had yielded to our disposition. Should we be strict with ourselves in regard to religious work or church duties?

"In a few moments she came up with a letter. She did

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rate ritual with HIS FOOD. 2

Tim. 3, 14-17, we receive as

the body is built

Our C. E. Topic.

up by the nourishment of which we partake. The more we use the word of God, the more we delight in it and it becomes to us sweeter than honey and the droppings of the honeycomb. The more Christ fills our hearts, and we are united with Him, the more we long for still closer communion, the happier we are, even under the storms and perils of this life.

The word of God being so full of nourishment, we will, if we are true Christians, ask God to show us our weakness and try to supply the food necessary from the word of God. At last, when we overcome, the Lord promises to feed us with the hidden manna, the perfect, undisturbed joy of heaven.

QUOTATIONS.

"Blessed are they which do hunger and thirst after righteousness for they shall be filled." Bunyan calls this, "a text to hang a soul upon."

Daily Food.

O King of earth, and air, and sea!
The hungry ravens cry to Thee;
To Thee the scaly tribes, that sweep
The bosom of the boundless deep;
To Thee the lions roaring call;
The common Father, kind to all;
Then grant Thy servants, Lord, we pray,

Our daily bread from day to day.

The fishes may for food complain,
The ravens spread their wings in vain
The roaring lions lack and pine;
But God Thou carest still for Thine;
Thy bounteous hand with food can bless

The bleak and lonely wilderness;
And Thou hast taught us, Lord, to pray,

For daily bread from day to day.
And oh! when through the wilds we roam
That part us from our heavenly home,

When, lost in danger, want, and woe
Our feeblest tears begin to flow;
Do Thou the gracious comfort give,
By which alone the soul may live;

And grant Thy servants, Lord, we pray,
The bread of life from day to day.

BISHOP REGINALD HERRICK.

The Sunday School Lesson.

BY A. S. SHIRLEY.

Sunday, Apr. 2. — JESUS THE GOOD SHEPHERD. John 10: 7-18. GOLDEN TEXT—I am the good shepherd; the good shepherd giveth his life for the sheep. John 10: 11.

INTRODUCTION.

There is a very close connection between chapters nine and ten. After Jesus had healed the man born blind as recorded in our last lesson, the Pharisees wrangled about it with the man, with his parents, and among themselves, and finally put the man out of the synagogue because like Nicodemus he pro-

fessed to believe in Jesus as a man come from God but unlike Nicodemus he professed it openly in the face of the Jews. Jesus being aware of the fact sought the man and led him into a fuller faith so that he worshiped Him as the Son of God. Ruthlessly cast out by those who stood in the place of the shepherds in Israel, he is tenderly taken up by the good Shepherd as one of His own. In the spirit of Ezek. 34, Jesus takes up the parable against the unfaithful, self-seeking would-be shepherds, who, disregarding the door by which the sheep in the fold are to be led out into heavenly pasture, seek only their own selfish satisfaction, while in the language of the prophet "they eat the fat, clothe themselves with the wool, and kill the fattlings." He denounces them as thieves and robbers and contrasts their way of doing with that of a real shepherd of the sheep to whom the porter openeth and whose voice the sheep know as he calls them by name, and they follow him into pastures green. The Pharisees failing to comprehend the force of the parable or proverb, Jesus proceeds in our lesson verses to elucidate His meaning.

LESSON TEACHINGS.

In the first part, verses 7 to 10, Jesus presents Himself as the door to the sheep fold. The fold here is Israel, God's chosen people. The sheep of this fold must be led to pastures of eternal, saving truth through Him to whom all Scripture pointed as the coming one, the Messiah, the Savior. Those who entered by this door would both save themselves and find pasture for themselves and the flock, while those that came before Him, i. e. those who came in some other name or even in their own name "boasting themselves to be somebody" (Acts 5: 37)—false Messiahs—all such are but thieves and robbers who come to steal, to kill, and to destroy.

Through Jesus alone is entrance into life—the abundant life—eternal life. He says: "I am the way, the truth, and the life: no man cometh unto the Father but by me." He is "the straight gate and the narrow way." False teachers in all ages have sought other and wider gates, to find only to their own and others' eternal sorrow that all such ways lead to destruction. "There is none other name under heaven given among men whereby we must be saved." God has set before all men one open door, and praise to His name, no man can shut it (Rev. 3: 8). Through this door we may escape from present and eternal bondage; but

how shall we escape if we neglect so great salvation?

At verse 11 the figure changes. From there on Jesus is the good shepherd, first in contrast with the hireling, and then as the one sent of the Father with the specific mission to lay down His life in an atoning death and the power or right to take it again and become thus the source of life for His own.

In the comparison between the good shepherd and the hireling in verses 10 to 13, He sets forth His extreme solicitude for the safety of His sheep. The same is emphasized later in the chapter when He again takes up the parable. "They shall never perish and no one shall snatch them out of my hand." He will defend them even to the extent of laying down His life for them. Oh, how much we under-shepherds often come short of this example of the great Shepherd of the sheep when we view with such comparative equanimity the snatching away of this one and that one by the enemy of souls! How much more watchful and alert we should be, ready to sound the note of warning at the approach of the wolf! How much more courageous in giving battle in defence of the flock.

At verse 14 there is an advance to a higher thought. The relation of intimacy and mutual knowledge between Jesus and His disciples is compared on the one hand with that existing between sheep and shepherd and then in the same sentence it is lifted up into the plane of relationship as it exists between Him and the Father. Later on (ch. 17: 21) He prays: "Even as thou Father art in me and I in thee, that they also may be one in us." The disciple shall know Him as He knows the Father, and even as the Father knows and loves the Son so the believer shall be known and loved in Him. "I have made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them and I in them." (John 17: 26).

The figure started out at the beginning of the chapter with the thought of the fold, the church of Israel, prominent. In our lesson it is only once mentioned (v. 16) and there to state that not all the sheep of His great flock are of this fold. Nor does He say that the others shall be brought into this or any one particular fold, but they shall be one flock (not fold) and one shepherd. The words for flock and shepherd in the Greek are radically the same, showing the intimate relation between the two and that it is the one shepherd that constitutes the basis of

the oneness of the flock. "That they may be one in us."

The last two verses lift the veil and give us a glimpse into the eternal counsel of God in Christ. The Savior's atoning death and triumphant resurrection were the subject of a commandment received from the Father, and He became obedient even unto death yea the death of the cross (Phil. 2: 8). They were accomplished by the exercise of a power or right conferred upon Him by the Father. Power to lay it down. This is a wonderful statement. Man in his sins dies by the power of Satan who has the power of death. But Jesus must not so die. His life must not and could not be thus taken from Him. He must lay it down. The Prince of life must enter the province of death that He might destroy him, who had the power of death. And thus laying down His life, He must also have the power to take it again—to come forth as victor. "As the Father hath loved me, so I have loved the Son, and as the Father raiseth the dead and quickeneth them, even so the Son also quickeneth whom he will." (John 5: 26, 21).

And because the commandment was obeyed and the conferred power exercised in perfect agreement with the spirit in which they were given, the Father loved the Son. "Therefore doth my Father love me." The same is true concerning the disciples. Jesus says: "He that hath my commandments and keepeth them he it is that loveth me; and he that loveth me shall be loved of my Father." Again, "If any man love me he will keep my word and my Father will love him." (John 14: 21, 23).

Deaths.

LAPP. On March 9, 1905, in Clarence Center, N. Y., Bro. Simon Lapp youngest son of the late Presbyter Abram Lapp, after a lingering and complicated illness of some years, aged 71 years. The services were conducted by Jacob Kreibitz at the home and buried at the Good cemetery on the 12th. Text Rev. 1, 7.

BIXLER.—John Bixler was born on the 18th of August, 1828, in Wayne Co., O., and died the 15th of March, 1905, as the result of apoplexy. He reached the age of 76 years, 6 months and 27 days. In 1853, the 25th of May, he was married to Mary Basinger with whom he lived happily for almost 52 years. He was also a member of the church nearly 50 years. The departed is survived by the mourning widow, one child, 6 grandchildren, 5 great-grandchildren, 1 brother and 2 sisters. Seven brothers and 4 sisters have preceded him in death. He was buried from the Mennonite church at Berne, Ind., where he lived. Rev. J. W. Kilewer and E. H. Vornholt officiated.

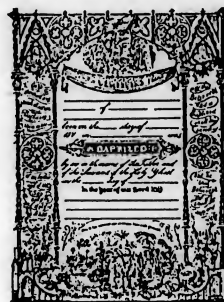
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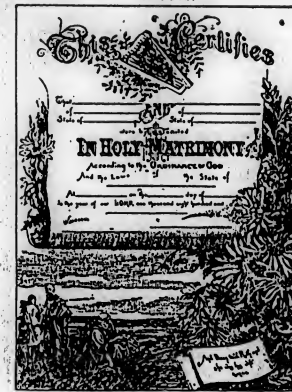
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FANNY CROSBY'S BIRTHDAY.

She is the author of more than six hundred hymns that have become popular, and besides these hymns and secular songs to the number of 4,000, it is said, On "Rosale the Prairie Flower" alone her royalties were more than \$3,000. "No ome is better known to those who sing the church and Sunday-school hymns most used than that of Fanny Crosby. The popularity of "Safe in the Arms of Jesus" is astonishing. It is sung by millions, and in many languages. Scarcely less well known is "Jesus Keep Me Near the Cross."

There's music to the air
When the infant morn is nigh,
And faint its blush is seen
On the bright and laughing sky;
Many a harp's ecstatic sound
Comes with the thrill of joy profound,
While we list enchanted there
To the music in the air.

A list of Miss Crosby's most popular hymns follows:

The Bright Forever, 1871.
Close to Thee, 1873.
Lord, at Thy Mercy Seat, 1805.
To God Be the Glory, 1875.
Like the Sound of Many Waters, 1874.
Keep Thou My Way, Oh Lord, 1869.
Jesus, Keep Me Near the Cross, 1869.
Oh, My Saviour, Hear Me, 1875.
Saviour. More than Life to Me, 1867.

WASHINGTON, March 20.—Now that the Senate has put the Santo Domingo matter over till next fall, it is necessary for the department to formulate a policy to be followed in dealing with Santo Domingo affairs during the summer. In some quarters the impression has prevailed that the President might be disposed to "do things" on the island according to his own ideas, but it may be said, on excellent authority that he will go along

The United States is now in charge of two of the custom houses on the

The long-looked-for crisis in Venezuela, it seems, may come within 100 miles of the next few months. With President Eisenhower now defying the United States State Department, France and Italy, officials of the Government do not see how trouble can longer be averted. It was said to-day by one of authority that it looked as if the United States would have to decide before the end of this week whether Castro shall be brought to trial immediately by force of warship, or whether further resort to diplomacy shall be had.

The Independent packers, headed by Schwartzschild and Sulzberger, have arranged to submit evidence, tending to show the manner in which the smaller packer has been forced to follow the dictation of the so-called "Big Five."

NEW YORK, March 25.—More than three and a half days beheld her best record time for the voyage the big White Star line steamer Cedric came into port to-day, after the roughest voyage of her career. From the outset of the voyage the vessel encountered heavy seas. The force of the gale at times assumed hurricane proportions, with tremendous seas. At times the sea broke more than twenty feet higher than the Cedric's bridge.

Oo Saturday the Cedric passed through fifty carcasses of beeres floating in the sea.

St. Petersburg, March 21 - 2:30
a. m. - The latest dispatches from
Manchuria indicate that the retreat
of the Russian army is being conducted
unremarkably. The last few days
were unmarked by any fighting of a
serious nature. Both the Russians
and the Japanese at this stage are
probably considering that marching
is more important than fighting.
The Russians, however, are observing
no precautions to impede pursuit and
hamper the concentration of permanent
Japanese lines of supply.

OGUNSHU Pass, March 20. (Morning.)—The last two days have been utterly without incident except for the removal of the censor to Kudo. The Pass. The Russian guard is a wrestling skulch, and engaging in occasional skirmishes. It has now reached a position twenty-seven miles north of The Pass. The Japanese are slowly advancing without pressing the Russians. In the course of the retreat the Russians are destroying bridges, the railway bed and high wire and carrying off stores and demolishing buildings and everything not portable. Reports of a widespread movement by the Japanese are no longer being received.

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Vol. XX.

BERNE, INDIANA, MARCH 30, 1905.

No. 13.

Women and War.

BY ELLA WHEELER WILCOX.

We women teach our little sons how wrong
And how ignoble blows are; school and church
Support our precepts, and inoculate
The growing minds with thoughts of
love and peace.

"Let dogs delight to bark and bite,"
we say;
But human beings with immortal
souls
Must rise above the methods of a
brute,
And walk with reason and with self-
control.

And then—dear God! you men, you
wise, strong men,
Ourself-announced superiors in brain,
Our peers in judgment, you go forth
to war!

You leap at one another, mutilate
And starve and kill your fellow-men,
and ask
The world's applause for such heroic
deeds.

You boast and strut; and if no song
is sung,
No laudatory epic is writ in blood,
Telling how many widows you have
made,
Why, then, perforce, you say our
bards are dead,

And inspiration sleeps to wake no
more.
And we, the women, we whose lives
you are

What can we do but sit in silent home
And wait and suffer? Not for us the
blare
Of trumpet and the bugle's call to
arms—

For us no waving banners, no su-
preme,
Triumphant hour of conquest. Ours
the slow

Dead torture of uncertainty, each day
The bodiless battle with the same
despair.

And when at best your victories reach
our ears
There reaches with them to our pity-
ing hearts
The thought of countless homes made
desolate,

And other women weeping for their
dead.

O men, wise men, superior beings, say
Is there no supstitute for war, in this
Great age and era? If you answer
"No,"

Then let us rear our children to be
wolves,
And teach them from the cradle how
to kill.

Why should we women waste our time
and words
In talking peace when men declare
for war!

Items of News and Comment.

Eld. and Mrs. H. L. Weiss,
missionaries, have returned from
South America for a rest. They

are at present at Bro. Weiss' father's home in Richland Centre, Pa.

A Calcutta dispatch of March 9 says that the bubonic plague is spreading, and that the recent deaths therefrom number 34,000.

Professor Osler persists in affirming that a man's mental condition deteriorates after he is forty years old. Professor Jeffries declares that a man does not really become intelligent till after he has lived forty years. So, there you have it.

General Booth, of the Salvation Army, arrived in Jerusalem March 8. He intends to hold a series of meetings, and the Porte has directed the local authorities to prohibit Turkish subjects from attending these meetings. Another evidence that the old Turkey is ripe for roasting.

The last annual report of the Moody Bible Institute shows that the student roll was never larger or the spiritual tide higher. Arrangements have been made whereby Dr. James M. Gray, known as a great Bible teacher, will become a member of the board of trustees and assume an active part in the direction of affairs.

The number of Jews who have been converted and are occupying the pulpits of Protestant churches is one hundred and twenty-five. These include many who have been illustrious in the spiritual and literary world, men of whom Israel has no cause to be ashamed, and to whom Gentile Christianity has been placed under lasting obligation.

The Mountain Lake Review says:—Rev. N. F. Toews is no longer a citizen of Mountain Lake. All his household goods were loaded into a freight car this week and shipped to Shenyenne, N. Dakota. On Wednesday evening he bade the last of his friends farewell and then took the early morning train on Thursday to follow his goods to his new home, where he intends to work for a number of years to come. We had hoped to the very last that Mr. Toews would change his plans and remain in

our midst to his old age, but somehow that was not to be, and now we can only repeat to him the words, "God be with you till we meet again."

One of the most remarkable things about General Lew Wallace's work on Ben Hur is that when he wrote the book he had never been in the holy land, but worked out the minute topography of the country as it is presented in the story entirely from maps and reading. The author once said to his publisher that when eventually he did visit Palestine he was himself surprised at the absolute accuracy of his descriptions, which tallied exactly with the actual conditions, and he was fond of telling how he found the very stone which he had imagined as a resting place for Ben Hur at a certain point in the story.—Ex.

When ex-base-ball player, Rev. Wm. A. Sunday, was fourteen years of age, he was employed as janitor of the school which he attended, and when pay day came he received a check for \$25. This he presented at the Farmers' National Bank, and when the money was pushed out to him he counted it, and found that there was \$40 instead of the amount the check called for. Somebody afterward told him to keep the money and say nothing about it. With the additional \$15 he bought a suit of clothes. Years afterward when he sought to know Christ as his personal Saviour, it dawned upon him that he owed that \$15, with interest. After a great struggle he sent the money to the bank at Nevada, Story county, Iowa, with interest for its use. He believes that if we want power for service we must be right with God and man.

Governor Hanley, of Indiana, has laid down the rule that he will appoint no man to office who drinks intoxicating liquors. He wisely maintains that if great corporations, like the railroads, draw the line here and decline to have in their employment men addicted to drink, it is eminently safe and proper that in selecting men to conduct the business of a great State, even greater care should be taken; that the man

who drinks is incapacitated for business of any kind, and that if he is a moderate drinker, there is every reason for fear that he will become confirmed in his habits and thereby prove untrustworthy in any place of public trust. Sensible Governor Hanley. But my! what consternation his ruling must have wrought in the ranks of the politicians of Indiana who have been in the habit of "setting up the drinks just for influence!"

A Great Church.

A Protestant Memorial Church has just been completed at Speyer, Germany. It is commemorative of the protest entered by the minority of the ancient German Diet, on April 9, 1529, against the repressive policy of Charles V. Nearly a half century has passed since the plans were first started for the memorial church. In 1857, an association was formed and the raising of funds begun. Over \$400,000 has been secured up to the present time, but it will require at least \$100,000 more in order to pay the cost of the enterprise. The church is Gothic in style. It is 237 feet long, and the transepts are 138 feet in breadth. The highest point of the interior is 78 feet above the floor, and the height of the tower 327 feet. In the porch is a statue of Luther, Bible in hand, trampling on the papal bull, which was presented by German Lutherans of America. The stained glass windows are the gift of the present emperor of Germany, while the marble pulpit was presented by J. Pierpont Morgan, of this country. One of the bells is cast from captured French cannon. This memorial church is the second largest cathedral in Germany.—Evangelical Messenger.

Divorce and the Clergy.

Clergymen are much confused these days as to the matter of divorced persons. The question has been discussed not a little. Especially have the Episcopal clergy generally declared against the re-marriage of divorced persons except such as have been divorced on Scriptural grounds. An Episcopal layman has shown a way out of the trouble. In discussing the divorce question

before the Presbyterian clergymen of Philadelphia, he said: "A young man and young woman who have never been married come to you and ask you to officiate at their wedding. What do you do? In popular parlance, you marry them. A moment's reflection will show you that you do nothing of the kind. People marry themselves; the whole thing rests upon consent. You are a witness to the fact of their consent, and you announce that because they have consented in holy wedlock, that they are man and wife, and then you invoke the divine blessing upon the union. That is all there is to it. Now then, somehow, somewhere, these people get divorced; they have nothing to do with it, they invoke the civil law. One of them comes back to you and asks you to solemnize another marriage with somebody else; is it not a fair thing to say something like this: 'As a minister of God I once solemnized your marriage and heard the vows you then made. You have gone to the civil laws to have those vows broken. As to the reasons, we are not concerned; if the civil law was good enough to separate you from A, it is equally good to marry you to B; go to the magistrate. Hast thou appealed unto Caesar (to get a divorce), unto Caesar shalt thou go (to get a re-marriage).'" — Christian World.

Names Applied to Ministers of the New Testament.

They are called "ambassadors of Christ," "angels of the Church," "apostles," "apostles of Jesus Christ," "defenders of the faith," "elders," "evangelists," "fishers of men," "laborers with Christ," "men of God," "messengers of the Church," "messengers of the Lord of hosts," "ministers of God," "of the Lord," "of Christ," "of the sanctuary," "of the gospel," "of the word," "of the New Testament," "of the Church," "of righteousness." They are called "overseers," "pastors," "preachers," "preachers of righteousness," "servants of God," "of the Most High," "of Jesus Christ," "of the Church," "Shepherds," "soldiers of Christ," "stars," "stewards of God," "of the grace of God," "of the mysteries of God," "teachers," "watchmen," "witnesses," "workers together with God," etc.—The Friend.

"As having nothing, and yet possessing all things" (2 Cor. 6: 10).

Let us particularly observe the "nothing." God never will permit you to lay up grace, as men lay up treasure.

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Contributed.

Another Formality.

It is sad enough to hear the people say, to whom we speak on the streets and elsewhere about Christianity and about attending the places of worship, that there is so much formality and coldness in the churches, and the people there are great respectors of person; it is sad, because it is true, and because it is a stumbling block in the way of many. But it is more sad to see a formality, of a much more serious type, enter many of the city missions. As to the formalities in the large churches of Brooklyn, and the coldness as a necessary consequence, I can say from observation, that although it is sadly true of many of them, it is often used as a mere excuse by those who do not care about their own soul's salvation. The city missions sometimes pride themselves of the fact, that they are so much more informal in their services so that anyone who has something to say may say it, and need not be afraid of breaking into the stereotyped routine of worship, such as may be found in most churches. Yet they seem not to notice that this much more serious formality enters their work, of inviting the people to come to Christ and be converted in a way that has now become quite characteristic of these missions. One mission worker learns the "method" from another. The usual order of service in these missions is as follows: A number of songs; Bible-reading and prayer; then a talk by anyone, who has the gift of fluent and interesting speech (it really does seem as if such men or women were sought for); here usually follow a number of testimonies from Christians consisting of a few words of how the Lord saved them—do not seem to have made any progress since; lastly the invitation is given to such, who wish to accept Christ there and then, to come forward, or if this is too much for them—stand up, or simply raise their hand. When they do this, they are declared "saved" and the number of them is put on record as the result of the evening meeting. If no one comes forward or holds up his hand, the meeting is looked upon as a failure. Worse yet, when inducements of all kinds are held out to the men, many of whom are half drunk or have very little of a character anyway,—inducements such as a meal, or a bed, or a few days' work and some money to give them a "new start". Such methods—very injudiciously used—have already developed a class of "professional converts" who are being con-

verted about once a week in the different missions, first in one city and then in the next. A new class of tramps! Thus men are made worse instead of better.

Indeed this formality and its consequence is more harmful than the one in the churches as mentioned above. I have had the sad opportunity of seeing some of these "professional converts", who were yet in the stage of apprenticeship, shamefully expose themselves by forgetting just what to do or say next; and I did not wonder that earnest seekers or men of more honest and rational dispositions got up and went out from the missions, with a most disgusting look on their faces.—Such miserable shams! and call them conversions, and report them.—Can the Spirit be grieved more than by such misuse of His methods of dealing with men! And must He not go away from such places!

It is a great satisfaction to know, that there are splendid exceptions to such missions as have been characterized above! And as the Mennonites are taking up city mission work more extensively than heretofore, let us hope that this great error may be avoided. Let us ever remember that the result of all preaching, singing, pleading with the people, and urging them—are with the Lord. Our part is to be prepared as we go to lead or help in a meeting—so prepared through prayer and meditation, that we feel the Spirit working through us. Then deliver the message—God's message—give ample opportunity for testimonies from those who are truly converted and those who are growing in their Christian lives.—Then the result will follow—*must follow*; because God's promises are true. Some results may follow right then and there, some may come out upon invitation and confess Christ for the first time; but no one should be brought under the impression that these places of public worship are the only places where Christ is. The result of a meeting where the Spirit has been working, is much more far-reaching, and perhaps after years we may reap what we were permitted to sow under apparently untoward circumstances. Let the "Recorders of Heaven" take care of the results of every separate meeting; from time to time we too may report the numbers of those who have been added to the church and who have stood for sometime. Shall we never forget that all mission work is a work of faith and not of immediate sight. Very sincerely,

J. B. Epp.

What Is a Good Book?

Our young friends are often

advised to "read only good books," but are left very much in the dark as to what a good book is. Dr. Henry Van Dyke, who has himself written so much that is helpful and uplifting, in a recent address told what he considers the work of a good novel:

"I ask him only to show me good as good and evil as evil; to quicken my love for those who do their best, and deepen my scorn for those who do their worst; to give me a warmer sympathy with all sorts and conditions of men who are sincere and loyal and kind; to strengthen my faith that life is worth living even while it is to live well; to leave me my optimism, but not to leave it stone-blind; not to depress me with cheap cynicism, nor to lull me with spurious sentimentalism, but to nourish and confirm my heart with Sir Walter Scott's manly faith, that 'to every duty performed there is attached an inward satisfaction which deepens with the difficulty of the task and is its best reward.'"—Children's Friend.

On War.

War from the Christian Standpoint.

In the present war between Russia and Japan the claim is made by the sympathizers with both sides that it is a fight between Christianity and heathenism. It would seem that those who speak in this way are ignorant either of what Christianity really is or of what war means. We need often to go to the root of the whole matter and study the subject from the Christian standpoint. If we claim to be Christians the one question for us is this: Can war ever be consistent with the example and the teachings of Christ? This view of the subject is often lost sight of and needs to be emphasized, for the peace of the world will never be secure until it rests on the firm conviction in the minds of Christians that war is wrong. If the Christian church had always acted on this belief, war between civilized nations would have long ago become impossible.

In Charles Sheldon's famous story, "In His Steps," we get a glimpse of what the result might be if the members of one church pledged themselves to decide every question by the test, "What would Jesus do if He were in my place?" If we ask this question and answer it honestly it will help us to solve many of the difficult problems of life, and I think all will agree that this

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test, or something similar, is the only one the Christian should use in determining his conduct. Let us apply the test, "What would Jesus do?" Would He engage in war under any circumstances? For me there can be but one answer: He would not do it.

This was the view held by the Christian church during the first two centuries. Tertullian, who lived about the year 200, is positive in his teaching that war is unlawful for the Christian. He says, "How will a Christian man war without a sword, which the Lord has taken away? In disarming Peter he unbelted every soldier." Other writers of that period claimed that the prophecy, "They shall beat their swords into plowshares and their spears into pruning hooks," had already been fulfilled because the Christians refused to serve in the army. One of the complaints made against them by their enemies was that they would not fight even when it was necessary. We have the record of Marcellus, a centurion in one of the Roman legions, who became a Christian. One day he threw down his sword and belt at the head of the legion saying he had become a Christian and would serve no longer. He was thrown into prison and afterwards put to death. A young man named Maximilian was brought before the tribunal to be enrolled in the army, but he refused to become a soldier, saying, "I am a Christian and cannot fight." He was told that death would be the penalty if he refused; but he replied, "I cannot fight if I die." He was at once condemned and beheaded. We may search the records of war in vain to find greater acts of heroism than these.

Other cases might be mentioned, if further proof were needed, of the fact that in the earlier and purer days of Christianity, while the teachings of Christ were still fresh in the minds of His followers, they steadily refused to perform military service because they believed He had forbidden it. During these first two centuries the church was a great missionary society, and spread rapidly through the Roman empire and in many barbarous countries besides; but in many places its members began to lose the purity and simplicity of the earlier time, and in the third century many of them served in the army. The cruel and ambitious Emperor Constantine, who ruled early in the fourth century, found it policy for him to grant toleration to the Christians and afterwards to join them. A dissension arose in the church and the case was brought to him

for settlement. After giving his decision three times he thought it was necessary to enforce it by military power. The opposing party resisted, and for the first (but not the last) we find professed Christians slaughtering one another. From this time Christians were common in the army, and the church rapidly grew corrupt.

It seems strange and sad to think that the church of Christ so soon forgot His teachings and suffered such defeat. It calls to mind the story of the battle of Germantown in the Revolutionary War. The American army attacked the enemy and were at first successful, but, blinded and confused by a fog, they retreated, and instead of enjoying the fruits of the victory that might have been theirs, they withdrew to Valley Forge and passed a winter of hardship and suffering. So Christ sent out the little army of His disciples to conquer the world for Him. They used the weapons that He gave them, patiently enduring persecution and meeting with wonderful success. The mighty Roman empire began to yield to their influence. The victory seemed almost gained, when, blinded by the vision of worldly power, they retreated from the high position they had held, and Christianity gave way to the barbarism of the dark ages, from which we are now, at the opening of the twentieth century, only slowly recovering.

Yet many earnest Christian people are indifferent in this matter because they do not realize what war means. Our young people have never known what it was to live in a country which was at war until a few years ago; but those of us who saw the New Hampshire regiment start for the Spanish War in 1898, made up as it was of young men and boys—as we saw their fathers, mothers and sisters go with them to the train to say good-bye, realizing how uncertain were the chances of ever seeing them again, as we thought of the possibilities of battles and sickness, of suffering and death in foreign lands—received impressions never to be forgotten, and went away with something of the feeling that Lincoln had when he visited the slave market at New Orleans, and went away saying to himself, "If I ever get a chance to hit that institution, I'll hit it hard."

In the last war we were more fortunate than we had dared to hope, and our regiment came back without serious loss; but the celebration each year of Memorial Day and the flags that we see in every cemetery, reminds

us of the sad days of the Civil War, when many thousands left their homes and friends and never saw them again. As we stand by their graves, "Let us here highly resolve," in the words of President Lincoln, "that these dead shall not have died in vain," but let us learn from them the lesson that no effort and no sacrifice can be too great if we can make another such conflict impossible; and let us never rest until all the followers of Christ are ready to say at all times and in all circumstances, "I am a Christian and therefore I cannot fight."

As Charles Sumner once said: "Let the pulpit, the school, the college, the press, the street, and the home, all be moved to speak in behalf of this cause. Preach it, minister of the Prince of peace! Let it never be forgotten in conversation, in sermon or in prayer, nor any longer seek by subtle theory to reconcile the monstrous war system with the precepts of Christ. Instill it, teacher of childhood and youth, in the early thoughts of your precious charge! exhibit the wickedness of war and the beauty of peace, scholar! write it in your books, poet! let it inspire to higher melodies your Christian song! And to you, statesman and ruler, let the principles of peace be as a cloud by day and a pillar of fire by night! Let the abolition of war and the overthrow of the war system be your constant aim!"—Charles Osborne, in "Advocate of Peace."

The Declaration of Peace.

"At the close of the last war with Great Britain," says Doctor Wayland, "I was in the city of New York. It happened that on a Saturday afternoon in February a ship was discovered in the offing, which was supposed to be bringing home our Commissioners at Ghent from their unsuccessful mission. The sun had set gloomily before any intelligence from the vessel reached the city. Expectation became painfully intense as the hours of darkness drew on. At length a boat reached the wharf, announcing that a treaty of peace had been signed."

The men who first heard the news rushed into the city, shouting, as they ran through the streets, *Peace! Peace! Peace!*

From house to house, from street to street, the news spread. The whole city was in commotion. Men bearing lighted torches were rushing to and fro, shouting *Peace! Peace! Peace!*

Few men slept that night. They were assembled in groups in the streets and in the houses, telling each other that the long agony of war was over, and the

distracted nation about to enter upon a career of prosperity."

Let us strive to carry into all our schools an education which, whenever wars shall threaten between our own and other nations, or between capital and labor at home, shall cry *Peace! Peace! Peace!*—no wars except at the ballot-box, or to be settled by arbitration.—Geo. T. Angell, in Dumb Animal.

Courage in War.

In the great naval battles that have occurred in the east, as in the great land battles, no doubt the Russians died game. So did the Japanese, so do the common soldiers and sailors of the most civilized peoples and of many semi-civilized and many barbarian peoples. No people in the world meet death with more nonchalance, or more grim stoicism, than the Turks or our North American Indians. To die recklessly in battle is a common trait, and argues no special nobility of character. Least of all does it give any indication of the righteousness of a cause, or possession of the traits that make for the glory of a nation in peace. To have a bulldog's fearless pugnacity does not demonstrate the possession of Christian, or even of moral, virtues. Bad men have it in common with the best men.—Boston Herald.

The Importance of Manner.

"Why is Miss A—no more of a social favorite? She is capable, good-looking, vivacious. Why is it that men do not find her attractive?" The question was asked by a woman of a man in honest perplexity. "Because she is not gracious," came the instantaneous and thought-provoking reply. Graciousness is rather an old-fashioned virtue; at least it must be confessed that our modern girls, with their frank, brusque ways, often lack this quality. It is nevertheless closely linked with those indefinable gifts, charm and tact. Indeed, a large element in the charm which makes for social success is manner. In greeting a stranger, for example, words may be ever so commonplace if the tone and manner be only winning and gracious, while the most brilliant remarks may make an unfavorable impression if uttered in a chilling, indifferent way. "In conversation the how is more important than the what," some one brightly says. Certainly the genuine social favorite is one who is not afraid to show the friendliness she really feels, and is unselfish enough to draw out the best there is in others by an inviting and welcoming manner.—Congregationalist and Christian World.

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Editorial.

Our Next General Conference.

In another column of this issue the readers of the MENNONITE will notice the announcement of the date for our next general conference. Evidently the announcement is made as early as this so that interested parties can begin to plan for the session. A little over six months is not too long to plan for an important undertaking. This planning need not and should not be limited to the program committee and to the persons who are to provide the entertainment for the delegates and visitors. It should mean that hundreds of persons, whether they will get to the conference or not, should plan to pray for the conference, not once or twice only but for months. It is so easy to let the persons appointed for it make the necessary preparations, then criticize them. During the session the conference will record its deliberations and resolutions. Again it is so easy to criticize. After the conference certain boards and committees may be entrusted with the execution of these resolutions. Again criticism may be easy. Such criticism may all be deserved. More than that; criticism has its wholesome influence and therefore it has its place. Yes, he who will resent all sort of criticism of his work is entirely too sensitive, and for that reason hardly fit for any work or office of a more or less public nature. And as an individual doing public work must reckon with some criticism so must a body like a conference.

And yet, has any church member any moral right to criticize the actions of the conference to which his church belongs if he has never prayed for that conference? A man or an organization of men may launch out upon a money making undertaking and succeed without uttering a syllable of prayer. But the duty of a church conference is to facilitate the work of soul saving.

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ding of his son and visiting among the members and friends of the First church of Philadelphia recently. N. B. GRUBB.

Church and Mission.

Great Opportunities in Foreign Missions.

Some people do not believe in foreign missions, or they say they do not. It is generally because they do not know what they are talking about. Those who know the facts cannot object to the work, and more than this, must be aroused to enthusiasm over the great blessing which God is pouring out on the work that is being done in foreign lands. Rev. Albert A. Fulton, D. D., in the work in the Canton mission, in China, baptized two hundred and forty-four adults during five weeks in October and November just past, and one thousand and fifty-eight more in the two years just preceding. During the year ending in October last, he received five hundred and two persons on profession, and has been blessed for several years in about the same measure, and the work is still going on. When one reads of such returns, far exceeding what we see in our Christian lands, we feel as did Mr. John Wanamaker, when he said, recently: "In all my life I never saw such an opportunity for investment of money that one sets apart to give to Christ, who gave Himself for us. As I looked at little churches, schools and hospitals, and inquired the original cost of buildings and expense of administration, I felt a lump of regret that I had not been wise enough to make these investments myself; yet there are others left. I appropriated some that you cannot have, and have wished a hundred times that I had known twenty-five years ago what I learned a half year ago; but I can take you to as many as good if you will." He who takes stock in such work, is sure to get large returns for his investments.—Herald and Presbyter.

A Suggestion to Christians.

Out in Colorado they tell of a little town nestling down at the foot of the hills—a "Sleepy Hollow" village. But some enterprising citizens ran a pipe up the hills to a lake of clear sweet water. As a result the town enjoyed a bountiful supply of water the year round without being dependent upon the rain-fall which you know is very slight out there. And the population increased and the place had a regular western boom.

One morning the housewives turned the water spigots, but no water came. There was some

sputtering. There is apt to be noise when there is nothing else. The men climbed the hill. There was the lake as full as ever. They examined around the pipes as well as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as days grew into weeks, people commenced moving away again, the grass grew in the streets, and the prosperous town was going back to its old sleepy condition when one day one of the town officials received a note.

It was poorly written, with bad spelling and grammar, but he never cared less about writing or grammar than just then. It said in effect: "Ef you'll jes pull the plug out of the pipe about eight inches from the top you'll get all the water you want." Up they started for, the top of the hill, and dug into the pipe, and found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir of water can be held back by how small a plug. Out came the plug; down came the water freely; by and by back came prosperity again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing, with clear, sweet, life-giving water. And here all around us the plain is so dry, so thirsty for those waters! And the connecting pipes between the reservoir above and the parched plain below are there. Why then do not the refreshing waters come rushing down?

The answer is plain. You know why. There is a plug in the pipe. Something in us clogging up the channel and nothing can get through. How shall we have power, abundant, life-giving, sweetening our own lives, and changing those we touch? The answer is easy for me to give—it will be much harder for us to do—pull out the plug. Get out the thing that you know is hindering.

I am going to ask every one who will, to offer up this simple prayer—and I am sure every thoughtful, earnest man and woman here will. Just bow your head and quietly under your breath say to Him: "Lord Jesus, show me what there is in my life that is displeasing to Thee; what there is Thou wouldst change." You may be sure He will. He is faithful. He will put his finger on that tender spot very surely. Then add a second clause to that prayer—"By Thy grace helping me, I will cut it out whatever it may cost or whatever it may cut." Shall we bow our heads and offer that prayer, and hew close to that line, steadily,

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faithfully? It will open up a life of marvelous blessing undreamed of for you and every one you touch.—S. D. Gordon.

Pastor Harms.

There is a growing conviction among Christians that if you see a thing that needs to be done, in many cases the best way is to go and do it, without waiting to organize, draft constitutions, elect ornamental officers, and introduce all the varied machinery of this age of societyism.

God made men before societies were thought of, and bade them go and work in His vineyard. So far as societies help men to do good work they have use; but when a hundred men in a society do poorer work and less of it than one man can do alone, what is the use of the ninety and nine?

Noah's ark was not undertaken by a society; if it had been the world might have been drowned, and the society with it, before they could have agreed upon a plan, collected the funds, and found a suitable man to execute the work.

A live man is better than a dead society; and when the man is dead he can be buried, while a society is not so easily disposed of, for when officials have become accustomed to working for the Lord for about twice as much money as they could earn by equal effort in any other direction, there is a temptation to keep the mill turning whether there is any grist to grind or not. Nevertheless, God still lives and has His servants and His church, and works His work as of old; and there are many instances of wonderful blessing crowning the single-handed work of faithful servants of the Lord.

One of these is found in the case of Louis Harms, who in 1848 succeeded his father, whom he had formerly assisted, in the pastorate of the flock in the little German village of Hermansburg, on the banks of the Oerze, near Hanover.

It was a humble, quiet station, with some ignorant orthodox formalism, but with little zeal and fervor, and a flood of cultured skepticism was prevailing throughout the land. Here Pastor Harms commenced his labors. A studious, earnest worker, he taught his people publicly, and from house to house until every dwelling in the village became a place of prayer, and almost the whole of the scanty and scattered population were interested in the Gospel work. With piety of course came industry, thrift, prosperity and blessings. Says Mr. Stevenson:

"The services in the week are as well attended as on the Lord's day. The laborers have prayers

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in the fields. The children sing their Christian hymns on the streets. Their houses are neat. Hovels have made way for neat and comfortable cottages. Drunkenness is absolutely unknown. Poverty is an outcast from the community, and if ever a beggar appears upon the single street of this little village, you may be sure he is an immigrant from some less favored neighborhood."

In 1849, while the people were rejoicing in the grace given to them, it was suggested that they send the gospel to the heathen. They first made the matter a subject of prayer, and soon twelve persons volunteered to go. They were put through a four years' course of study; the people boarding them, and they studying and working together. They came like Elisha, from the plow, and willing to endure hardness, they planned for a mission among the savages of Southern Africa. Artisans and sailors offered to join the expedition. A vessel was needed, and they said, "Build it," and soon the keel was laid, and all the smiths, tailors, carpenters, shoemakers, and coopers of Hermansburg, were busy working for their ship and their mission. A water cask or a suit of clothes could not be bought in Hermansburg at any price; all were working for the ship. Women and girls were knitting. Farmers brought in loads of grain and droves of pigs and poultry; and soon the mission ship "Candace" was afloat and equipped and ready to carry the gospel to Africa. The mission students passed their examination, four having died. Craftsmen with their families joined the company. The captain was chosen, the cargo placed on board, the church was crowded with people inside and out as Pastor Harms preached the farewell sermon, and then the missionaries stood up and sung Luther's grand old hymn:

"Ein feste Burg ist unser Gott!
(A mighty fortress is our God.)
The next day they went to Hamburg. A long train of farmers' wagons started early from Hermansburg to carry the good things the people had prepared, while the villagers kept pace with them for a little way across the heath, joining their voices in strains of holy song. At Hamburg they had a service on shipboard, to the surprise of the city folks, who wondered when they saw so many country people marching for the harbor with their pastor at their head. Harms preached plain truths to the people, especially insisting upon attention to the Word of God and to prayer, saying:

"I beg you with my whole heart that every morning you will pray, you have such high reason to thank the Lord who kept you through the night, who can keep and strengthen and bless you through the day. And every evening pray. You would be the most unthankful of men if you did not thank the Lord for all the benefits he has showed you. Begin all your work with prayer; and when the storm-wind rises, pray; and when the billows rave round the ship, pray; and when sin comes, pray; and when the devil tempts you, pray. So long as you pray, it will go well with you, body and soul." And with such counsels as this, on the 28th of October, 1853, the "Candace" turned her bow to find the coast of far-off Africa; and Pastor Harms and his flock went home.

"When the hurry of departure was over, and the parish life returned into its old channel, it felt somewhat dull. The first brood had gone, and the nests were empty, as Harms said. The old places were vacant, the children missed their teachers, and the peasants looked in vain for the kindly men who walked across the moor to read the Bible in their cottages. This did not last long. Three weeks were spent in putting things to rights, and by that time twelve new candidates were waiting to enter the mission house." There were two tailors, four carpenters, and six yeomen or peasants, one of whom, long restrained by his father, whose farm he had now inherited, came, giving farm and all to the missionary work.

So the training of missionaries began anew. A mission paper was started, the "Candace" went and came, new missionaries and colonists went forth, and in seven years' time they had a mission house and farm, a reformatory for criminals, a theological school, a printing-press and paper, eight mission stations among the heathen, one hundred settlers there, and fifty heathen converted.

And how did Pastor Harms get all the money? His entire regular income would not amount to one-tenth part of these expenses. Did he write begging letters. Not at all. Did he induce people to give that their names may be published to the world? He never published the names of contributors, nor asked any for a donation; "when he is in urgent difficulty about money he persists in silence. He trusts in God, and he prays to God. And the money comes, comes when needed, and from those whose hearts the Lord has opened to bestow it."

Is not this enough? Rashness and presumption will soon find their level if this be the rule of action, but faith in God will live and thrive and grow exceedingly. Lord, increase our faith.—H. L. H. The Christian.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 9, 1905.
WHAT DOES CHRIST'S LIFE SHOW US ABOUT THE FATHER? John 14:6—24.

QUESTIONS.

1. Why can only Christ reveal God to us? Matt. 11:27; John 3:13.
2. What does Christ tell us of God's will? John 6:37—40.
3. What does Christ tell us of God's love and its acceptance? John 3:16—21.
4. How does Christ picture us God's yearning for sinners? Luke 15:11—32.
5. What does Christ teach us about God's perfection? Matt. 5:43—48.
6. What does Christ tell us about God's answering prayer? Luke 11:1—13.
7. What does Christ say about His revealing the Father and His communion with the Father? John 14:16—24.
8. What does Christ tell us about heaven? John 14:1—4.

MEDITATIONS.

No man hath seen God at any time; yet God having of old time spoken unto fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His son. Christ, the Son of God, is the only one, who knows God and therefore the only one, who can reveal Him unto us, if we will accept and believe Christ. He reveals the will of God, which is, that sinners shall be saved.

No one ever spoke of the love of God for the lost world as Christ did. He taught us God's unspeakable love by His own coming to save sinners. God gave His best, His only begotten Son for His enemies for sinners. Yet only few reciprocate His love by accepting His gift, believing in Christ, being saved by Christ, receiving eternal life; many love darkness rather than the light; for their works are evil.

Christ pictures to us in inimitable words in the parable of the prodigal son, man in his sin and lost condition, but especially God's yearning for sinners and His willingness to forgive repentant sinners.

The idea of God in the Christian religion excludes all imperfection from Him, but Christ, who knew God, said: Ye therefore shall be perfect, as your heavenly Father is perfect. There is our ideal, to become like our heavenly Father, perfect, even loving our enemies and praying for those that persecute us.

After teaching His disciples, what we call the Lord's prayer, He gives promises that our prayers will be heard and an-

swered, especially when we ask God for the Holy Spirit.

Christ tells His disciples, that seeing Him is seeing the Father, for as Paul says: The wholefulness of God was pleased to dwell in Him. Christ says, that He is in the Father and the Father in Him. Christ in the Father, we in Christ and Christ in us. Christ says: If a man love me, he will keep My word; and My Father will love him and we will come unto Him, and make our abode with Him. If Christ and God abide here in us, we shall hereafter abide with Him in heaven, where Christ has prepared a place for us, so that all will find a suitable home in the world to come.

QUOTATIONS.

A traveler writes, "I saw a flaming globe of fire, magnificent indeed, but too terrible for the eye to rest upon, if its beams had been naked and exposed; but it was suspended in a vase of crystal so transparent that while it softened the intensity of its rays, it shrouded nothing of its beauty. On the contrary, that which before would have been a mass of undistinguishable light, now emitted through the vase many beautiful and various colored rays, which riveted the beholder with wonder and astonishment." Such is God manifested in Christ. Out of Christ He meets the affrighted sinner's eye as a "consuming fire."

IN days of old, on Sinai, the Lord Jehovah came,
In majesty of terror, in thunder-cloud and flame!
On Tabor, with the glory of sunniest light to rest,
The excellence of beauty in Jesus was expressed.
All hours and days inclined there, and did Thee worship meet;
The sun in self adored Thee, and bowed him at Thy feet;
While Moses and Elias upon the Holy Mount
The co-eternal glory of Christ our God recount.
O holy, wondrous vision! but what when this life past,
The beauty of Mount Tabor shall end in heaven at last?
But what when all the glory of uncreated light
Shall be the promised guerdon of them that win the fight. COSMAS.

The Sunday School Lesson.

Sunday, April 9. — THE RAISING OF LAZARUS. John 11: 32-45.
GOLDEN TEXT: Jesus said unto her, I am the resurrection and the life. John 11: 25.

INTRODUCTION.

Following the discourse on the Good Shepherd, the opposition to Jesus became so marked that He went to that place on the Jordan where He had been baptized. There many people came to Him and He made numerous converts. Now at Bethany, near Jerusa-

lem, Jesus had some friends whom He loved. They were Mary (who later anointed the Lord, and wiped His feet with her hair), Martha, her sister, and their brother, Lazarus. After Jesus had been some time in the region of the Jordan He received a message one day to the effect that Lazarus was ill.

There is no account of an expressed desire to have Christ come to the troubled home, but the announcement of the sickness of Lazarus was enough. Christ comprehended the need.

Still, He did not go at once, but waited two days. It has been thought that this delay was to permit of no doubt as to the fact that Lazarus was really dead, before He reached the afflicted home. A reading of the portion of the chapter preceding the selection used in our lesson, clearly indicates that Christ foresaw the whole situation at Bethany, and did not wish to weaken by undue haste the lesson the approaching display of His divine power was to produce. Before reaching Bethany He informed His disciples that their friend Lazarus was dead.

Read the conversation between the Lord and Martha, who met Him on the way. Mary also went out to meet Christ, upon Martha's return, and our lesson opens with the scene that occurred when she met Him.

"JESUS WEPT."

The exclamation of both Martha and Mary when they met the Lord show a high degree of faith in His power, up to a certain point. They believed fully in His power to heal disease, but they did not seem to consider it at all in the presence of death itself. In other words, they loved and worshipped a Savior whose power was restricted to the prevention of death, but could go no farther.

The time has come, then, for these loving and faithful friends of Christ to learn a new lesson about Him, to have a larger and nobler view of the nature of Him they acknowledge as the Son of God. Through great affliction is this lesson to come to them.

So with us. The mightiest changes that are to lift us to a higher plane may, in God's providence, be preceded by seeming disaster. Then is the time to call into the home and into the life the Savior, that His power may be manifest for our comfort and help.

The deep distress of Jesus as He saw the sorrowing ones about Him was mistaken by them for natural sorrow over the loss of a loved friend. But, conscious of His power to recall the dead at a word, the grief of Jesus was

something vastly deeper, though He was, indeed, touched with a feeling of their trouble. Jesus was here face to face with the fruitage of sin, death with its accompanying grief and hopelessness.

Moreover, the slow hearts of even His best friends failed to grasp the thought that the Son of God, the Giver of life, could do anything now. Jesus as a conqueror of death stood alone and unrecognized among bereaved men and women. In the presence of the last enemy, the tear dimmed eyes of man failed to recognize the One who alone could redeem from death. Christ's anguish was occasioned by beholding the full meaning of sin, death, and failure to know the Redeemer from death.

LAZARUS RAISED.

Still sorrowing Jesus is conducted to the grave of His friend. The lack of spiritual insight and of a larger faith does not prevent the gracious Lord from performing now a great miracle, which not only is a source of vast relief and joy, but opens the eyes of those who see it to behold a greater Savior than they had yet known.

The sepulchre was doubtless, as was usual there, simply a chamber cut into the face of the rock, and entered through a small door. Owing to the warm climate, it was the custom to entomb the body upon the day of death. Jesus commands that they roll away the stone that was placed against the open door of such a tomb.

But Martha reminds Him of the fact that decay had doubtless begun, as the body had now been four days in the grave. Jesus had previously said to His disciples that the sickness of Lazarus was for the glory of God, and doubtless had repeated this to Martha, or else He meant that it was implied what He had said in verses 25, 26, for He greatly rebukes Martha by reminding her that if she would believe she should see the glory of God.

He had not said anything as yet to make them clearly perceive that He was about to call Lazarus back from the grave, but He wanted His friends to simply trust Him to meet this great crisis. If the full meaning of every dark hour were explained to us before it could manifest itself, how would faith in the Father's loving care be possible?

Then the stone was removed, and Jesus lifted His eyes and voice in thanksgiving. Notice His expression of assurance that God hears Him always. Then He adds that He has thus openly addressed him, because of those

about Him. He wished to impress upon them His relation to the Father in the performance of His great works. Hence He utters here no secret word of supplication or thanksgiving, but openly speaks that those near may understand that Christ is sent by the Father.

Then He uttered that mighty command to Lazarus to come forth from the dead. And in a moment there appeared to the amazed eyes of the on-lookers the form of him that had been dead, wrapped in the winding sheet and with the napkin bound about his head. Then Christ commanded that he be loosed from the encumbering grave clothes and allowed to go as a well and free man.

THE RESULT.

The effect of this miracle upon the minds of those who saw it must have been profound, yet the record says only that "many" believed. True faith is a matter of the heart. If the heart is obstinate and rebellious, even a great miracle will not change it. The miracle served to convince minds open to the truth, but it made the responsibility of the heart that still refused all the greater, because of its rejection of such overwhelming evidence.

—Union Gospel News.

Marriages.

WIEBE-HAUCK.—In Philadelphia, Pa., at the home of the bride's parents, by Rev. N. B. Grubb, on March 23, 1905, William Wiebe, of Beatrice, Nebraska, to Miss Lizzie, daughter of David Z. and Mary Hauck. The future home of the young couple will be in Beatrice, Neb.

Deaths.

FAST.—At the Mennonite Home, Frederick, Pa., on March 17, 1905, August Fast, aged 81 years, 7 months and 5 days. Funeral services were held at the home by Rev. W. S. Gottshall, and in the First Mennonite church of Philadelphia, where Father Fast had been a member for thirty-three years, by the pastor Rev. N. B. Grubb. Deceased was a native of Germany and prior to his coming to America a member of the Elbing Mennonite church.

HAUCK.—In Philadelphia, on March 9, 1905 after one week's illness of typhoid fever, Elmer K. Hauck, son of David Z. and Mary Hauck, aged 21 years, the widow and one child survive. Funeral services were held in the First Mennonite church, on the 13, by Rev. N. B. Grubb, assisted by Rev. Silas M. Grubb. Interment in Northwood Cemetery.

LEHMAN.—Isaac E. Lehman was born March 9, 1818, died March 16, 1905 at the age of 87 years and 7 days. Burial took place the 19th at Salem church cemetery of which church he was a member. He longed for the rest which waiteth the righteous and was sick but a few days. Rev. A. A. Sommer conducted the services.

Now Ready! MENNONITE ARTICLES OF FAITH.

Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite's library. A good text-book for Bible Readings. Bound in attractive cloth binding. German or English.

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BERNE, IND.

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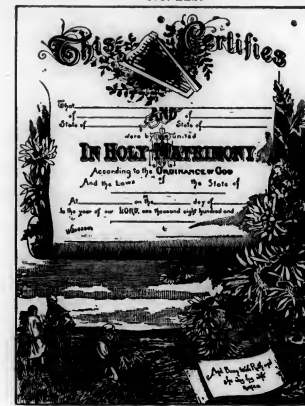
A beautiful Wedding Souvenir, fancy covers, white silk back, bound with silk cord, size 8x10, 9 leaves, 4 beautiful and symbolic designs lithographed on fine Bristol-Board, Marriage Certificate. Places for 2 photographs, and 2 pages for autographs for guests and appropriate selections from the Holy Bible.

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Mennonite Book Concern,
Berne, Indiana.

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No. 112.



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A cluster of beautifully drawn chrysanthemums of various colors makes this Certificate one of the prettiest in the list. Both in the harvest-field of Boaz gives it an appropriate finish.

Same design, with German text, No. 113, same price.
Price per copy, post-paid, 25 cents.
Per dozen, \$2.50.

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Size 15 x 19 inches.

The main feature in this design is the meeting of Isaac and Rebekah. A spray of apple-blossoms adorns the right side of the Certificate, and the group of silver wedding-bells above lend a happy appearance to the whole.

Price per copy, post-paid, 25 cents. Per dozen, \$2.50.
Same design, with German text, No. 111, same price.

Mennonite Book Concern, Berne, Indiana.

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Says The Main Was Destroyed by Mistake.

New York, March 28.—That the battleship Maine, through an error,
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1903.

Rousseau in his statement, said he
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He suggested that they take his ma-
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neither an anarchist nor an nihilist
and that he had made no effort to sup-
ply exploding machines to the Rus-
sians.

Two Presidents May Meet.

LAREDO, Texas, March 27.—Efforts
are being made by local parties well
known in Washington and the City of
Mexico to bring about a meeting be-
tween President Roosevelt and Presi-
dent Diaz, when the former comes to
the southwest early in April. It
would be customary for President Diaz
to secure leave of absence from con-
gress to depart from Mexico, but no
such formality would be necessary if a
meeting between the two executives
could be brought about. In the event
of a meeting being arranged the two
presidents would grasp hands on the
international bridge over the Rio
Grande river each remaining on his
respective side of the boundary line.

Santo Domingo Will Name the Collectors.

WASHINGTON, March 28.—President
Roosevelt has decided to accept the
proposition of the Dominican govern-
ment, made through Minister Dawson,
for the control of the finances of that
republic, with a view to setting aside
a portion of the revenues of the re-
public for the payment of its debts.
The officers who will collect the mon-
ey and hold it will be appointed by
the Dominican government, but the
names of the men selected will be re-
ferred to this Government for approv-
al.

Board Considers Rockefeller's Gift.

BOSTON, Mass., March 28.—The
question of accepting or rejecting
John D. Rockefeller's gift of \$100,000
to the American board of commis-
sioners for foreign missions was the
principal business before the meeting
of the prudential committee, of the or-
ganization, Dr. James L. Barton,
foreign secretary of the board, said
that already \$41,500 of the gift was in
the treasury and the question to be
decided was, therefore, whether this
amount should be returned or whether
it should be retained and the balance
accepted.

The Rev. Washington Gladden, moderator of the Congregational church,
filed a written protest to-day with the
prudential committee of the Board
of American Foreign Missions now in
session at Boston against the commit-
tee accepting the gift of \$100,000 from
John D. Rockefeller.

A Large Cotton Crop.

WASHINGTON, March 28.—The Cen-
sus Bureau to-day issued a bulletin
showing the total crop of cotton
planned for the season of 1904 to be
13,597,782 bales. These figures include
linters and count round bales as half
bales and the total is equivalent to
13,594,457 bales of 500 pounds. The
square bales numbered 13,103,447, the
round bales 296,151, the sea island
bales 104,310, the linters 241,942. Total
running bales, including linters,
13,745,857. Included in these totals
are 182,275 running bales, estimated
by ginner as remaining to be ginned.

The total crop of running bales for
1903 was 10,399,458.

The distribution of the crop of 1904,
according to the character of bales
and of cotton was as follows: Square
bales (uplands crop) reported from
ginners, 13,103,447; round bales (up-
lands crop) reported from ginners, 296,151; bales of sea island cotton re-
ported from ginners, 104,317; bales
of linters reported from cotton seed
oil mills, 241,942.

Add to Carnegie's Gift.

New York, March 27.—Andrew
Carnegie was the guest of honor at
the annual dinner of the alumni of
Stevens Institute at the Hotel Astor
to-night. It was announced that Mr.
Carnegie, in addition to the \$200,000
which he has already given to the in-
stitute, would give \$50,000 more, to
which Dr. Humphreys, the president,
would add \$50,000 when the alumni
raised another \$100,000.

Poisoned Her Children.

PADUCAH, Ky., March 27.—Mrs.
Mary Brockwell, whose three children,
aged 3, 4 and 5 years, died from poi-
soning under suspicious circumstances
last Saturday, to-day broke down and
confessed that she killed them by giv-
ing them morphine and coal oil.

The woman said that her husband
was in an asylum and that she could
not support the children.

She also stated that George Alber-
ton promised to marry her if she
would get rid of the children.

Alber-ton was arrested as an acces-
sory.

Tons of Rock Fell on Express Engine.

CRESSON, Pa., March 25.—The Key-
stone express, east-bound, on the
Pennsylvania railroad, was caught by
a landslide at the Packasadie near
here to-day and the passengers, who
were thrown into a wild panic, had a
narrow escape. One of them, M. O.
Ingram, was slightly hurt by being
thrown from his berth by the stopping
of the train.

Tons of rock and earth slipped down
the mountain just as the express was
passing. The front of the engine was
buried under twenty tons of the slide.
One pair of wheels of the engine and
one truck of the postal car were de-
railed. Traffic was delayed three
hours. All tracks were blocked.

Foreign.

RUSSIA FACES A REVOLUTION

THE SPIRIT OF REVOLT PERMEATES
ALL PARTS OF THE EMPIRE.—WAR
MOVEMENTS.

ST. PETERSBURG, March 28.—The
internal situation is causing great an-
xiety, though it is said that the "intel-
lectuals" and the educated classes
generally disapprove of the revolu-
tionary spirit which is permeating the
peasantry and laborers in Poland. The
Crimea is boiling with discontent and
the strong hand of the military force
has been invoked to crush the incipient
revolution at Yalta, near the em-
peror's summer residence. The spirit
of disorder has spread to Sebastopol.

Moderate liberals in St. Petersburg
are becoming alarmed at the situation,
reports have been received showing
that an actual revolutionary propa-
ganda is being pushed with vigor in
many sections of the empire. The au-
thorities of the government of Sarat-
off of closing the schools there on ac-
count of the peasant disturbances.

The impression is prevalent in some
military circles that the Japanese,
having removed the possibility of the
main army in Manchuria assuming
the initiative, will now turn their at-
tention to the next objective of the
war, Vladivostok, is strengthened by
the Associated Press dispatch from
Gunsu Pass announcing the with-
drawal of the Japanese from the im-
mediate front of the Russian army to
a distance of thirty-five miles south.
It is realized, of course, that this may
merely be a blind to cover flanking
operations; but it is not improbable
that the Japanese having cleared
southern Manchuria of Russian troops
and secured a position whence expul-

sion would be a long and difficult
process may be satisfied to hold the
pass line without further extension of
communication.

While the voices of the emperor's
advisors is for peace if honorable
terms are obtainable, the government,
as is the part of wisdom, is going for-
ward with all provisions for the con-
tinuance of the war. Preparations are
reported to be making for the mobiliz-
ation of five corps. It had been un-
derstood that the guards would be re-
tained at St. Petersburg; but some of
the officers of this crack organization
believe their services have been re-
quisitioned, and are making prepara-
tions to that end.

There has been a recrudescence of
reports of a change in the head of the
war office. It was stated last night in
a usually well informed source, that
Lieutenant General Sakharoff will
leave very shortly and be succeeded by
General Ridiger, now chief of the
chancery of the war office. It is re-
ported that General Polivanoff will be
appointed chief of the general staff.
Both Polivanoff and Ridiger are of the
younger school of generals, but have
high repute as theoreticians and ad-
ministrators: General Ridiger is the
author of a number of text books on
tactics. The government is advised
that Chinese handbills are appearing in
great numbers along the Siberian rail-
road and causing interference with
the train service.

THE RUSSO, JAPANESE WAR.

TWO ARMIES ARE AGAIN CLOSE
TOGETHER.

GUNSHU PASS; Manchuria, March
28.—The Japanese are again moving
forward and the Russian rear guard
has fallen back from its position about
thirteen miles north of Sipinghai
—fifty-four miles of Tie pass) to
Chaomudajia, which is situated
forty miles below Gunsu pass.

For a time the Russians completely
lost sight of the Japanese, General
Livenitch sent out his scouts, who
made a detour of thirty-five miles.
They returned with the report that
the Japanese were nowhere to be seen.
Practically complete reports show
that the Russian forces have ordered
general commiseration stores to the
amount of \$1,250,000 and stores for an
army corps amounting to \$500,000
held at Mukden, most of it being set
on fire, the boots and uniforms among
the stores of which the whole army
was in need, arriving from Europe
four days before the Russian retreat-
ment from Mukden. General Kuro-
patkin ordered the removal of the
stores, but his order was not execut-
ed. An investigation will be made to
establish the responsibility.

MORE PEACE RUMORS.

ST. PETERSBURG, March 28.—
Russia has outlined the conditions
under which she is prepared to ne-
gotiate peace.

It was stated to-night with every
semblance of authority that thanks to
the good offices of the United States
and France, the question of peace has
assumed practical shape.

Emperor William Goes Ashore at Lieben.
LIEBEN, March 27.—The steamer
Hamburg, with Emperor William on
board, anchored here late this after-
noon. King Charles, Crown Prince
Luis Philippe, duke of Braganza and
the duke of Oporto, brother of the
king, and their suites, Foreign Minis-
ter Villaa and Marine Minister Mo-
reira went on board the vessel and es-
corted the emperor ashore. After
presentation at the landing stage the
royal procession was formed and pre-
ceded through crowded and augu-
stly decorated streets to the palace
at Belem.

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Santo Domingo Will Name the Collectors.

WASHINGTON, March 28.—President
Roosevelt has decided to accept the
proposition of the Dominican govern-
ment, made through Minister Dawson,
for the control of the finances of that
republic, with a view to settling aside
a portion of the revenues of the re-
public for the payment of its debts.
The officers who will collect the mon-
ey and hold it will be appointed by
the Dominican government, but the
names of the men selected will be re-
ferred to this Government for approv-
al.

Board Considers Rockefeller's Gift.

BOSTON, Mass., March 28.—The
question of accepting or rejecting
John D. Rockefeller's gift of \$100,000
to the American board of commis-
sioners for foreign missions was the prin-
cipal business before the meeting of
the prudential committee, of the or-
ganization. Dr. James L. Barton,
foreign secretary of the board, said
that already \$41,500 of the gift was in
the treasury and the question to be
decided was, therefore, whether this
amount should be returned or whether
it should be retained and the balance
accepted.

The Rev. Washington Gladden, mod-
erator of the Congregational church,
filed a written protest to-day with the
prudential committee of the Board of
American Foreign Missions now in
session at Boston against the commit-
tee accepting the gift of \$100,000 from
John D. Rockefeller.

A Large Cotton Crop.

WASHINGTON, March 28.—The Cen-
sus Bureau to-day issued a bulletin
showing the total crop of cotton
ginned for the season of 1904 to be
13,597,782 bales. These figures include
linters and count round bales as half
bales and the total is equivalent to
13,584,457 bales of 500 pounds. The
square bales numbered 13,103,447, the
round bales 286,151, the sea island
bales 104,310, the linters 241,942. Total
running bales, including linters,
13,745,587. Included in these totals
are 102,275 running bales, estimated
by ginners as remaining to be ginned.
The total crop of running bales for
1903 was 10,399,588.

The distribution of the crop of 1904,
according to the character of bales
and of cotton was as follows: Square
bales (uplands crop) reported from
ginners, 13,103,447; round bales (up-
lands crop) reported from ginners,
286,151; bales of sea island cotton re-
ported from ginners, 104,317; bales
of linters reported from cotton seed
oil mills, 241,942.

Adds to Carnegie's Gift.

New York, March 27.—Andrew
Carnegie was the guest of honor at
the annual dinner of the alumni of
Stevens Institute at the Hotel Astor
to-night. It was announced that Mr.
Carnegie, in addition to the \$250,000
which he has already given to the in-
stitute, would give \$50,000 more, to
which Dr. Humphreys, the president,
would add \$50,000 when the alumni
raised another \$100,000.

Poisoned Her Children.

PADUCAN, Ky., March 27.—Mrs.
Mary Brockwell, whose three children,
aged 3, 4 and 5 years, died from poi-
soning under suspicious circumstances
last Saturday, to-day broke down and
confessed that she killed them by giv-
ing them morphine and coal oil.

The woman said that her husband
was in an asylum and that she could
not support the children.

She also stated that George Alberton
promised to marry her if she
would get rid of the children.

Alberton was arrested as an accom-
plice.

Tons of Rock Fell on Express Engine.
CHESSON, Pa., March 25.—The Key-
stone express, east-bound, on the Pen-
sylvania railroad, was caught by a
landslide at the Packaddle near here
to-day and the passengers, who were
thrown into a wild panic, had a
narrow escape. One of them, M. O.
Ingram, was slightly hurt by being
thrown from his berth by the stopping
of the train.

Tons of rock and earth slipped down
the mountain just as the express was
passing. The front of the engine was
buried under twenty tons of the slide.
One pair of wheels of the engine and
one truck of the postal car were de-
railed. Traffic was delayed three
hours. All tracks were blocked.

Foreign.

RUSSIA FACES A REVOLUTION

THE SPIRIT OF REVOLT PERMEATES
ALL PARTS OF THE EMPIRE.—WAR
MOVEMENTS.

ST. PETERSBURG, March 28.—"The
internal situation is causing great an-
xiety, though it is said that the 'intel-
lectuals' and the educated classes
generally disapprove of the revolu-
tionary spirit which is permeating the
peasantry and laborers in Poland. The
Crimea is boiling with discontent and
the strong hand of the military force
has been invoked to crush the incipient
revolution at Yalta, near the em-
peror's summer residence. The spirit
of disorder has spread to Sebastopol.
Moderate liberals in St. Petersburg
are becoming alarmed at the situation,
reports having been received showing
that an actual revolutionary propa-
ganda is being pushed with vigor in
many sections of the empire. The au-
thorities of the government of Saratoff
of closing the schools there on ac-
count of the peasant disturbances.

The impression is prevalent in some
military circles that the Japanese,
having removed the possibility of the
male army in Manchuria assuming
the initiative, will now turn their at-
tention to the next objective of the
war, Vladivostok, is strengthened by
the Associated Press dispatch from
Gunsu Pass announcing the with-
drawal of the Japanese from the im-
mediate front of the Russian army for
a distance of thirty-five miles south.
It is realized, of course, that this may
merely be a blind to cover flanking
operations; but it is not improbable
that the Japanese having cleared
southern Manchuria of Russian troops
and secured a position whence ex-
-

sion would be a long and difficult pro-
cess may be satisfied to hold the Tie
pass line without further extension of
communication.

While the voice of the emperor's
advisors is for peace if honorable
terms are obtainable, the government,
as is the part of wisdom, is going for-
ward with all provisions for the con-
tinuance of the war. Preparations are
reported to be making for the mobiliz-
ation of five corps. It had been un-
derstood that the guards would be re-
tained at St. Petersburg; but some of
the officers of this crack organization
believe their services have been re-
quisitioned, and are making prepara-
tions to that end.

There has been a recrudescence of
reports of a change in the head of the
war office. It was stated last night in
a usually well informed source, that
Lieutenant General Sakharoff will
leave very shortly and be succeeded by
General Ridiger, now chief of the
chancellery of the war office. It is re-
ported that General Polivanoff will be
appointed chief of the general staff.
Both Polivanoff and Ridiger are of the
younger school of generals, but have
high reputations as theoreticians and
administrators. General Ridiger is the
author of a number of text books on
tactics. The government is advised
that Chinese bandits are appearing in
great numbers along the Siberian rail-
road and causing interference with the
train service.

THE RUSSO, JAPANESE WAR.

TWO ARMIES ARE AGAIN CLOSE
TOGETHER.

GUNSHU PASS, Manchuria, March
28.—The Japanese are again moving
forward and the Russian rear guard
has fallen back from its position about
thirteen miles north of Sipinghai
(seventy-four miles of Tie pass) to
Chaomaiadai, which is situated
forty miles below Gunsu pass.

For a time the Russians completely
lost sight of the Japanese. General
Linevitch sent out his scouts, who
made a detour of thirty-five miles.
They returned with the report that
the Japanese were nowhere to be seen.

Practically complete reports show
that the Russian army sacrificed
the amount of \$1,250,000 and stores for
an army corps amounting to \$500,000
held at Mukden, most of it being set
on fire, the boots and uniforms among
the stores of which the whole army
was in need, arriving from Europe
four days before the Russian retire-
ment from Mukden. General Kuropatkin
ordered the removal of the stores,
but his order was not executed.
An investigation will be made to
establish the responsibility.

MORE PEACE RUMORS.

ST. PETERSBURG, March 28.—
Russia has outlined the conditions
under which she is prepared to ne-
gotiate peace.

It was stated to-night with every
semblance of authority that thanks to
the good offices of the United States
and France, the question of peace has
assumed practical shape.

Emperor William Gets Ashore at Lisbon.

LISBON, March 27.—The steamer
Hamburg, with Emperor William on
board, anchored here late this after-
noon. King Charles, Crown Prince
Luis Philippe, duke of Braganza and
the duke of Oporto, brother of the
king, and their suites, Foreign Minis-
ter Villaca and Marine Minister Mo-
reira went on board the vessel and es-
corted the emperor ashore. After
presentation at the landing stage the
royal procession was formed and pro-
ceeded through crowded and magnifi-
cently decorated streets to the palace
at Belem.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, APRIL 6, 1905.

No. 14.

Forgiveness.

The fairest action in our human life
Is scoring to revenge an injury;
For who forgives without a further
strife.

His adversary's heart to him doth
tie.

And 'tis a firmer conquest, truly said,
To win the heart, than overthrow the
head.

If we a worthy enemy do find,
To yield to worth, it must be nobly
done;

But if of baser metal be his mind,
In base revenge there is no honor
won.

Who would a worthy courage over-
throw,
And who would wrestle with a
worthless foe?

We say our hearts are great and can-
not yield;
Because they cannot yield it proves
them poor.

Great hearts are task'd beyond their
power, but said
The weakest lion will the loudest
roar.

Truth's school for certain doth this
same allow,
High-heartedness doth sometimes
teach to bow.

A noble heart doth teach a virtuous
score,
To scorn to owe a duty over-long,
To scorn to be for benefactor borne,

To scorn to lie, to scorn to do a
wrong;

To scorn to bear an injury in mind,
To scorn a free-born heart slave like
to bind.

But if for wrongs we needs revenge
must have,
Then be our vengeance of the nob-
lest kind;

Do we his body from our fury save,
And let our hate prevail against our
mind:

What can 'gainst him a greater ven-
geance be
Than make his foe more worthy far
than he?

LADY ELIZABETH CAREY.

What Prohibition Has Done
for Kansas.

Leslie's Weekly, in a recent
issue, says: "Kansas has been
under constitutional prohibition
for twenty-one years, a period
long enough, it would seem, to
give the law a fair test. As to
what the test shows, statistics
recently published are illumina-
ting. In five of the one hundred
and five counties of Kansas the
prohibitory law is generally ig-
nored. These five counties have
seventeen per cent. of the popu-
lation, and furnish over thirty
per cent. of the crime. The popu-
lation of the state in these
twenty-one years has increased
from 996,616 to 1,470,495, while
the number of prisoners has de-
creased from 917 to 788. That
prohibition is generally, but not
efficiently, enforced appears in the
fact that the United States still
collects a liquor tax from Kan-
sas of only \$7,700 for each 100,
000 inhabitants, while in Nebras-
ka, not a prohibition state, it
collects \$252,000. In the last ten
years Kansas has gained three
cities of over 10,000 inhabitants,

while Nebraska has lost three."

And yet, over and over again,
writers in the press try to per-
suade people that prohibition
never succeeds. Truly there are
none so blind as those who will
not see.

Items from the Commercial De-
partment.

At the last meeting of the
Board of Trustees of the C. M.
college, a new teacher was em-
ployed in the person of Adolph
E. Mehl, of Beaville, Ohio. Mr.
Mehl has been a student in the
School of Commerce at Berea,
Ohio, for the past two years, and
comes highly recommended for
the work he is to take up. He
will have charge of the classes
in Bookkeeping, Commercial Law,
Commercial Geography, and Pen-
manship. Mr. Mehl is a young
man of strong personality, and
genuine Christian character, and
the students of the Commercial
School will find in him a person
whose influence will be helpful
both in and out of the classroom.
Prof. Beeshy who has had full
charge of the Commercial School
for the past five years will still
have charge of a part of the work
of this department and continue
as Business Manager of the Col-
lege.

Dr. E. P. Hammond, the Grandfather
of the Salvation Army.

Speaking of him, the Herald
and Presbyter says: "It is one of
the pleasant memories of Dr. E.
P. Hammond, the evangelist be-
loved throughout the world, that
he counseled with and encour-
aged General William Booth in
reference to the organization of
the Salvation Army before that
work was taken up. One day
Mr. Booth, then a Wesleyan
preacher, came to Mr. Hammond.
He said: 'My church is small,
and I have a wife and children
to support. I want to reach the
people of a class lower and more
neglected than the one to which
your work brings you. What
shall I do?' Mr. Hammond ad-
vised him. He gave him counsel
and spiritual encouragement.
Years later, when the army was
what Booth made it, the founder
again sought Mr. Hammond, and
with tears in his eyes told him
that if he had won any success
in the work of reaching down in-

Broughton, March 24 to April 2;
he will be in Los Angeles, Calif.,
April 9 to 16; April 17 to 30 is to
be spent upon the Pacific coast.
coast. Mr. Meyer returns to
take part in the Conference of
United Brethren at Dayton, O.,
May 4-7. He will then give a
week to the Northfield Schools,
returning to England May 17.
Dr. A. T. Pierson will supply
for Dr. Meyer during his absence.

The Chicago correspondent of
the Boston Congregationalist re-
ports somewhat serious trouble
in "Zion". Deacon Barnard,
next in authority to Dowie him-
self, and chief financial man in
Zion City, has resigned his posi-
tion in connection with the bank,
and withdrawn from the city al-
together. Within a few months
several other prominent men
have left the city, and the finan-
cial outlook is said to not be very
bright. Rumor asserts that an
additional mortgage of \$100,000
has been placed upon a portion
of the property, and that the only
source of income is the earnings
of the lace works and the gifts of
the faithful.

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Contributed.

Gospel Light in Italy.

The following is an extract of a
lecture on "Gospel Light in Italy",
by Rev. Francesco Rostan of the Wal-
densian Church in Palermo, Sicily,
delivered in Chicago, May 20, 1904.

The Waldensian church existed
centuries before the reformation;
scholars generally admit that the
church began to exist as a separate
organization about the 12th cen-
tury. For centuries efforts had been
made to destroy the Waldensian
Church, and thousands have sealed
with their blood their faith in
Jesus Christ. Now while whole
nations have disappeared from
the surface of the globe, why is
it that this hand full of people
in the northern part of Italy has
been able to exist until the present
day? When I study this
question, I find only one answer,
and I think there is only one an-
swer to the question why the
Waldensian Church is still in ex-
istence. I think that God has
kept the Waldensian Church in the
"Hollow of His hand", be-
cause He has an important work
for them to do. It would be a
very interesting subject, and I
should like to speak to you about
the history of the Waldensians, but
that would take me too far from
my subject and the purpose for
which I have come before you.
I am proud to be a Waldensian
and consider it a privilege to draw
your attention to the work we
are doing.

The Waldensian Church oc-
cupies a very small piece of land
in the northern part of Italy; our
population is small, according to
the census of 1901, there are
19,660 Waldensian people. We
have 15 churches and 17 pastors.
Now here is the reason why we
come to the United States to

speak to you about our work. We Waldensians have in the providence of God undertaken, and think it our duty, to give the Gospel to the Italian people. Italy has 32 million people. Now what is 19,660 Waldensians on the one side to 32 millions of Italians on the other side? You will understand the work is too great, and we need the practical sympathy of the United States. We began our work when liberty began to dawn in Italy. In 1848 King Charles Albert gave a constitution to the Kingdom under which the protestants are a tolerated people. It was of the greatest importance, before that we had been up in the mountains, and were not allowed to come down, now we were free to go everywhere to preach the gospel of Jesus Christ. Our 15 churches have erected missions in Africa, the United States, South America, and all through Italy, and have 104 pastors at work.

Now a few words about the religious condition of the Italians. A great many of the Italians in this country come from the lower classes in southern Italy, but let us not despise them, for they have some very good qualities. I have been for 12 years a pastor in Sicily, and have never seen a man who had taken too much wine, and that in a country where we raise wine. The Sicilians are a sober and temperate people; they are intelligent, quick and full of sympathy. It is a great pleasure to speak to them; I have had large audiences composed entirely of men; they will never tire and are glad to listen to what we have to say about our Savior Jesus Christ. Italians nominally belong to the Roman Catholic church, but the better classes are not religiously inclined for the reason that the church of Rome has been more a political power than religious, and there is a continual conflict going on between the church and state. The lower classes are a bigotted people. There is a story told of a woman, who had suffered greatly from rheumatism, and finally appealed to an attendant of the pope, who gave her one of the pope's stockings which effected a perfect cure. When she afterwards expressed her gratitude to the pope, he replied "Well that is very singular, I have had rheumatism for 40 years and worn my own stockings all the time." The Catholics in Italy are different from the Catholics in your country, the Bible in many cases is misinterpreted and Latin is used a great deal in order that the people may not understand. So for instance a quotation from Proverbs was rendered "Ic that giyeth to the pope lendeth to the

Lord." How can a church that has no respect for the word of God win the respect of the people. 78% of the people in Southern Italy cannot read or write. Frequently ladies with fine hats and fashionable dresses will ring my door bell; when I answer, they ask me "Does Mr. So and so live here? I say to them, "No, do you not see my name on the door, I am the Waldensian pastor? They make no reply, but I know very well that the lady with the fine hat and fashionable dress cannot read my name. We have opened some very beautiful schools, and the children of our schools and Sabbath schools will eventually bring Jesus Christ to the families. There is quite a difference in Italy between now and 50 years ago; to show the progress we have made, let me cite this instance.

Some years ago when a child was born to the present King and Queen of Italy and a maid was desired to care for the child, they did not take a Roman Catholic into their service, but they sent to the Waldensians for a maid to enter their family, and such good satisfaction did she give, that when a few years later they were in need of another maid for the second child, they sent for another Waldensian girl, so that there are now two Waldensian girls in the Royal household of Italy, the heads of which have for so many centuries persecuted us. Every year 200,000 Italians come over to your country, and I say they come in the providence of God, but why do I say it? America was settled by the flower of the Old Country, people who came here to establish their religion, and now if there are some immigrants who are not so desirable, still it is good for them to come in contact with the religious life and people of your country. It is a fact that we have in Italy a number of churches which were begun by Italians who had returned from America; while on the other hand, in Pittsburgh Penn., a member of my church is pastor of a Methodist church, and at Scranton, Pa., another of my members preaches to the Italians. Another advantage of our work in Italy is that we are not handicapped as foreigners would be, but we are Italians and can bring the gospel to our people in their own language and we thus have the key to the situation in Italy in our hands. In conclusion I would say to you continue as you have begun and do as you have done in the past, take an interest in our work in Italy, for it is a great, a good, and a necessary work.

In addition to the above

thoughts from his lecture, Rev. Rostan told us much of interest during a short visit to our home. Among other things he mentioned that he has two Mennonite families in his congregation in Palermo, Sicily. He is a member of the "Table" or the Evangelization Committee of their church and is in this country for the purpose of interesting the church in the work of evangelizing Italy. We are sure that he is engaged in a worthy cause and deserves the help of the American people for his work. Any one desiring to assist the Lord's work in Italy can send his contribution to their representative in this country, Charles W. Hand, 156 5th Ave., New York.

Rev. Rostan gave us a cordial invitation to visit the Waldensian churches at Lucarno, Rome, Florence, Naples, and his own church in Palermo, Sicily, adding that his wife would greet us in German. We hope to be able to accept this invitation and to write a letter to the "MENNONITE" from Palermo, Sicily, and to tell more about the church that is so closely akin to our own.

MRS. S. K. MOSIMAN.

The Raising of Lazarus. John 11:32-45.

It was in the month corresponding to our December, at the time of the feast of Dedication, that Jesus opened the eyes of the man born blind, (Chap. 9) and then in the controversy raised by the Jews, spoke the shepherd parable with His explanation and application of the same recorded in the 10th chapter. The few months (about four) that lie between this time and the Passover that marks His crucifixion were spent mostly in Perea beyond the Jordan and on journeys thither and back. Once He retired near to the wilderness in a city called Ephraim. He walked no more openly among the Jews, who went about to kill Him, until His hour was come. So at the close of chap. 10 we read that He slipped away out of their hands and went beyond Jordan where John at first baptized. Here many believed on Him, comparing what John had said of Him with what they now saw in His teaching and miracles.

But He soon had occasion to go back to Bethany near Jerusalem and He went notwithstanding the protest of His disciples on account of the malicious enmity of the Jews. The occasion was a message of distress from loved ones appealing for His help, coupled with the knowledge on His part that here an opportunity was preparing for Him to manifest the glory of God and Himself as glorified as the Son of God.

Tarrying only until He knew the disease had done its worst and the dark cloud of death had settled down upon the home and the hearts He loved, how now He hastens to their side that in the hour of deepest gloom He may let the glorious light of hope shine in and turn heart-breaking sorrows into joy. Martha first hears of His coming and runs out to meet Him. It was hers this time to hear from His blessed lips words of sublime truth which must have thrilled her very soul and which have become the song of triumphant and joyful assurance to believing souls for all times. Her heart swelling with expectation and glowing with the ardent faith the Master's words had caused her to confess anew, she hurries back to her sister with the words, "The Master is here and calleth thee." Quickly Mary too hastens out to Jesus, followed closely by the Jews who have been with her in the house comforting (?) here. She finds Jesus still at the same place where Martha had left Him, outside the village.

The first words spoken by both the sisters as they came to Jesus are no doubt the echo of their anxious desire for the Master's presence during the days of sickness. They had sent Him word but while they waited in vain for His coming their hope had sunk into the grave. "If thou hadst been here!" But He hadn't been and now the loved one is gone.

Martha added what may have been a thought shared by both, that even yet whatsoever He would ask of God, God would give Him. Had not the messenger brought back to the sisters the words of Jesus recorded in v. 4? What could He have meant? How would those words of assurance be made good now? Jesus has already told Martha; but Mary can not go further in her conversation. Overcome by her anguish of sorrow she gives way to bitter lamentation as she lies at His feet.

Vs. 33-35, 38 gives the two-fold emotion of Jesus. His groaning in the spirit was an emotion of holy displeasure or indignation at that which is the prime cause of all this sorrow and misery in the world. Before His mind's eye is the awful havoc made by sin, of which sickness and death and the consequent heartaches are a part. In all this and in the ignorance and unbelief lending poignancy to grief, as well as in the formality and hypocrisy of some of the waiting group on before Him, He sees the power of Satan in the lives of men, and He is moved with indignation.

But we also read that Jesus wept. Tears of sympathy and

love were shed by the Son of man. How this touch of humanity binds us to Him who knows out of the depth of His own experience all our sorrows and afflictions. Blessed Jesus, who was made like unto His brethren that He might be a merciful and faithful high priest. Thrice it is recorded of Him that He wept: tears of sympathy here at the grave, tears of sorrow over unbelieving Jerusalem (Lu. 9:41); and tears of agony in Gethsemane when there was "laid on Him the iniquity of us all" (Heb. 5:7).

At every turn John notes how the Jews divided in their estimation of Jesus. Some were touched by the sight of Him weeping, understood something of the love that filled His divine-human breast, and when they saw the miracle that followed believed on Him; but some had nothing but carping criticism and questions savoring of unbelief, causing Him to groan in Himself, and afterwards went away to the Pharisees adding by their account of this miracle new fury to the opposition of His enemies.

Faith in Him who is the resurrection and the life changes entirely our thoughts concerning the graves of our loved ones. We think no longer only of the repugnant decay of that which is mortal, as did Martha at first thought of opening the grave, but also and much more of the glory of that which shall come forth at His word unto life eternal. Reminded by the Savior of His promise, her faith in Him which she had confessed reasserted itself and she believingly at once put herself in the attitude of believing expectation.

Wonderful are these words of Jesus in vs. 41, 42! Not so much a prayer as a thanksgiving for prayer answered. The multitude standing by should not only see in the act to follow the glory of God and know the power of God over life and death, but they should also be led to believe in Him as the Son of God, who is in the bosom of the Father (John 1:18), to whom is given all power in heaven and on earth (Matt. 28:18).

In vs. 43, 44 we have an object lesson on John 5:25, where Jesus had said: "The hour cometh and now is when the dead shall hear the voice of the Son of God; and they that hear shall live." These words in their highest meaning are to be understood spiritually. Those dead in trespasses and sins (Eph. 2:1) should hear His voice of pardon and life. He came to give life, the abundant spiritual life. In giving renewed life to a dead body He demonstrated His power to bestow the higher gift. To the Jews at Capernaum He had said: That

ye may know that the Son of man hath power on earth to forgive sins, I say unto thee (addressing the paralytic) arise, take up thy bed, and go unto thy house." Grave clothes are not only unsuitable but a real hindrance for a living man. They must be laid off. Paul repeatedly exhorts the believer to put off things belonging to the old man, to lay aside every weight and hindrance, and to put on the new man which after God is created in righteousness and true holiness. Moreover we have a part to do in helping one another to become disentangled from the things that hinder us in pressing on toward the goal unto the prize of the high calling of God in Christ Jesus. Loose him and let him go.

Is it not remarkable that nothing whatever is said about the experience of Lazarus in passing through the state of death? There would be no end to the questions asked such a one, and an uninspired record would have much to say on this point. But in the inspired gospel it is Jesus Himself who is the center of attention. Even the impression which this most wonderful of miracles produced is recorded only in its relation to Jesus and to believe in Him, as the one who is the resurrection and the life.

Peace.

A Dream of Peace.

BY ERNEST NEAL LYON.
Our planet swings from darkling space
To crystal day,—
Productive of a taller race
Than brutish clay,
When keason rules within the place
Of rifle-play.
With kindling vision Nations then
Will drop the sword,
In common parliament shall men
Find swift accord,
And thought be regnant, by the pen,
Or glowing word!
"To men good will!" the prophecy,
Awaited long,
May then reveal its mystery,—
While, sweetly strong,
In Brotherhood's antiphony
Ascends the song!
Yet, while we pray,—red, angry Mars,
With baleful gleam,
Obscures anew the Bethlehem star's
Benignant beam,—
While breaks the clash of battle-cars
Upon our dream!
The spirit conquers! And once more
Souls seek release.
The tumult passes! As before,
The war-songs cease,
And angel-voices, loved of yore,
Now carol peace!

—The Independent.

Peace the First Condition of Progress.

The *Eastern Morning News* of Hull, England, gives the following account of an address made by William Randal Cremer, M. P., at a meeting held on the 13th of February, under the auspices of the East Hull Liberal Association:

Mr. Cremer, who was very enthusiastically received, said at the outset that his answer to his friends who asked why he spent so much time in the cause of peace, was that peace was the first condition of all progress. If working men who were progressive would remember that all the great reforms which had been conferred upon the country during times of peace, they would see how absolutely necessary it was that they should fulfill the first condition of progress and keep the peace.

When the organization of which he had been the secretary for thirty-four years formulated a plan for the establishment of a High Court of Nations, they were laughed to scorn by the skeptics and scoffers; but they took very little notice of them, and kept on the course they believed to be right, and to-day could proudly point to the fact that the great tribunal which was said to be impossible was in existence, the great Peace Tribunal at The Hague. [Loud applause.]

One of the advantages of the Convention under which that tribunal was set up was not long since made apparent when the Dogger Bank incident happened. But for that Convention bad blood would have been excited on both sides, and the press, which was really the modern war maker, would have lashed the public mind into a state of frenzy, demanding that the dispute should be wiped out in blood—not their own, but somebody else's. [Applause.] Fortunately the Hague Convention was remembered, and the dispute would be settled as it could never have been settled had it ended in war.

Within the last century there had been nearly two hundred instances of disputes and differences between nations that had been settled by arbitration or friendly mediation. Many of them were very trifling in their nature, but great wars had frequently resulted from mere trifling disputes. The Alabama dispute in the Civil War of America was referred to a court at Geneva, and this gave a great impetus to the cause of arbitration all over the world. [Applause.]

Mr. Cremer then dealt with the work done by the League during the last seventeen years in their endeavors to promote arbitration treaties with the civilized powers. He told how the first effort with the United States failed, and how the first treaty was made with France. He interjected the opinion that he was not quite certain that the treaty concluded between Great Britain and Japan was not very unfortunate in its nature and character,

because he thought it induced the Japanese to precipitate that terrible struggle which was to-day going on between Japan and Russia. The nation was never appealed to on the matter, and in case any other power should join Russia, they were obliged, under the treaty, to go to the assistance of Japan.

Continuing, Mr. Cremer said that after the failure to obtain the arbitration treaty with America, they turned their attention to the Old World nations, and, despite the skeptics and scoffers, could to-day proudly point to the fact that there were in existence thirteen treaties of arbitration among the nations of the Old World, and there were seven other such treaties which had been drafted, and were now being considered by the Senate of the United States of America. If those were ratified it would mean that within the last fifteen months twenty treaties of arbitration will have been concluded.

The speaker also dealt with another phase of the matter, and after paying a tribute to the action of the king, who had the happy faculty of being able to do the right thing at the right time and in the right way, for his action in the cause of peace, said that it was not a rearrangement of tariffs that was wanted, but the stopping of the huge crimes we had committed in the past. [Applause.] He also referred to the Interparliamentary Union, and showed how from the first gathering in Paris, with thirty-eight English and French statesmen, there met at St. Louis last year representatives of seventeen parliaments of the world, and as a result President Roosevelt agreed to do what he could to call a meeting to complete the work which was begun at The Hague with reference to disarmament. [Loud applause.]

What to Do With Trouble.

There are two kinds of people—some that live on the past, and some that live on the future. You never saw a person living upon the past all the time, and always talking about the past, that did not have a good many wrinkles on his brow. Instead of casting all their care on Him that careth for them, they are all the time thinking about their troubles.

They go to a meeting, and when it is over they say, "Wasn't it splendid? I enjoyed it so much; I forgot all my cares, and all my troubles." They laid their bundle down under the seat, but the moment the benediction was over they picked it up again. Give your trouble to God. Remember that everything before the believer is glory. —D. L. Moody.

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Editorial.

From several sources the question has come why we do not have more correspondences from the different churches. The correspondents really should answer this question. Where there is no appointed correspondent, the pastor may consider this question as put to him.

Dr. Sheldon's Article.

Charles M. Sheldon's article, describing his visit to the Hopi Indians and appearing in another column of this paper as it was taken from *The Christian Endeavor World*, should be read with special interest by Mennonite readers. The fact that Dr. Sheldon wrote the article is sufficient to attract our attention to it. But to us there should be the further reason for special interest in the article that our church is doing mission work among the Hopis of Oraibi and that the two girls whom Mr. Sheldon denotes as representing the beginning of the end are the first fruits of missionary efforts there.

The article suggests indirectly both the difficulty and the hopefulness of the work there. And these features should stimulate us to more earnest prayers and more sacrificing giving for the cause.

A visit to Oraibi must indeed be very interesting to the tourist who stays just long enough to have his curiosity satisfied. Dr. Sheldon well calls our attention to it that the Hopi should be converted to Christianity and made a nobler type of man rather than be left a mere "spectacle for tourists and sentimental anthropologists." To effect this the temporary interest of curiosity must be replaced by the more lasting one of Christian love. Some things that are quite interesting because of their novelty threaten to become downright repulsive when we have to meet them in their prosaic every-day recurrence. We enjoy reading Dr. Sheldon's pen when he says, "More living creatures can be

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found in the census of the heads of a Hopi family than can be counted by a visible enumeration." And the tourist who is not too readily given to the weakness of having a kind of "creepy feeling" come over him may find such a discovery laugh-ter provoking. But to the missionary this all has a different aspect. He finds in his sorrow that these "living creatures" are more given to migration than the Hopi himself. To him they cease to be a novelty but become one of the many "little annoyances" that daily try his love to the Hopi. Therefore let us not forget to pray that the missionary's love for the Hopi be daily rekindled.

Correspondence.

DONNELSON, Iowa; April 3, 1905. Dear MENNONITE. We have enjoyed fine weather during March. A good start has been made in farm work. Our church and S-school work has been carried on as usual, a sermon being read every Sunday by one of the deacons. Rev. Schowalter has been able to attend every meeting for which we all feel thankful. He is a patient sufferer having excruciating pain at times. In a cheerful mood he awaits the Lord's will. Last Tuesday evening Prof. N. C. Hirsch came here in the interest of our college. We had a meeting Thursday forenoon and Friday evening. On both occasions we enjoyed a splendid sermon and a short lecture and explanation of the work done in school, and also the present financial aid required for the further advancement of the good work. Sunday morning the people flocked from all sides and filled the church and no doubt many feel as we do, when we take this course to again thank the dear brother for the word delivered in such a winning way. In the evening, in spite of threatening rain the young people turned out well and were well repaid in listening to an earnest appeal to all to follow Christ in order to be a stone in the right place in the building of the church of God. The brother had good success in every respect in his mission to us. F. H. KREBILL.

STERLING, Ohio, March 27, '05. On Mar. 21, Rev. I. A. Sommer, of Berne, Ind., editor of the "Bundesbote", made a friendly call among members of this congregation. He is traveling in the interest of that paper, and the "MENNONITE." We are also pleased to report that he served us with the word of God in the evening of that day. His text was—Understandest thou what

thou readest? Acts 8: 30.

After the usual services on Mar. 26, which were conducted by Rev. J. H. Langenwelter, the beautiful and impressive ceremony of the consecration of infants was observed, over the infant daughter of Mr. and Mrs. J. R. Krabill. Christian Durand, of Canton, O., who applied for membership here, was then admitted by the right hand of fellowship as a member of this congregation. F. L.

BERNE, IND., April 6. — It is just a few days less than two months ago (February 9) that we were last heard from through the columns of the MENNONITE.

We enjoyed most excellent weather throughout the entire month of March, ending up with a welcome rain. Wheat is in an unusually good condition in these parts. Oats are nearly all sown and farmers are plowing for corn.

On Sunday forenoon and on the following Monday evening (Feb. 12th and 13th) Rev. J. H. Langenwelter, Oberlin, Ohio, filled our pulpit, preaching in the German language.

Our young people were greatly pleased on Sunday evening, February 26, to hear a short address by our sick Bro. Rev. James E. Sprunger who was able to be present in a rocking chair from which he spoke. Rev. and Mrs. Sprunger, who are in Cucamonga, California, in search of health since March 5, report that the climate is doing them good. Rev. Sprunger is slowly improving in spite of the rainy weather that has been against him.

Since March the seventh the church choir meets regularly on Tuesday evening to practice songs out of a new book ("Kleine Palme") that will be used in Sunday-school instead of the "Perle". March the 10th to 27th Rev. I. A. Sommer spent in Putnam, Allen and Wayne counties, Ohio, in the interest of the two German publications of which he is editor.

A little son (Carl Gerok) arrived at the home of our pastor, Rev. W. J. Kliever, on Tuesday, March 7th.

The pastor of our church preached a half-hour sermon in the English language to the Young People's Society on Sunday evening, March 26th. The sermon was based on John 19:22. He will continue to preach half-hour English sermons the last Sunday evenings of each month for an indefinite length of time.

During the months of February and March 50 mostly young souls were added to our Young People's Society. Since January the program committee has been appointing a member of the So-

cietly to lead the C. E. meetings for a period of one month. Active part is being taken at the meeting. All work is voluntary.

Two souls, members of our church, have passed from time into eternity during the past two months; John Bixler, aged 76, a much respected and beloved citizen of Berne, as well as a devoted church member, passed away on March 15th, after eight days' illness. Apoplexy was the cause of his death. On Saturday, April 1, Miss Damaris Häuselmann, daughter of Mr. and Mrs. August Häuselmann, was called away from among her circle of young friends to a better world beyond. She was yet in the prime of life, being less than 20 years old.

On last Sunday we held baptismal services and it is with pleasure that we can report an addition of 62 souls to our church membership. Fifty-one young souls were taken in by baptism, 7 by confession, 3 by letter, and one young man, formerly a member of the Evangelical church, was taken in by extending the right hand of fellowship.

The Lord willing, our congregation intends to hold communion services on Easter Sunday, April 23rd.

A Visit to the Hopi Indians in Arizona.

The Hopi Indians are doubtless in some respects the most remarkable and interesting Indians in the world. Their natural surroundings help to make them so. Gail Hamilton once wrote a little essay entitled "Twelve miles from a Lemon." But these Indians not only live several times twelve miles from a lemon; they dwell, eight hundred of them, on top of a great rock mesa three miles from drinking water and many more from fuel of any sort, in stone houses of three stories, where the family that lives at the top climbs to bed or to dinner over oak ladders hundreds of years old, or up narrow steps laid in the wall of the house, up and down which two-year-old children, dogs, chickens, and other animals meander in turn without ever falling off, as far as the records of the centuries have shown.

Imagine a people living in a community life, which, however, is not polygamous; setting the pattern, without meaning to, for the style of flats in modern cities; bound together by a bewildering number of secret traditional ceremonies, the significance of which in their details not even the Hopis themselves understand; cultivating little corn-fields five, ten, twenty miles

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distant; and dependent almost wholly upon this slender crop for a living in a country where it rains once or twice in twelve months, and the rest of the time looks like the parched, dried-up cinder of a volcano that went out of business about the time Moses crossed the Red Sea with the children of Israel.

The village of Oraibi straggles out over the top of this eminence so nearly like the desert in color that at a short distance it is hard to distinguish it from the rock itself. The approach to it is up a sandy trail, which of late years has been disfigured by a modern mountain road. Most visitors to Oraibi get out and walk when the horses begin to go up this modern road, for the reason that they have a strong desire to get back home whole, instead of in the little pieces that would be gathered up at the bottom of theCraig if the horses should slip a trifle as the wagon rolls on over a hanging rock at the sharp turn near the top.

Once in the village, the visitor finds every view a picture. A blind man could get good photographs at Oraibi. There are no streets in the strict meaning of the term. No sewer system, no trolleys, no electric lights (or bills), no water-works, no saloons, no grocery-stores, no drug-stores, no daily newspapers, no jails, no courthouses, no school-houses, no ordinances, no parks, no banks, no taxes, and no politics.

If the United States with its railroads, machinery, trusts, clothing-stores, and Kansas should suddenly drop into the bottomless gulf, with the exception of Oraibi and a few square miles of desert around it, the Hopi would go on calmly in his ceremonial way, and never notice that anything had happened, living just as his ancestors have lived for the last—no one knows how many hundreds of years, on his own resources, which, pitiful and astonishingly meagre as they are, have nevertheless kept him alive to the present day.

DOWN UNDERGROUND.

Scattered about in various open spaces in this unique village are underground rooms called *kivas* or *kewas*. Out of the opening of the underground rooms project the two prongs of a ladder sticking up in the air ten or twelve feet. Down in these underground rooms, lighted and ventilated by this one opening, the Hopi men spend a large part of their time, weaving rugs and belts for themselves and the women; for the Hopi men are the blanket-weavers, as the women for their part make the pottery

and help build the houses, wielding trowel and shovel with deftness and strength, besides grinding all the corn on primitive stone mortars with the same kind of grinders that are found to-day in the ancient cave-dwellers' ruins.

We speculate about the people of the stone age; but here they are in flesh and blood to-day, more or less dirty and picturesque, using without change the same utensils for cooking and living that the people used, whoever they were, who once dwelt, before the traditions of the Hopi, on this continent.

The Hopi is a good-natured, mild, hospitable man, lacking in the forceful and reserved characteristics of his neighbor the Navajo, who, as the aristocrat among all the Indians, regards the "Moquis," as he has nicknamed the Hopis, with more or less contempt as incapable and weak except at the time of the snake-dance. For, when the snakes have been caught up from the ring of sacred meal, and the priests have run with them down the mesa, the Navajo spectators get down off the ponies, and gather about the meal taking up pinches of it and putting it into their belts as a preventive of fever and for good luck.

In the underground rooms mentioned the Hopi priests perform their rituals, and have their shrine. Here they make their sand pictures and altars, and here they decorate their bodies for the various dances held throughout the year, for the snake-dance is only one out of a multitude of religious observances held annually. The rattlesnakes are washed in a great jar and thrown down on the floor of the kiva while the priests dance and yell around their wriggling, squirming forms.

Only a few white men have ever seen this ceremony of washing the snakes, and the number of tourists who apply for permission has never risen to an embarrassing figure for the Hopis. I went down into one of the kivas just before the dance, but took special pains to ascertain that there were no snakes in mine before I got on the ladder and descended.

The Hopis are an industrious people, as they needs must be to live at all when their corn-fields are so small, so far away, and so doubtful as a crop. There is a quantity of rabbits, some desert wolves, or an occasional antelope. The struggle of life centres about the daily prayer for rain.

The priests, who have inherited the tradition of the tribe, spend a vast time in ceremonies.

The details of these ceremonies are bewildering; and, as I have said, those who take part in them cannot explain all their meaning. The Hopi priests take their turn with the others in the corn-fields. And their lives are so busy with their rituals that it is no wonder they feel compelled to run instead of walk to their work. One of the commonest sights around Oraibi is the sight of Indians running with tools of labor on their shoulders.

The snake-dance has received more attention from white men than other forms of the Hopi ritual on account of its dramatic representation. It is startling to any mind to think of twenty-five or thirty venomous reptiles' being handled with impunity, thrown about the confines of a narrow underground room not more than fifteen by ten feet in size, and all this for days before the public appearance when the snakes are held in the mouths of the actors and carried about in a procession where the participants are as oblivious of any spectators as if they were going through the ceremony ten thousand years before Columbus discovered America.

The whole performance is a prayer for rain. The Hopi worships the lightning. The lightning always goes with rain. It is zigzag, like the snake. Hence, perhaps, the association of the snake with the lightning.

The great plumed snake figures as a symbol of worship on many ancient Indian dwellings. To the Hopi the snakes are his younger brothers, and he never kills one. To his mind the snake is the most powerful intercessor for rain, and it is probable that long centuries of practice have taught him the habits of the reptile so that he can handle the venomous creature without harm. Whatever the secret may be, he has guarded it well; for no white man yet knows it, not even those who, like Fewkes and Voth, have lived among the Hopis for years.

(To be Concluded.)

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 16, 1905. GLORIFYING GOD IN OUR RECREATIONS. 1 Cor. 10, 31; Ps. 16, 5—11.

QUESTIONS.

1. Is rest and recreation necessary? Mark 6:30—31; Ex. 20:8—11.
2. When is the time for recreation? Eccl. 3:1.
3. What perils does leisure bring? Ex. 32:1—6.
4. Is there any danger of

valuing recreation too high? 1 Tim. 6:8.

5. Have we sometimes to give up rest for service? Mark 7:24—30; 6:32—44.

6. What principles shall govern the Christian's life and also his recreations? Rom. 14:13—23.

7. How can we glorify God in our recreations? 1 Cor. 10:31.

8. What affords most pleasure to the Christian? Ps. 16:5—11.

MEDITATIONS.

Rest and recreation of some kind is necessary for every one. Our Lord himself went with His disciples away from the people to rest. Yet as the poet says: Rest is not quitting the busy career, rest is but fitting the soul to its sphere. A change of work is sometimes a rest. The Lord our God made the sabbath day as a day of rest, and nature demands rest and recreation, trees and flowers rest in winter.

When the time is for recreation is a matter of conscience, with every Christian; no certain rule can be given, except that recreation must not interfere with our God-appointed duty.

The devil is never as busy as when we are not busy. When the Israelites were waiting for Moses to come down from the mountain they made the golden calf and worshipped it. There is some danger of valuing recreation too high. We find this especially in colleges, when the students get more interested in football, baseball, basketball, lawn tennis, croquet etc. But hunting, fishing, skating, chess-playing and other games can occupy time and attention so much, that the real work is neglected. Recreation ought never to become the chief aim in life, it ought to be a means of accomplishing better the real aim of our life, to serve God and men.

Christ gave up His needed rest to serve the people, with whom He had compassion; so we have sometimes to give up rest or recreation to help others or do a necessary duty.

In this connection we could ask, which recreations are permissible?

At some time one recreation may seem right and good, at another time or another place it might be sin. Everyone has to decide for himself or herself, whether this or that is right or wrong and even if it is right in itself and for us, if it is a danger or a stumbling block to others we ought not to use it. Love, consideration for others, ought to govern our life and the recreations, which are parts of it. If we are governed in our life by

News of the Week.

Domestic.

Canal Commission Reorganized

WASHINGTON, April 3.—The personnel of the new Italian canal commission is as follows: Theodore P. Shonts, chairman; Charles E. Magoon, governor of canal zone; John P. Wallace, chief engineer; Rear-Admiral M. T. Endicott, United States navy; Brig.-Gen. Peter C. Hains, United States army, retired; Col. Oswald M. Ernst, corps engineers, United States army; and Benjamin M. Harrod. The President has made an order allowing a salary of \$7,500, with traveling expenses, to each member of the committee and to the chairman of the commission the additional compensation of \$2,500, to the chief engineer, the additional compensation of \$17,500 and to the Governor of the zone the additional compensation of \$10,000. The head of each department is allowed the use of a furnished house upon the isthmus, and his traveling expenses when traveling on business of the commission. The total is \$102,500. The salaries and allowances under the former commission amounted to \$120,000. The total compensation of the governor of the zone and the chief engineer are in effect unchanged. The President says there shall be three executive departments. The head of the first department will be the chairman of the commission, who will have charge of the fiscal affairs; the head of the second department will be the governor of the zone, whose duty it will be to administer the law and look after sanitation, and the head of the third department will be the engineer in chief, who will have charge of the actual work of construction.

The commissions of Messrs. Shonts, Magoon, Endicott, Hains and Harrod were delivered to them today and they took the oath of office as Italian canal commissioners. Shonts has been president of the Clover Leaf railway for several years.

First Train Runs Through the Swiss-Italian Tunnel.

ROME, April 2.—The Simplon tunnel, the longest in the world, was inaugurated this morning when the first train passed through, meeting at the center, where there was an inch door which originally prevented the over flow of a torrent of hot water and which was to day opened for the first time. The weather at the entrance to the tunnel was springlike, though the surrounding mountains are covered with snow; but once inside the temperature became high. Engineer Brandau, who had directed the work on the tunnel, conducted the Italian train, which for a distance was lighted by miners' lanterns. The train from the Italian side was the first to reach the door, but a little later the train from the Swiss end was heard on the other side of the door. There was a brief time spent in communicating through the door by means of hammering and finally the door was knocked down amidst frantic applause and cries of "Long live Switzerland" and "Long live Italy!" bands played the Italian royal march and the Swiss anthem and the two parties embraced and kissed each other. Engineer Brandau shook hands with Engineer Rosemund, the director of the work on the Swiss side and the Italian Bish-

op Novaresa embraced the Swiss Bishop of Sion. The latter then preached a short sermon, in the course of which he said: "The church blesses progress." In the name of God he blessed the tunnel.

Educators Disagree on Secret Societies.

CHICAGO, April 3.—Do secret societies in high schools and colleges train citizens for good citizenship? Delegates to the meeting of the North Central Association of Colleges and High Schools at the Auditorium Hotel debated this question and were divided hopelessly on the subject. Principals of Chicago and St. Louis high schools condemned the fraternities, while others appeared as their champions.

Principal Morrison, of the McKinley high school of St. Louis, characterized the fraternities as unqualified nuisances, and Dr. E. H. Lewis, of Lewis Institute, defended them, declaring they made good citizens.

"On the face of it," said Dr. Lewis, "it looks as if clubs in schools would produce a tendency toward snobishness, envy and quarrelling. But snobishness is merely a pathetic, instinctive word of distinction. No man can be a good democrat who is not, in one corner of his being, a good aristocrat. 'Vulgarity is democracy. Envy is merely a distortion of emulation, and emulation is the spring of really good social acts. The family is the original secret society, and the more secret it is the better. I admit that the first students to join a fraternity are the poor ones. But are they also the cheats and sneaks and liars of the school? Are they the stingy and covetous? Are they the blockheads who get 100 in mathematics and languages and never use the 100 in the service of the community, who go out of the school pedants, but not men?"

"There has been a great degeneration in college fraternities," said Prof. C. A. Waldo, of Purdue University. "John Wesley possibly founded the first fraternity at Oxford, when a band of men met together secretly for religious purposes. I think the Western societies slight the best interests of the heart. My experience in the West is that fraternities are a detriment where they flourish in great numbers."

Principals of Chicago schools spoke in support of the views of Superintendent Cooley, and without exception declared fraternities produced snobishness and were a detriment.

Professor Moran, of Purdue, was elected one of the vice-presidents.

Kaiser's Warship Runs into British Vessel.

BRISTOL, April 1.—The German cruiser Prinz Friedrich Karl, escorting the Hamburg-American liner Hamburg with Emperor William on board, collided with the British battleship Prince George, in going alongside the German vessel. The Prince George is leading and will be docked. Owing to the lateness of his arrival here, Emperor William decided to omit the drive through the town, which had been arranged for the afternoon. At 8 o'clock, attired in a British field marshal's uniform, the Emperor landed and was received by Major Agnew and the German consul. He inspected the Guards of Honor, the Yorkshire Infantry and the Munster Fusiliers, which were drawn up at the convention, the official residence of the commander-in-chief, where Governor White gave a dinner party to prominent guests in honor of the Emperor, with a garden party and

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reception afterward. Meanwhile the German consul gave a dinner to a large party from the Hamburg.

Signals to be Flashed from Mt. Hood.

PORTLAND, Ore., April 1.—From the summit of Mt. Hood, a distance of sixty miles, communication will be established with the Lewis and Clark exposition grounds. At each of these two points detachments from the United States electrical corps service will be stationed, and each day and night communications will be exchanged by means of heliographs, flash signals and other methods known to the skilled signal soldier.

Two Feet of Snow.

DEADWOOD, S. D., April 1.—Two feet of snow has fallen in the Black Hills in the last two days. It is the heaviest storm of the season. Trains into the mining districts were abandoned one day. The storm did not reach beyond the foothills.

LOS ANGELES, April 1.—The orange belt has been swept by a severe storm. Snow fell at Pomona, and children, for the first time in the history of the town were enabled to snowball and make a snowman.

Mrs. Stanford's Will.

SAN JOSE, Cal., April 1.—The will and codicil of Mrs. L. Stanford have been proved and admitted to probate, and letters of administration were issued to Charles G. Lathrop, Timothy Hopkins, Joseph D. Grant, Whitelaw Reid and Thomas B. Croton, executors, without bond. The will was executed July 28, 1903. The codicil was written by Mrs. Stanford herself in August, 1904, under the direction of S. F. Leeb.

By the terms of the will \$2,000,000 are left in trust to Arlet Lathrop and descendants of D. S. Lathrop, her brothers; \$1,000,000 in trust to her nieces, Jennie L. Lawton and Amy L. Hanson, and the children of Christine L. Gunning; \$1,000,000 to Charles G. Lathrop; \$125,000 to various charitable institutions of San Francisco and San Jose, and the remainder of her estate to the trustees of Leland Stanford, Jr., University.

New Head for Panama Canal Commission.

WASHINGTON, April 1.—Theodore P. Shonts, president of the Clover Leaf railroad, who arrived here today, has, it was announced this afternoon, decided to accept the invitation to become the executive head of the Panama Canal Commission. He spent the forenoon in conference with Charles E. Magoon and Clarence A. Edwards, who are booked for places on the commission, and at noon went to the White House to talk over the situation with the President. Before going to the White House he said that if he accepted he would resign his present position and devote his entire time to the canal project. Before accepting he wanted to be absolutely sure that he was to have a free hand.

Machen, Lorenz and Corbett Indicted for Mail Frauds.

WASHINGTON, April 3.—The federal grand jury today returned indictments against William G. Corbett, August W. Machen and George E. Lorenz, on a charge of conspiracy in connection with the purchase of stamps for mail pouches. An indictment under the same charge was returned against the same individuals in 1903, at which time the name of Mrs. Lorenz was included with the

others. The present indictment differs from the former only in the omission of the name of Mrs. Lorenz.

Miners Imprisoned.

CARBONDALE, Ill., April 3.—It is reported here that an explosion occurred in the Joseph L. Lohr mine at Ziegler, Ill., today and that fifty-four men were entombed. Railroad officials here received the first report of the disaster.

Roosevelt Makes Bow to Kentucky.

LOUISVILLE, April 4.—President Roosevelt and party arrived in Louisville today on schedule time, the train coming to a stop at 9 o'clock. The trip over the Louisville & Nashville from Cincinnati was without incident. A crowd of several thousands, including 2,000 children from several institutions, gathered in the train and as the President appeared he was greeted with hearty cheers.

A glimpse of the South in spring time greeted the eye of the President as the party proceeded down Third street. The grass has already assumed its summer green and the beds of flowers formed striking spots in a long succession of well-kept lawns and hedges. Magnolia and fruit trees in the full bloom between the imposing homes and in the side streets gave great splashes of delicate color to the scene, and rows of maples in full foliage made a stately and reposeful border to either side of the splendid boulevard. The houses on this part on the route were decorated but little, but what was lacking in bunting and flags was more than made up by the natural beauty of the street.

Chicago Votes for Municipal Ownership of Street Car Lines.

CHICAGO, April 4.—Judge Edward F. Dunne, democrat, was today elected mayor of Chicago by a plurality of 24,248, and received a majority of 945 of all votes cast. As a direct result, the city is officially committed to the policy of the quickest possible cessation of private franchises for public utilities. Municipal ownership is especially threatening street car lines, valued high up in the millions.

Foreign.

THE RUSSO-JAPANESE WAR.

LONDON, April 3.—The correspondent at Tokio of the Times says: "Reports from Manchuria show that the Russians are destroying the railway much more thoroughly than heretofore. The evident inference is that they do not contemplate recovering the situation.

GUSNIV, April 2.—The situation here is unchanged. General Mischenko has moved forward into close touch with the Japanese and keeps up constant skirmishing. Elsewhere everything is quiet.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, APRIL 13, 1905.

No. 15.

A Shadow on the Home.

There's a shadow on the home—many hearts are sad to-day; It hushes 'en the laughter of the children at their play; At its coming want and sorrow across the threshold creep, And amid their broken idols the mourning mothers weep. There's a wrong in all the land, and the beautiful are slain, And her graves the nation counts her revenue of shame; While the price of blood is taken in legislative halls. A smitten manhood crouches in the gloom of prison walls. There's an evil in the land and the kingdom of our Lord Is hindered in its coming—then arise with one accord. And put away the wine-cup that threatens love and home, For the judgment surely cometh, and God is on the throne.

The foregoing beautiful lines were written by Mrs. Mary T. Lathrop, of the W. C. T. U. They may be found as an alto or bass solo in Songs of the Young Woman's Christian Temperance Union, Published by the Woman's Temperance Publication Association Chicago.

Items of News and Comment.

The annual session of the Eastern District Conference will be held in the Eden Mennonite church at Schwenksville, Pa. in May.

Local church bulletins have become very popular. The latest to make its appearance is The Second Mennonite News a monthly leaflet of four pages issued by Rev. S. M. Grubb, pastor of the Second church of Philadelphia.

The Torrey-Alexander mission in Albert Hall, London, closed on the 29th ult. The evangelists report that 5,500 persons of all classes and creeds announced their conversion during the services. Six church of England bishops and many Roman Catholic priests showed their interest in the campaign by attendance at the meetings.

The Mennonite church has started the publication of a new weekly paper. It will be called "The Gospel Witness," will be published at Scottsdale, Pa., and will be devoted to the interests of the church and to Christianity in

general. Daniel Kauffman, of Versailles, Mo., is editor, and Aaron Laucks, of Scottsdale, Pa., is manager. The first issue will appear April 3. —Orville, Ohio, Courier.

Dr. Torrey declares again and again that any church can have a revival if its members will pray hard enough for it. If a group of consecrated persons in any church in the United States would meet together and pray regularly for an outpouring of God's Spirit upon their congregations a revival would be certain to break out sooner or later. Dr. Torrey believes that every church should have a continuous revival, and it is prayer that brings it.

The winners of the three-prizes offered by Helen M. Gould for the best three essays on the question, "Which is a better representation of the original of the Bible, the American Version, or the Catholic Version known as the Douay Bible?" were William T. Whitley, a Baptist minister of Preston, England, who received \$1000; Gerald H. Beard, a Congregational minister, of Burlington, Vt., who received \$500; and Charles B. Dalton, teacher in a New York city public school. The decision was in favor of the American Version.

An article on the Mormon Church, by W. M. Raine, published in the March issue of "Leslie's Monthly," concludes with the following strong, true words: "The record of the Mormon Church is its own condemnation. No other sect in America has caused the government so much trouble; no other church has left a trail of blood along its pathway. No prelate is so powerful as the president of the Church of Latter Day Saints. No people are so subservient to the will of their master as are his people. The promises regarding polygamy have been evaded, and the practice so odious to the people of the United States is flaunted in their faces and defended. The political power of the church and its control of the suffrage of its followers has been demonstrated. It cannot be that a Mormon, believing in the

church, obeying his superiors, can be a good American."

For the last two years, at this season, Christian people in the United States and Canada have united in a week of special prayer for missions abroad. The Annual Conference of the Foreign Missions Boards of the Presbyterian Church, meeting in New York in January, decided to repeat the request for these united intercessions during the week beginning April 16 and closing April 23, 1905. The topics for which prayer is most desired are these: For missionaries and the native churches in foreign lands; for reinforcements; for the return of peace in Asia, and for religious liberty; for the extinction of slavery in Africa, and for justice in the Congo State; for the spread of the Gospel in South America; for the triumph of Christianity in the islands of the sea, and for the arousing of the church at home from its lethargy and indifference.

First Mennonite Church of Allentown, Pa.

Special Gospel services will be held in the church from April 3rd to 7th. Brother W. S. Gottshall will preach Monday, Tuesday and Wednesday evening, and Brother A. M. Metz Thursday and Friday evening.

Since we are in our own church home the Sunday-school is increasing. New scholars are added every Sunday. Several classes have grown so large, that it would be well to divide them. If this should be done we will need more teachers.

National Bible Conference.

The National Bible Conference at Winona Lake, under the direction of Rev. Dr. J. Wilbur Chapman, will be held in August, beginning Sunday, the 20th, and closing August 30.

The following speakers will be present: Rev. Dr. Francis L. Patton, Princeton, N. J.; Dr. W. G. Moorehead, Xenia, Ohio; Dr. Joseph Kyle, Xenia, Ohio; Dr. W. W. White, New York; Dr. James M. Gray, Boston; Dr. C. A. Rowand, Manchester, Ind.; Doctor White, Kalamazoo, Mich.; Rev. John Robertson, London,

England; Rev. L. G. Broughton, Atlanta; Rev. Henry Ostrum, Greencastle, Ind.; Rev. Thomas D. Edgar, Cambridge, Ohio; Rev. Cornelius Woolfkin, Toronto, Canada; Rev. Dr. Mason C. North, New York.

The Art of Living.

Man is more in what he is than in what he has. Man is often richer for what he gives up or keeps out of his life than he is for what he acquires. Exclude worry and anxiety. Worry is the tramp of the mind that has no visible means of support. What is the use of worrying? We can either help anything or we can't. If you can help it, why on earth don't you do it? If you can't why on earth do you want to worry about it?

The second element in the art of life-making is what to include. It is what he includes that makes a man rich. It is not what a man has that makes him rich, else the miser and the gambler would be rich. Include optimism and hope and live just a little above the dust where we can see and breathe. A man grows old only when he consents to stagnate. I want to give you a definition of money which I have heard: Money is the universal currency that purchases everything—but happiness. It is the universal passport that takes you everywhere—but to heaven.—Bishop Woodcock.

Temperance.

Concerning this subject the General Conference constitution has the following: Conference recognizes the Bible teaching that a drunkard cannot inherit the kingdom of God, Gal. 5: 21. A congregation that tolerates among its members the evil, can not be regarded as Christians, and can therefore not be a congregation in this Conference. Recognizing in the so-called saloons and all kinds of drinking houses one of the greatest and most common evils in human society, these should in no wise be countenanced by our congregations."

My dear members, shall we not stand together on this principle, not only not to patronize the drink traffic, but to overthrow

it as an institution of Satan. If it is "woe unto him that giveth his neighbor drink," Hab. 2: 15, it is also "woe unto them that rise early to follow strong drink;" Isa. 5: 11, and materially it must be "woe to them that call evil good" Isa. 5: 20, by in any way sustaining the business.—Church Bulletin of the Deep Run Church.

Secretary Hay's Hymn.

That Secretary of State John Hay is an author and poet is well known, but not everybody is aware that he has written more than one fine hymn. The following was written for a Christian Endeavor Convention:

INVOCATION.

Lord! from far severed climes we come
To meet at last in Thee, our Home,
Thou who hast been our Guide and Guard
Be still our hope, our rich reward.
Defend us, Lord, from every ill,
Strengthen our hearts to do Thy will.
In all we plan and all we do
Still keep us to Thy service true.
O let us hear the inspiring word
Which they of old at Horeb heard,
Breathe to our hearts the high command,
"Go onward and possess the land!"
Thou who art Light, shine on each soul
Thou who art Truth, each mind control!
Open our eyes and make us see
The path which leads to Heaven and Thee!
—JOHN HAY.

Contributed.

Utilitarianism in Education.

(Delivered at German Teacher's Conference at Götting, Mantoloking, Nov. 1904 by Ed Mostman.)

Most of you, no doubt, have heard of the story of Diogenes, who went about in broad daylight with a lantern, looking for a man. We may smile at the story, and think the fellow's mind was not well balanced, but Diogenes was neither a crazy man nor a fool. He was a philosopher, and knew that man to be a man must approach, in some degree at least, that which his Maker intended him to be. Whether Diogenes was successful in his search we are not told, but I doubt whether, if he were living to-day, he would have less difficulty in finding a man. Let us imagine him going up and down the streets of some of our cities or villages casting the light of his lantern into the faces of the passers-by to see whether they give expression to a complete man within. Meeting one of the specimens of humanity staggering from one side of the walk to the other, or perhaps tumbling into the ditch, with the reason dethroned and the animal nature swaying the sceptre of life, he would not need

the assistance of his light to see that he was not a man. What his thoughts would be as he approaches another enwrapped in curls of smoke the stench of which irritates the sensitive olfactory nerve filaments of one unused to the noxious weed, I know not, but methinks he would pass him by with a half-critical smile and continue his quest. Meeting another whose bearing, posture and appearance indicate that the natural laws of health have not been observed, it would perhaps be necessary to let the rays of his lantern penetrate the features of the face to reveal the fact that the man within has been fettered to the earth. Again he would be disappointed in scrutinizing the face of one so taken up with the pursuit of material things, that the inner man has been almost starved to death. Had he been here several weeks ago during the political campaign, his hopes might have risen high as he saw another approaching, who appeared to be a man, but getting the opposite view of him, he would have discovered to his chagrin that there was no other side to him. Only half a man. Thus he might continue for some time in a fruitless search, yet we believe with a little more patience he might be rewarded with the object of his pursuit.

We are told that God, when He created man, formed him from the dust of the ground, and then breathed into him the Breath of Life. It is not the dust of the ground, but the Breath of Life, the emanation of the Divine Spirit, which makes him a man, and lifts him above and out of the world in which he lives. To attain to perfect manhood that life implanted by his Maker, must be unhindered in its growth. Not only that, but body and mind must be trained to be servants of the higher life, assisting it in its development. So to guide the forces, which through body and mind mold the character of those placed under our care is the purpose for which we assembled here in the capacity of a teachers' conference.

Whatever success we may have in securing this end depends upon ourselves, our methods and our work, and more fundamentally upon the idea we have of the purpose of education. For this reason have I chosen the subject, Utilitarianism in Education. Perhaps some of you may think I have followed the maxim of Dr. Samuel Johnson, "Never use a small word when you can find a large one to take its place." But such is not the case, neither was it chosen for any pedantic reason, but simply be-

cause no other word fits quite as well.

Education in its broadest terms is not a matter of a few years in the public school, but continues throughout life. It begins in the home in the life of the little child, yea even before, for heredity plays no small part in our lives. Besides the home and the school there are other factors, as the church and society. We as a body of teachers are concerned only with public school education, which primarily has for its immediate object the development of the powers of the mind, and deals less directly with the physical and the ethical.

Utilitarianism is defined briefly in the Standard Dictionary as devotion to mere material interests. By utilitarianism in education we have reference to the use which education may be to us in securing material things, as wealth, honor and happiness. You often hear it said that the first question an American asks when debating a certain course is, "will it pay?" This, no doubt, is true of the Canadian as well. There may be some in this community debating the question thus: "Shall I be more successful in my vocation, if I go to school? If not, why waste the time?" Perhaps we might even find teachers attending this conference, soliloquizing thus: "Can I get better wages if I have a Third or Second Class certificate? I am getting fairly wages now, and I believe I can not get more, if I have a better standing. Why waste the time and money for further preparation. There's no money in it." Perhaps there isn't, but there is something of infinitely more value. In all our schools we find pupils coming in late in the year. Why? It doesn't pay to send them while there is still work on the farm. "Why should I send my boy to school, and I do the work on the farm. There's nothing in it for me and he does not need the education for the farm." Utilitarianism pure and simple.

But of what importance is the subject before us? The public school, with the possible exception of the home, is the most important factor in education, and when the latter is neglected, as often is the case, it becomes the most important. Without being egotistical, we may say that the work we represent is in importance second to none. We can not get too lofty a conception of our work. We are not like the ancient writers making impressions upon lifeless clay, which can read for a time decay and pass into nothingness, nor like the sculptor chiseling out of dead rock forms, which delight the

eye for a time, but sooner or later crumble into dust; but we are writing upon living tablets, characters which no time can efface, and building monuments, which shall stand not for a time, but through eternity. Is it not therefore of paramount importance how we go about our work? Our methods depend upon the idea we have of the purpose of the work in which we are engaged.

Although Providence has placed man in a visible world, surrounded by the unseen, the fathomless depth and boundless expanse of which the cultured mind alone can penetrate, yet we discover to our surprise, that there are people living in this day and age of the world, who object to education, or the development of the intellectual powers of man. But why should man, created in the image of the Almighty, go through this world with face turned downward, blind to all the beauties of nature revealed in earth and sky, deaf to all the sweet music and harmony of the universe, hardened to all ennobling influences, which tend to lift man from his sordid sphere into the unseen world above.

(TO BE CONTINUED.)

Making a Will.

It is not always easy for a man to have his way when he is alive, much less when he is dead. He has a will, but other people also have wills, and the wills of a dozen scheming heirs and a lot of sharp-nosed lawyers, are often quite as powerful as the will of one poor dead man who is mouldering to dust in his coffin.

And besides many men never make a will till about their latest gasp, when they are more dead than alive, and such wills are often easily set aside.

"It is often a nice question to decide," said a young law-student the other day, "whether a particular man is of 'sound mind and disposing memory,' as we sometimes say, and generally *compos mentis*, when he comes to make his will. It does not do to put such things off too long. I had to go up-town the other day to be the witness of the will of a rich old codger whose children had persuaded him, after many years of argument, to make his last will and testament. He was too feeble to sit up in bed even, yet he seemed to think there was plenty of time to dispose of his property in, and that the whole thing was indecent hurry on the part of his children to see him in his grave. He was too weak to resist their importunity longer, however, and so he had consented. I read the will over to him.

1905.

though I had my doubts from the first if he was not too far gone to understand it, and as I rolled off the big bequests — this house to James, that to John, another to Mary, stock to his wife, and the residue to be divided, etc., etc., the old man tried to interrupt me once or twice, and finally succeeded by whimpering out: 'Why, ch-ch-children, you're leaving nothing at all for me.' Now I think that will might be broken."

But one of the shrewdest lawyers and ablest politicians of the country, a candidate for the chief magistracy of the nation, made when in health, a will embodying a great public bequest, which the courts have since set aside, because it was not properly drawn.

If you want to have your own way, and do what you will with your own, it is wise to *execute your will* as far as possible while alive. When a thing is *done* it is done, and no one can prevent it. And if God works in you to *will* and do of His good pleasure, do not put the matter off, but take counsel to-day, and use your best judgment, and work while the day lasts, for the night cometh when no work can be done.—H. L. HASTINGS.

Temperance.

The Coming International Educational Alliance Against Alcohol.

Abraham Lincoln said, "How nobly distinguished that people who shall have planted and nurtured to maturity the political and moral freedom of their species from slavery and from drunkenness."

His Emancipation Proclamation, sealed in blood, wiped the blot of human chattel slavery from our national escutcheon. But the slavery of alcohol still exists. Nevertheless, in this country we have "planted" and are "nurturing to maturity" a preventive system of education which we have reason to hope and believe will eventuate in what Lincoln called "moral freedom" from drunkenness.

That system is the progressive, compulsory study of temperance physiology graded to the comprehension of all pupils in all the public schools in the United States.

Other nations, seeing the effect of this study upon the manipulative skill, productive efficiency and progress of our people, are seeking to reproduce the same in their own countries. Professor Justus Gaule, of Zurich, Switzerland, in a recently published article entitled *Muscles or Nerves*, says:

"It is characteristic of the

American workman that he has become a nerve-man. . . . America pays her workmen more because, as nerve-men, they give back more. In a rivalry between the old and new world on the basis of present ability to produce, the old world would have to go under. How shall this danger be averted? First of all by combating that which makes the nervous system incapable of further development, alcoholism. The alcohol-free atmosphere of America is a result of the instruction in the public schools concerning the influence of alcohol. *The Americans by this instruction concerning alcohol have done their country a greater service than they think.* Such instruction can not be imparted without a foundation in physiology, giving the idea that human life is based on definite laws. The transition from muscle-man to nerve-man begins with this instruction in *earliest years*. In order to accomplish this transition, we in Europe must broaden the instruction in our common schools by intelligent study concerning the powers of the human organism and the dangers which threaten it from alcohol."

A Royal Committee on Physical Deterioration in England reporting July 1904 to the British Parliament, said:

"The Committee believe that more may be done to check the degeneration resulting from drink by bringing home to men and women the fatal effects of alcohol on physical efficiency, than by expatiating on the moral wickedness of drinking."

In harmony with this belief, upwards of 15,000 physicians, practically the entire medical profession of England, Scotland, Ireland and Wales, have signed a petition for the compulsory study of hygiene and temperance, like that required in America, in all the public schools of the United Kingdom. A London paper says of this petition: "The response was very striking. Eight thousand signatures were received by return of post and had to be conveyed to the receiving office by a special staff of postmen. Others rapidly followed."

A committee of thirty-one of these physicians, after studying this form of school work in the countries that, to some extent, have adopted this American educational idea, made out a syllabus of graded topics and methods of instruction in hygiene and temperance which they have just sent to every local school board in Great Britain and Ireland, recommending its immediate adoption. Nearly all of the members of this English Committee who have sent out this petition and syllabus

are university professors, representing the Universities of Edinburgh, Glasgow, Manchester, Birmingham, Cambridge, London, Liverpool, Dublin, etc. One is the Editor of the "British Medical Journal". Among them are Sir Thomas Barlow, Sir Lander Brunton, Sir Victor Horsley, Sir William Macewen, Sir Henry Thompson, Professor G. Sims Woodhead, and others as distinguished.

Certainly it is interesting to us as Americans to notice the frank avowal that in all this the learned and philanthropic abroad are following our example. They seem to be aware that when eighty millions of people, by their Senators and Representatives in the National Congress and in the legislatures of all our forty-five states enact compulsory temperance instruction laws, they are moved by an intelligent apprehension of the facts in the case. Indeed, the very title page of their syllabus directly acknowledges their indebtedness to that distinguished country-woman of ours who, with her able corps of lieutenants in every state, and aided by the organized thousands of the Woman's Christian Temperance Union, and in constant communication with the most eminent scientific authorities in the world, has successfully led this great providential movement for the prevention of intemperance.

For that title reads as follows: "Suggested Courses of Teaching in Hygiene and Temperance for Boys and Girls in the Public Elementary Schools of the United Kingdom."

"Issued by the Committee of the Medical Profession in the United Kingdom, constituted to promote the teaching of Hygiene and Temperance, Chairman Sir William Broadbent."

"Based upon the scheme prepared by Mrs. Mary H. Hunt, for use in the schools of the United States of America."

An English Associated Press correspondent for American papers, commenting on this, says:

"This movement in England is one of the many indications that John Bull is trying hard to catch up with Uncle Sam."

All the nations are welcome to catch up with us in this achievement. We have blazed this educational way for freedom from slavery to alcohol at no small cost, and to no one is this interest more indebted than to Mrs. Mary H. Hunt, head of the department of scientific temperance instruction and investigation, for her thoughtful and heroic leadership. This scheme of study has grown up gradually from protracted and exhaustive research and consultations respecting the unhygienic

and other causes that lead people to drink, the scientific discoveries of hygienic truths, including those relating to the nature and effects of alcoholic drinks and other narcotics, and those pedagogical principles which determine how and where those truths can be so taught to all the children of to-day as to shape the national life of to-morrow. This movement holds in its grasp many millions of our youth, and has such regard for detail as is calculated to reach every child, and to save every child for a future of intelligent sobriety. As Americans, we are grateful that the scholars of Great Britain have recognized the sound learning and deep insight into the educational methods essential to save a nation from alcoholic demoralization which have marked this great movement and have paid such a tribute to our endeavors by recommending for the public schools of the United Kingdom the scheme of study prepared for the schools of America.

King Edward VII is said to be advocating an Anglo-American alliance. Here is a step toward such a combination for warfare of an educational sort, against the greatest foe of the English-speaking race. The signs of the times point to Germany's joining us also, thus forming a "triple alliance".

Meantime, it behooves our American boards of education and teachers to more than keep step if we are still to lead in this world movement for the emancipation of the race from the slavery of alcohol.

Signed by the Advisory Board of the Bureau of Scientific Temperance Investigation and Instruction of the Woman's Christian Temperance Union

Albert H. Plumb D.D., Chairman, Pastor Walnut Ave. Congregational Church, Boston, Mass.

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The Mennonite.

A religious weekly journal. English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Editorial.

Some time ago the MENNONITE brought a series of contributed articles describing a week of work in various ones of our churches. These were interesting and suggestive, and there should have been more of them. It is not yet too late for others to write along this line. But other lines of Christian work might be compared in a similar way. A C. E. report from one of our churches suggested the thought that a series of contributed articles, describing the C. E. work in various ones of our churches would be of interest and benefit to the readers of the MENNONITE. The report under consideration was not written for this purpose, so only parts of it appear, and mostly in changed form. Who will contribute such articles?

C. E. Work in our First Church, Philadelphia.

From the recording secretary's report we notice that the C. E. society of our First Church in Philadelphia has forty-four active members, eight associate members and four honorary members. A suggestive thought is expressed in connection with the questions, "How may we reclaim the indifferent?" "How may we win the un-interested?" when the report goes on to say: "Surely these are questions which should demand our most earnest and prayerful consideration. The burden of this responsibility should not rest with the Lookout Committee alone. Every individual member is responsible for the condition of this society, and by his or her attitude toward the society can make or mar its progress."

Besides the usual committees of a C. E. society this society has a Sunday-school committee, an Aggressive committee, a Comfort Bag committee and an Intermediate committee. According to the report, the Sunday-school committee has organized a teachers' training class and served as a substitute teachers,

class. It has also promoted sociability among the young people by monthly entertainments. The Comfort Bag committee makes comfort bags for the use of seamen.

The Aggressive committee offers suggestions here and there and is ever solicitous for the best interests and the highest good of the society.

The Intermediate committee does much to relieve the superintendent of her arduous duties and is the means of establishing a closer bond of sympathy and cooperation between the two societies.

The Making of a Christian and His Food.

Delivered at a consecration meeting at Upland, California, March 26, 1906. Published by special request.

In order to better understand our topic, we ask, what is a Christian? The term Christian is derived from Christ. Hence to be a Christian implies, to be like Christ or Christlike. Is it possible for a sinner to acquire the attribute of Christ? Christ was perfect. He was not only God-like, He was God. If Christ was God, He was also love, light, peace, joy, meekness, righteousness, mercy, purity, justice and all the attributes of God were His. He was God personified. He was Christ under all circumstances, in all attitudes, in every phase of life, in temptation, in provocation, in persecution, in agony of soul.

But as our subject calls for the Christian's food, let us see what John 6: 47-58 tells us. By carefully and prayerfully reading this passage of scripture we can see there is but one kind of food for the Christian. The statement is so plain and simple that no one can go amiss. The lowliest and most humble soul (not the great and wise) can understand, and must needs find the food required for the nourishment and maintenance of the hungry and yearning soul. It is Christ Himself crucified. His flesh, His blood, His life, His all, and with Himself all of His attributes. The very intensity of His holy love is imparted to the newborn man, and now, how can he turn back and feed upon the barren husks of pleasure, sin, vice, lust, levity, filth and death. May God in His infinite mercy, love and compassion help us all to flee from this horrible sepulchre of abomination and death, and lead us up and up to love, light, life, joy, peace and purity, and on and on to his eternal home in the golden city, with its walls of Jasper, its crystal lakes, its springs of light and life where all is holi-

ness and bliss in Christ Jesus. Holy love divine and pure, take thy abode in us, encompass all, our hearts, our very being and our lives. Oh! may our souls be filled and stayed and thus be fed by Christ, His flesh, His blood, His life, His holy breath, His All.

Living in Christ.

Abiding in Christ does not mean that you must always be thinking about Christ. You are in a house, abiding in its inclosure or beneath its shelter, though you are not always thinking about the house itself. But you always know when you leave it. A man may not always be thinking about his sweet home circle; but he and they may nevertheless be abiding in each other's love. And he knows instantly when any of them is in danger of passing out of the warm tropic of love into the arctic regions of separation. So we may not always be sensible of the revealed presence of Jesus; we may be occupied with many things of necessary duty, but as soon as the heart is disengaged it will become aware that He has been standing near all the while; and there will be a bright flash of recognition, a repetition of the psalmist's cry, "Thou art near, O Lord." Ah, life of bliss, lived under the thought of His presence, as dwellers in Alpine valleys live beneath the solemn splendor of some grand, snow-capped range of mountains. — F. B. Meyer.

A Visit to the Hopi Indians in Arizona.

(Concluded.)

In the artistic sense the Hopis have much untaught skill. They manufacture for their pottery, baskets, blankets, belts, and rituals nearly forty different kinds of paint out of mineral and vegetable and animal matter, some of which require great care, skill, and time in the making. Nearly every color has some special meaning, and the designs on belts, pottery, or utensils are significant of some phase of daily life.

It is a thing to be deplored that until lately this remarkable tribe, now less than two thousand in number, has seen only the poorer side of our civilization. The trader and the shrewd, and in too many cases the dishonest and dissolute, government officials have been the types of white men to speak to this untutored savage of a civilization that claims so much, and so often fails to make it good. Of late years the government has ap-

pointed matrons to help the Hopi women into a better life.

The limits of this paper do not permit a discussion of the Hopi's moral and physical needs. They are very great. The sentimental tourist who would keep these people in their picturesque superstitions, and preserve them in their savage primitive "kodakness," so to speak, is a savage himself, and ought to be compelled to live in a Hopi house and bring up a family of Hopi children on green watermelons and piki bread as a punishment.

Mr. Brosius, secretary of the Indian Rights Association, Washington, was with us on the trip to Oraibi, and he said that in the whole history of our treatment of the Indians this nation had practically broken every treaty it ever made with them. He said, however, that at present the government was anxious and ready to do the Indian justice and help make of him a good and useful citizen. At the present time the government is trying to get the Hopis to come down off the mesa close to their cornfields.

There are two parties among the Hopis; the conservatives and the liberals. One group opposes any movement towards a change. The other wants the children to go to school, and favors some advance from the ancient customs.

The light has come up over the desert for the Hopi. The two girls Talaventa and Shewingiasche represent the beginning of the end. If this artistic, poetic, religious race can be redeemed by the process of Christian civilization as they may be, the snake-dance and other superstitious rites will be no more, to the grief of the sentimental tourist; but better customs will take its place, and the Hopi will continue to live and enjoy even his own desert existence with a new and joyful song on his lips as he rises with the sun to hasten to labor in the little corn-fields by the Oraibi Wash.

In his religious life the Hopi worships the sun, Mother Earth, nature in general, and his ancestors. In his bewildering multiplicity of rituals he is perfectly ready to adopt the religious customs and theology of other peoples and weave them into his own, even adopting Christian ideas and incorporating them into his own superstitions.

He is careless in his disposition of the dead, burying children in the living rock, but giving small attention to the place of sepulture afterwards. In the graveyard on the sandy slope of Oraibi, the rains have washed out the loose soil around the bodies, and ribs, skulls, and vertebrae decorate the hillside with a

negligee picturesqueness which provokes the comment of the tourist from Philadelphia, but does not disturb the descendant of the dead departed in Oraibi.

The physical condition of the Hopi is what might be naturally expected of a people that live three miles from a pump and have no sanitary regulations of any kind. If it were not for the dry air of the desert, which cures raw meat hung up outdoors, the mortality of the people would long before this have extinguished the tribe. Garbage, animal carcasses, melon-rinds, and decaying matter lie about the alleys; and the sanitary policeman does not report the same to the Health Department. Little children die frequently of dysentery and green melons.

And more living creatures can be found in the census of the heads of a Hopi family than can be counted by a visible enumeration. Among the Navajos there is a common saying, "As dirty as a Moqui." Considering the fact, however, of the scarcity of water, bath-tubs, and toilet arrangements, the Hopis we saw seemed to me to be astonishingly clean and neat.

The most interesting question about the Hopis relates to their probable civilization through missions and schools. It is a strain on a savage to become a Christian. The sentimentalists would like to keep all picturesque savage tribes in their primitive conditions. The Christian sees through the picturesque, and beholds the real man, hopeless before death, unclean in his imaginations, dwarfed in his ambitions, and sunk as to his horizon.

There is no reason why a Hopi should not become a most useful, happy Christian citizen of the United States. He could make a living as he does now, by weaving, by agriculture, and by other arts that by nature are his. The desert environment, which is dear to him in spite of its harshness, would still be his home; and, although it is not yet blessed with automobiles or Sunday baseball, it would furnish him with all the variety he needs.

The trouble with some attempts to civilize a heathen people has been the attempt to force unnatural and impossible conditions upon them, rather than adapt the Christian principles of all humanity to the individual capacity to assimilate.

The Pimas in southern Arizona, once considered to be a most depraved and hopeless race, are being transformed by Christian missions. More than a thousand of them belong to a Presbyterian church, and are fine, happy, use-

ful citizens. If civilization in its simple, wholesome, pure, and attractive form is made possible for the Hopi, he will make a splendid type of man, rather than a spectacle for tourists and sentimental anthropologists.

The following is a translation by J. Walter Fewkes of the announcement made by the town crier from the roof of the houses the fourth morning before the snake-dance. It is the key to the whole series of rituals of the Hopi, and represents his one daily and hourly attitude towards nature, his great mother.

"All people awake, open your eyes, arise, Become Talahoya (child of light), vigorous, active, brightly. Hasten clouds from the four world quarters; Come snow in plenty, that water may be abundant when summer comes. Come ice and cover the fields, that after planting they may yield abundantly;

Let all hearts be glad; The knowing ones will assemble in four days; They will encircle the village dancing and singing their lays.... That moisture may come in abundance."

By REV. C. M. SHELTON, D. D.—in Christian Endeavor World.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 23, 1905. The power of His resurrection. Rom. 6, 3-13; Phil. 3, 10. (Easter meeting).

QUESTIONS.

1. What is resurrection? 1 Cor. 15, 42-49.
2. How was Thomas brought to believe in the resurrection of Christ? John 20, 24-29.
3. How did the resurrected Christ heal? Acts 3, 12-16.
4. How did the resurrection of Christ embolden the apostles? Acts 2, 29-33; 4, 10-20.
5. How did the resurrected Christ transform the life of Paul? Acts 26, 4-18.
6. How does Christ's resurrection assure us of our resurrection? 1 Cor. 15, 12-22.
7. Which hope does the resurrection of Christ give us? 1 Pet. 1, 3-9.
8. How does the power of Christ's resurrection show in our lives? Rom. 6, 3-13.

MEDITATIONS.

Resurrection is the revival of the dead body, the reunion of spirit and body. The body will be changed so as to be a perfect instrument of the sanctified spirit as it was before sin changed the relation between spirit and body.

The resurrection of Christ is attested by so many witnesses, that from a historical standpoint

it is undeniable; those who deny it are prejudiced and as Voltaire once confessed himself would deny it if they saw it.

How little inclined the disciples were to believe in the resurrection of Christ, the gospels show plainly. Thomas the loving disciple, who was ready to die with Christ, but who was a thoroughly disappointed man of facts, did not believe the testimony of the ten and had to be convinced by our Lord Himself appearing and telling him, "Reach hither thy finger, and see my hands; and reach hither thy hand and put it into my side and be not faithless, but believing." Then he believed and called Jesus his Lord and his God.

But Christ did not only appear to His disciples. He manifested His power by the miracles, which they worked in His name. One of the most conspicuous miracles was the healing of the lame beggar at the door "Beautiful," which brought them into conflict with the Sanhedrin. But the rulers and elders and scribes and highpriests could only charge them not to speak at all nor teach in the name of Jesus, because of the notable miracle, which had been wrought through them. The apostles answered boldly: "We cannot but speak the things, which we saw and heard."

The resurrected Christ appearing the persecuting Saul on the way to Damascus transformed him from a persecutor into an ardent believer in and preacher of the resurrected Christ, the Son of God.

Is Christ our head living, we His members live in Him and through Him; He being resurrected, we will be resurrected by the same power.

But not only does Christ's resurrection assure us of our resurrection, His life assures us of a future life with Him in glory and we can endure sufferings and tribulations in His power.

The power of Christ's resurrection shows itself in our lives, if we do not live for this life but for the life to come, if we do not serve sin, but having died with Christ to sin, we live unto God a life of holiness in the power of the living Christ.

QUOTATIONS.

God has filled all Nature with continued emblems of this doctrine. He has given a great number of illustrations in the arrangements of Nature and Providence. What is night but the death of day? What is morning but its resurrection from the shades of darkness? What is winter but the death of the year? In the dead leaves, you see em-

blems of death scattered wherever you go. What is spring but a resurrection? Look at that unsightly seed, without any appearance of life, thrown into the earth; and then, the particles separating, there springs up the plant! Behold its unfolding and budding and blossoming, and casting its fragrance all around! that is its resurrection. We see the insect tribe give their evidence; living frequently and absolutely in different states and elements, — sometimes crawling, as a worm, then lying in apparent torpor; then bursting the shell, and with wings of beauty and activity, skimming the atmosphere.

R. WATSON.

The Sunday School Lesson.

BY A. S. SHIELLY.

Subject for April 23. — THE ENTRY OF JESUS INTO JERUSALEM. John 12: 12-26.

GOLDEN TEXT. — Blessed is he that cometh in the name of the Lord. Matt. 21: 9.

INTRODUCTION.

The connection with the last lesson is indicated in verses 12, 17, and 18. The first gives the connection of time. It was on the day following that of the supper in Simon's house in Bethany. The supper took place on the evening following the Sabbath, that is on Saturday evening. The next day was Sunday, the first day of the new week. With this lesson therefore we enter upon the events of that eventful week known to us as the Passion week, the close of which finds the Savior's humiliation complete, His body in the grave awaiting the hour of His glorious resurrection. Verses 17 and 18 show the subjective connection of the events now related with what went before. The witness of Lazarus, raised from the grave, caused many to "go away" and believe on Jesus, and their word of testimony in turn caused many others to go out to meet Him with expectant faith, ready to proclaim Him Messiah and King.

FILKINGTON.

Christ the Lord is risen to-day,
Sons of men and angels say:
Raise your songs and triumphs blith;
Sing ye heavens, and earth reply.
Love's redeeming work is done,
Fought the fight, the battle won:
Lo! our Sun's eclipse is o'er;
Lo! He sets in blood no more.

Vain the stone, the watch, the seal,
Christ hath burst the gates of hell,
Death in vain forbids His rise;
Christ hath open'd Paradise!

Lives again our glorious King:
Where, O death, is thy sting?
Once He died, our souls to save:
Where thy victory, O grave?

Soar we now where Christ has led,
Following our exalted Head;
Made like Him, like Him we rise,
Ours the cross, the grave, the skies.

What though once we perished all,
Partners in our parents' fall?
Second life we receive,
In our Heavenly Adam live.

Risen with Him we upward move;
Still we seek the things above;
Still pursue, and kiss the Son
Seated on His Father's Throne.

Scarce on earth a thought below,
Dead to all we leave below;

THE PROCESSION OF TRIUMPH.

This striking procedure on the part of the Savior was deliberately planned. Jesus sent two disciples into the village (Bethphage) with instructions according to which they found and obtained the desired animal. In fulfillment of prophecy He must enter the royal city of David as a claimant to His throne. The Prince of the house of David must present Himself to the "daughter of Zion" as her King; and to do this He for once lays aside His accustomed reserve and assumes a part that is calculated to arouse the enthusiasm of the expectant multitude. Before when the people wished to take Him and make Him King He escaped from them and withdrew into solitude.

Now He deliberately by His action proclaims Himself their coming King and accepts their homage. With the cross in full view before Him, He announces His claim to the crown to which He would attain by way of the cross.

Moreover the animal was chosen with a view to indicating the nature of His reign. He is the Prince of Peace. "Behold thy King cometh unto thee, meek and riding upon an ass" (Matt. 21: 5). It was a young colt on which no man ever yet sat, by which the sacred character of His reign is indicated. He would be their divine King whom they should worship as well as obey in wholly consecrated lives, not used in other service.

The palm branches which the people took with them and the song of salutation were a part of the ceremony of the Feast of Tabernacles. "With the idea of this feast the Jews had been accustomed to associate the highest blessing of Messianic times and at the moment, therefore, when they hail Jesus as the long expected Messiah and King the thoughts of it naturally fill their minds". And how appropriately it all applies to Him!

But how far from correct were their ideas of Messianic blessings! How little did they realize the true nature of the Messiah! Even the disciples did not understand the real meaning of these things until after He was glorified. How many of those who that day shouted Hosanna (Save we pray) thought principally of a salvation from the foreign yoke and the setting up of an earthly kingdom! Of a vicarious death to save them from their sins there was no thought. And that is a truth which the powers of darkness do their utmost to keep from the apprehension of the soul.

To the Pharisees the sight of this multitude going out to greet Jesus and the sound of their hosannas that filled Jerusalem was almost distracting. They gave vent to their alarm in an expression that indicates a degree of hopelessness on their part of being able to stem the tide. "Ye prevail nothing", they say. "The world is gone after him". How far this exaggerated statement was wide of the real state of affairs is shown by the sequel of the few days following. And yet there lies an unconscious prophecy in the words. Not only many Jews believed on Him but the Gentile world too was turning its eyes in His direction. The sins of the whole world should be laid on Him and the Gospel message should go out into all the world. In God's purpose of salvation all the world is

embraced and the prayer of God's people in all ages has been that the statement of the Pharisees might come true speedily.

GREEKS SEEKING JESUS, v. 20-26.

This part of the lesson falls several days after the other, likely on Tuesday. John alone gives an account of this occurrence. He sees in it another illustration of homage paid to Jesus, and a prophecy of the gathering out of all nations. Philip and Andrew come into prominence very much the same as in the case of feeding the five thousand. They are the means of bringing Jesus into touch with those that are hungry for the bread He can give them. Jesus on His part sees in these seeking souls out of the Gentile world the first-fruits of that great harvest into which He would send His disciples. But He must first be glorified and the hour for this is come. The grain of wheat must fall into the earth in order that out of death new life may come forth and the "much fruit" be realized.

The principle of life thus illustrated out of nature applies to Himself, but no less also to all that would be His. All such must deny themselves and take up the cross. No cross, no crown. The lower life must give way to the higher. The word life in v. 26 is used in two senses represented by two different Greek words. The life we are not to love but hate, is the lower self-life not subjected to the law of love. It is what Paul calls the carnal life. It is the life that ends with the grave. But this life of self if yielded to the law of love in Christ will be by Him so transformed that like the seed grain it will have its fruitage in that higher life that abides forever. That such a one shall be with Him in eternal life is His promise here and the subject of His prayer in chapter 17: 24. What greater honor could the Father bestow on poor, lost humanity than to lift us up and give us an inheritance of glory with the Son of His love. "Beloved now are we children of God and it is not yet made manifest what we shall be. We know that if He shall be manifested we shall be like Him; for we shall see Him as He is" (1 John 3: 2).

Deaths.

NEFF:—On April 4, 1905, Ursula Brenner Neff, widow of John F. Neff, from Egg Harbor City, in her 71st year. Funeral services were held Friday afternoon at 3 o'clock from the residence of her son-in-law, Mr. Isadore Green, 1319 Mt. Ephraim Avenue, Camden, N. J. Interment at Harleigh Cemetery, Rev. F. F. Gabel, officiating.

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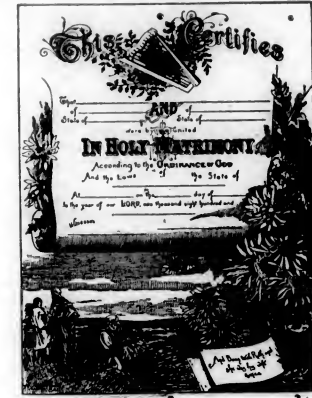
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THE MENNONITE.

April 20.

2
out of which he was formed, or as one of the German philosophers has put it, "Man ist was man iszt," man is what he eats. A theory of education based upon such a philosophy certainly lowers man's status in the world. If materialism is true, if life is measured by the amount of material wealth we possess, then utility is rightly considered the highest aim in education, but if "life is measured by the soul's advance, the enlargement of it's powers, the expanded field where it ranges till it burns and glows, with heavenly joy, with high and heavenly hope," then education must be based upon a loftier motive. If such is our conception of life, the goal will never be reached as long as we educate merely for the sake of success, but we must so train the powers of the mind, that man may grow into a complete man, performing properly his duty to himself, to his God and to his fellowman, in the various relations of life, in the church, in society, in the state.

What are the results of the utilitarian idea of education? One of them is inaccuracy, which seems to me to be the crowning fault of education in this community. Sometimes we find teachers who are mere hirelings, that is, they teach simply for the money there is in it, caring nothing about the welfare of their pupils. This is placing the teacher on such a low plane, that it seems unworthy of our deliberation here, so we pass it by, hoping there are none within hearing, who have no higher conception of their work. But there are others, who although not forgetting their pupils entirely, are concerned about them only so far as pertains to their own success. Let us put ourselves in the place of such a teacher. "If I want to hold my position, or want higher wages next year my pupils must learn something. But they are dull, it's hard work and slow. Besides that the parents will not appreciate it. They want their children to learn just in a short time, so I'll just fool them a little. I'll have them go over a good deal during the year. We can get over so much in reading, history, etc. They will learn something about the subject. I can drill it into them in some way. They'll not need to work so hard, so they will tell their parents what a good teacher they have. They will not learn much, 'tis true, but they don't care about that, and their parents, not knowing much about education, will not know the difference." And in many cases

they don't. Thus they fool pupil and parent as well, giving them the shadow instead of the real. With such training, is it any wonder that pupils are inaccurate? Whether this is always the cause of inaccuracy, or whether it is the ignorance of the teacher, or some other cause, I know not; but this I know, that some students are most abominably inaccurate. Whatever we do, if we want to fit our pupils for the duties of life, let us avoid the error of inaccuracy. It unfits them for any position in life, unless it be that of a politician. What if the banker is inaccurate in his accounts, the preacher in his statements, the painter with his brush, the sculptor with his chisel, the physician in his prescriptions. What if the switchman in some large railroad station, should turn the wrong switch, or the engineer mistake the signal? Let us be accurate.

Picking up a paper the other day, I noticed this pithy sentence, "The matter with education to-day is the smatter." Inaccuracy and smatter are twin sisters. The causes which lead to the one also lead to the other.

Of course if the teacher has a mere smattering knowledge, he cannot give his pupils any other kind. Sometimes students want to have knowledge without making any great effort to obtain it. Knowledge, they think, makes them smart, but such knowledge only makes them think themselves smart. Socrates tells us that he knew more than other men of his time, because he knew that he did not know anything, while the others did not. The old Vedic Scriptures tell us "When thou thinkest that thou knowest any thing, then in truth thou knowest it not." Such knowledge instead of being of any real value in the problems of life is often a detriment, and leads into grave errors. The poet tells us "Drink deep, or taste not the Pierian Spring."

Utilitarianism often leads teachers into wrong methods. The how depends upon the why. Most text books in mathematics give rules. These the teacher gives to the pupils as laws according to which they must work, without any understanding of them. Should they meet such a problem in their business life, just so they are able to remember the rule and get the correct answer, the utilitarian reasons. Instead of a reasoning personality, we have a mere machine. In history, instead of seeing as in a mirror the peoples of the past, dressed in human garb, thinking human thoughts, and controlled by human motives, they see

them as statues, cold and lifeless, uninteresting as the facts and dates, with which they seem to have no connection.

Serious error in the choice of subjects, is often the result of utilitarianism. I can picture the time when the first pioneers came to our western country to the south of you, with their little log school house, though perhaps more hygienic than some you find in this part of the country, because they let in some fresh air, with its rough hewn benches, standing amid the forests, and the stern schoolmaster, with the rod in his hand emphasizing the importance of the three R's, readin', ritin' and 'rithmetic, and literally pounding the facts into the sturdy youths before him. Imagine any one introducing these new-fangled ideas, such as Nature study and botany, among these sturdy people who had a practical view of education. Far removed from the haunts of civilization among the mountaineers of Kentucky, or the backwoodsmen of Indiana, you might still find some relics of this former century civilization, so you may console yourself with the thought that southern Manitoba is not the only place where some of the people are behind the times. Why they held that education in reading, writing and arithmetic was sufficient, we can readily perceive. They were necessary to a successful business career. Entirely utilitarian. To-day we find people similarly inclined, asking what's the use of geometry and algebra. Why should I study botany, music, drawing, etc. I want to study something which will do me some good, that is what will assist me in getting wealth. As long as teachers and pupils have the idea that education is simply a means of making a machine for turning out dollars and cents, so long there will be no proper choice of subjects. If we have the idea that we are making men, then we will choose such subjects which will develop all the powers of man.

Having examined the results of the utilitarian idea of education, let us see what the results are of the idea that education is the making of a man. What is it that places man above the rest of the animal world? Is it the body? Certainly not. Why, you would not know the difference between the skeleton of a man and that of a monkey. Perhaps you might make as great a mistake as the noted divine, who, while examining the skeleton of a donkey in a museum, solemnly declared, "We are indeed fearfully and wonderfully made." It is not these bodies of ours, the

houses in which we live that make us the crowning act of creation, but the soul within, the self, and that is a thinking personality. It is the intellectual power of thought, a product of the mind, which gives preeminence. One of the rarest things in the world to-day, and yet one of the greatest needs, is men and women who think. So long have we "trod the same paths which our fathers have trod, and thought the same thoughts which our fathers have thought," that we have become blind followers of the blind. Every phase of society to-day demands original thinkers, the Church as well as the State. When we come to realize that it is our duty to lead pupils to think, we will no longer make them use up all the energies of their brains by a mechanical memorization of the multiplication table, the rules in grammar, or the dates in history, without any understanding of them. If the power to think is an object in education, we need no longer ask what is the use of algebra and geometry? Of what use is mere stored-up book knowledge? About as much as a garret of old clothes. One may have a whole encyclopedia in his head and yet not be more of a man, even if his head does feel a little bigger.

(To be concluded.)

World's Congress Memorials.

The following editorial note from the *Christian Endeavor World* shows how deep a hold the proposition for the creation of a Regular Congress of the Nations is taking upon the minds of the young men and women of the country. Among the great weeklies the *Christian Endeavor World*, with its able and progressive editor, Amos R. Wells, is now one of the leaders in promoting the organization of the 'world on a Christian and rational basis.

"The Christian Endeavor societies have expressed themselves in no undecided fashion regarding the great project of a World's Congress. Our memorials, petitioning the Senate and House to authorize the President to invite the governments of the world to join in establishing an international congress, to meet at stated periods to deliberate upon questions of common interest to the nations, and to make recommendations thereon to the governments," have been forwarded to Washington, and have been laid before Congress. The memorials addressed to the Senate were presented by Senator Henry Cabot Lodge, the well-

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known historian, senior Senator from Massachusetts. Those addressed to the House were presented by Congressman Samuel W. McCall, one of the leading Representatives of the Old Bay State.

"Altogether, 1,642 memorials went to each branch of Congress. These represented at least 100,000 Christian Endeavorers. How widespread was the interest shown may be seen from the following table, which shows the number of memorials sent by the several States.

Alabama.....	12	Nevada.....	2
Alaska.....	2	New Hampshire.....	38
Arizona.....	4	New Jersey.....	64
Arkansas.....	10	New Mexico.....	2
California.....	54	New York.....	177
Colorado.....	23	North Carolina.....	3
Connecticut.....	41	North Dakota.....	10
Delaware.....	3	Ohio.....	137
Dist. of Columbia.....	53	Oklahoma.....	11
Florida.....	8	Oklahoma Territory.....	2
Georgia.....	5	Oregon.....	14
Idaho.....	5	Pennsylvania.....	179
Illinois.....	104	Rhode Island.....	6
Indiana.....	55	South Carolina.....	4
Iowa.....	62	South Dakota.....	10
Kansas.....	57	Tennessee.....	7
Kentucky.....	28	Texas.....	10
Louisiana.....	3	Utah.....	2
Maine.....	33	Vermont.....	25
Maryland.....	14	Virginia.....	6
Massachusetts.....	139	Washington.....	37
Michigan.....	50	West Virginia.....	7
Minnesota.....	64	Wisconsin.....	28
Mississippi.....	1	Wyoming.....	3
Missouri.....	30	Wyoming.....	3
Montana.....	4	Porto Rico.....	1
Nebraska.....	33	Assinibola.....	1

"Of course, no one expects Congress to take at once the action desired. Probably when the legislature of Massachusetts, in both branches, by a unanimous vote made the same request, they hardly expected Congress to take action.

"But all such expressions of the opinion of the nation must influence Congress. They influence the nation also. A few more thousand memorials, from other organizations of national extent, and Congress will conclude that the People, the all-powerful People, really want this thing; that they are tired of International Anarchy, and are ready for the Reign of Law among the nations of the world."

Family and Home.

Mother.

How many buttons are missing to-day?
Nobody knows but mother.
How many playthings are strewn lo [her way?
Nobody knows but mother.
How many thimbles and spoons has she [missed?
How many buttons on each fat little fist?
How many bumps to be cuddled and kissed?
Nobody knows but mother.
How many hats has she hunted to-day?
Nobody knows but mother.
Carelessly hiding themselves in the [hay,
Nobody knows but mother.
How many handkerchiefs willfully strayed?

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How many ribbons for each little maid?
How, for her care, can a mother be [paid?
Nobody knows but mother.

How many muddy shoes all in a row?
Nobody knows but mother.
How many stockings to darn, do you [know?
Nobody knows but mother.
How many little, torn aprons to mend?
How many hours of toil must she [spend?
What is the time when her day's work will end?
Nobody knows but mother.

That Line Fence.

For some time there had been a speck of war between two farmers in West Fairfield. The farmers were John Hanaford and Samuel Simpson.

Hanaford's hogs had crawled through a hole in the line fence between Hanaford and Simpson and had destroyed some of Simpson's corn. And soon after this a lively old horse belonging to Simpson had got over the same piece of fence and had traveled recklessly around, taking some sweet corn in one place, two or three bushels of apples in another place and finishing up with a peck or two of late peaches in another place.

Simpson believed that according to the arrangement made some years before it was Hanaford's duty to keep up the fence in that particular place, while Hanaford was quite as positive that it was Simpson's work and that Simpson had been neglecting his duty sadly.

Mr. Hanaford had said in the presence of his family: "There'll be a hullabaloo in this township before many years pass away if that man Simpson doesn't keep his horse at home. I'll sue him by the law and make him understand what's what and which is which."

And Mr. Simpson had talked in about the same way in regard to Mr. Hanaford, and had said that things couldn't run on as they had been running.

Mr. Hanaford's son John met Mr. Simpson's son William one day near the line fence which was causing the trouble, and John said:

"There's been a great deal of trouble between your father and mine on account of a little piece of fence, and it seems that the pleasantness which has existed for so long is liable to be broken up. Can't we do something to settle the trouble?"

"I think so," replied William; "and I have thought for some time that if we could just lay our heads together we could certainly fix the matter up."

"Well, then," said John, "I propose that you and I take the matter into our own hands and

say nothing to the old gentlemen about it. It is a little matter anyhow, I think, but when one old farmer thinks that another old farmer is imposing on him and he is not getting his rights then the other farmer will think that he is the party that has been abused and ill used, and then they are both ready to fly to arms and engage in a fight."

"You're correct," said William. "Now," continued John, "I propose that we take this matter into our own hands."

"That would suit me exactly," responded William. "I have been thinking of speaking to you about it, but have refrained. I thought perhaps your views on the question as to who should build the fence were the same as your father's, and so I said nothing. What's your proposition?"

"It's a small matter anyhow," continued John, "and I think we can fix it up all right in a short time and have considerable fun out of it, too. I propose that we be absent from home some night. We can tell our parents that we will be away part of the night and we can say that we are not going to be in any mischief, but, rather, we will be doing a good work. Then I will take our team, and, with your assistance, we can move the rails that we will need and have all the work done in, probably, three or four hours."

"Good for you," said William. "I'm with you. And won't the old gentlemen be surprised when they go out the next day and see that 'the bone of contention' has been removed! That's tip top. I'm glad that you spoke of it. I have felt badly over the matter for some time and feared that there would be trouble. But this will clear the sky."

"And the clouds will roll away," added John. "Then let us decide when we will do the work."

"I propose," said William, "that we do it to-night."

And so the boys, or young men, proceeded to their work and had it accomplished at one o'clock in the morning.

Then they went to their respective homes, slept well and dreamed of the astonishment of their fathers when they should first set eyes on the improved fence.

The next day Mr. Hanaford happened to be out on the farm near to the place where the work had been done and he noticed the change in the appearance of the fence.

"I wonder what that means, anyhow," he said. I suppose

Simpson has at last come to his senses and has concluded to fix it up. Well, he isn't such a bad sort of a man after all!"

Mr. Simpson didn't see the repaired fence until the day following the one on which Mr. Hanaford had observed it.

"Well! well!" he said, "the man has at last come out to the right. He just took a stubborn spell—that was all. Mules will get stubborn, and there are men who will get that way, too. Well, I am glad that the matter has got itself fixed up at last. I don't think neighbors ought to quarrel, but occasionally we do run against a man who looks on through his own eyes and will not look at things in any other way."

In about a week after the repairing of the fence had been done, Mr. Hanaford met Mr. Simpson and he thought something ought to be said in regard to the repairing.

"Samuel," said Mr. Hanaford, "I'm glad that you've come to see things in the right light and have fixed up that fence. I always said you were a straight man and I felt sure you would come out all right. I am very much—"

"What are you talking about?" responded Simpson, "I didn't fix up the fence. I supposed you had done it, and I just wanted to express my delight because you had acted so magnanimously."

"Magnan—nothing," said the other. "I didn't touch it."

"Who could have done it then?" said Simpson.

"That's what nonpluses me, I'm kind of knocked out sideways. When you didn't do it and when I didn't do it I don't know who could have done it. I'm knocked out as flat as a pancake."

The two boys then came on the scene and one of them said: "We saw you both coming in this direction and we thought we'd come, too, to save trouble. Didn't know but you might get angry and scold each other for doing the work. John and I did the work a few nights ago when you were asleep. Pretty good job isn't it? We think we are entitled to some credit."

"Yes, yes," said Mr. Hanaford, "you have done well. And now," he continued, turning to Mr. Simpson, "here's my hand, and in the language of the great general—General Grant—'let us have peace.'"

"Yes, that's correct," said Mr. Simpson.

"And I hope that peace may ever continue."

This settled the fence question.—H. Elliot McBride.

The Mennonite.

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Correspondence.

DONNELLSON, Iowa, April 17, 1905.—On Sunday the 9th inst. Rev. Fauth of the Donnellson Evangelical church preached to a full house in our church and yesterday we had no services (or Sunday-school) and many attended the services at the Evangelical churches near by at which a number of children were confirmed and admitted to their church. Bro. Overholzer from Pa. has a class of 44 young people of our congregation with whom he meets at our church twice a week imparting instruction in the art of singing. We predict a large church choir for the future which can do much in assisting dear Bro. Hilty in his work here soon.

Farm work is well advanced, much plowing has been done for corn. The last few days have been extremely cold, Sunday morning 26 degrees and this morning 24 degrees. Will the oats have to be sown over? Is the question, and how will the advanced fruit buds stand such weather? In plowing this morning we found rather much frost in the ground so that it raised the sulky at times, otherwise the ground is in excellent shape and corn planting will begin as soon as it gets warmer.

F. H. KREIBILL.

MILFORD, SQUARE, Pa.—After a long and severe winter with snow and sleighing for almost three months, we are now having nice spring weather. Both the grass and grain are looking more promising than they did for many years at this time of the year, and if the good Father does not withhold the "early and late rains" our farmers will in a few months have good crops to harvest. God still graciously cares and provides for His people. If only all would gratefully recognize His goodness and serve Him more faithfully.

In regard to our church-life we have nothing new to report. Services are regularly held in our West Swamp church every Sunday, alternately in the morn-

ing and in the afternoon. Every fourth service is held in the English language. The Sunday school is held an hour and a quarter before the regular church services. Both the preaching service and the Sunday school have been very well attended during the winter considering the inclemency of the weather and the condition of the roads. As our pastor has three other churches in which he has to preach besides our church here and is hence unable to fill all the appointments himself, Brother J. S. Moyer is now preaching regularly in our church every fourth Sunday in the afternoon. Our Sunday-school is at present practicing an Easter exercise for an Easter festival to be held on Good Friday evening. Communion services will be held in our church on Easter Sunday morning. Communion services will be held in the other churches of our pastor's charge as follows: East Swamp on April 30th, Quakertown, May 21, and Flatland May 28th. Our Young People's association meets every two weeks on Sunday evenings. The meetings are well attended as a rule and the exercises generally prove interesting and edifying. Mid-week Teachers' Meetings are regularly held for the study of the Sunday-school lesson at the homes of the different teachers. Owing to the inclemency of the weather and the almost impassable condition of the roads these meetings had to fall out for several weeks.

On March 5th, our pastor exchanged pulpits with Brother S. M. Grubb of the Second Mennonite church of Philadelphia when Brother Grubb preached a very able and edifying sermon for us. Cor.

Joys and Sorrows of Tent Life.
(Translated.)
Our dear Mission Friends—For a long time we had looked forward with joy to the time when we should go into the villages to proclaim the sweet gospel of Christ to poor heathen, bound by Satan's chains. For weeks preparations were made for the journey, and, thanks to dear friends in Russia and America, we could purchase a sleeping tent in addition. Thus provided with two tents, we started upon our journey early in the morning of January second, going north from Janjgir.

The tents had a few days previous to this been sent ahead to Beloda, six miles away, the servants and the catechist had started very early. The orphans were willing helpers and when finally everything was ready for us to enter the conveyance the

teacher started the German tune "Jesus geh voran" in Hindi which was sung with a vim by the orphans. A beautiful parting hymn before a missionary journey, and after I had spoken a few admonishing words to them, we proceeded in the name of Jesus. Many a kind reader may shake his head because after only six miles we make a stop, but one must not think of American roads, horses and vehicles when judging conditions here, but of oxen and roads in India. To travel these six miles are required four hours, the road being quite good. The country at first was even, then it became hilly. The villages appeared poor, but there was more of a growth of timber, which made the country appear less monotonous than with us.

Beloda was our first station. This village is situated near a large mango grove, under whose trees our tents were pitched. After we had refreshed ourselves somewhat we went into the village, where soon quite a crowd of children and men gathered giving the sahib an all around survey of curiosity. In front of the house of the owner of the village we stopped and started a song. This attracted even more men, and the women, too, looked timidly out of their houses as if to ask, "What does the sahib wish? Why does he sing? Is he, too, a holy man?"

After singing we preached to them the love of God, revealed in Jesus, and that Jesus had come for them too, to save them from damnation. The spirit of opposition soon became audible, but after I told them that we had not come to debate with them but to proclaim the glad tidings, they became somewhat more quiet, and we hope that here and there one will meditate upon our words.

In the evening our foreign mail arrived, and among the letters was one with the announcement of the death of my teacher and counsellor Heinrich Janzen of Gadenfel, Russia. Thus we take our departure one by one, and who knows how soon it may be said that he or she is no more among the living. But may we all be as ready as my teacher, Janzen, who in his last letter to us (written a few weeks before his death) said, "I am ready to go home." Now he is at home and we in a strange land, therefore, my dear reader, let us prepare so that we too may be ready to go home.

The next morning very early the journey was continued to a little village, Bashihardi, where a number of men had gathered about a fire on a threshing-floor, but they too were indifferent

listeners. In the next village, Charpara, however, we had very attentive listeners. After we had spoken I asked whether they had anything to say or wished to ask anything. Then an old man responded, "Your words were like unto a light put into a dark place where it shines." O may such expressions, which encourage the missionary, be not only words but come from the heart and bring forth fruit. That is our prayer and desire.

Our way further on led past the village Bachaud to the village Kulin, for here there was to be a bazar in the afternoon and we wished to be there. In Kulin we had an audience of about forty men, women and children. They listened quietly. After the sermon they accompanied us out of the village. When we arrived at our tents it was twelve o'clock. After body and soul had rested we started at half past two o'clock for Bachaud. We had very attentive listeners—about one-hundred men who also willingly bought tracts and gospels. This latter we emphasize very much. The preached Word is soon forgotten, but the tracts remain and are read. And, dear reader, let us pray that these may prick their hearts so that they cannot rest until they have found peace in Jesus.

On the return journey I got off at Charpara, for in the forenoon I saw a leper and him I wished to see and, if possible, persuade him to enter our asylum at Champa. I soon found him. He lived in a hut built of shrubs, outside of the village. His condition was pitiable. His hut offered no protection against rain and wind, and this but made his condition worse. For my advice to go to Champa he had but deaf ears. He said he had a wife and children who provided for him. I pointed him to Jesus, the Savior of the world and admonished him to prepare for the great journey.

Late in the evening we arrived at home, glad to have done something for Jesus. Next morning I had our tent removed to a place three miles away. But we went to the village Bhelai. Here two Brahmin helped—or rather attempted it—in the singing, and one of them said that what we had spoken was good. To the village of Kori we had to walk as the road was very poor. Here too we met with a kind reception, although the chief officials of the place are disciples of Gornar-ayana Mohard. As it was our intention to move on with our tents that day we started back to our tent, where we arrived at half past ten o'clock. After all

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was ready we drove to Kattrra, a small village in the government woods. At the foot of a hill our tents were pitched. From this place we visited several villages, and I must say that persons who have come least in touch with a superficial civilization are the most attentive listeners while the others wish to interlace many an "if" and "but."

During this journey we visited twelve villages where the gospel had never been proclaimed, and we had intended to visit ten more. But, as the proverb puts it, "Man proposes and God disposes," and this we too found to be true. On the 18th of January we arrived at the village Belnistris. Towards evening dark clouds appeared on the horizon, and we asked ourselves what they might bring us. We had hardly retired when it began to rain and that so hard that our sleeping tent began to leak considerably. That meant that we had to get up with the children and look for a dry corner. But the rain did not abate and thus we were compelled, whether we liked it or not, to look for quarters in the main tent, which is double. It was not pleasant moving—rain, darkness, dirt—and we running to and fro with the children and our belongings. But this too was overcome and we could spend the rest of the night in peace, sleeping on the ground.

The following morning we deliberated what was to be done next. More villages we could not visit and, besides, it looked as though it might rain some more. Further, the question came to us how things might look at home. The news had reached us that the plague had broken out there—which later proved untrue—and in addition to this we knew that the roof of our dwelling house was not rain-proof. So we decided to start for home at eleven o'clock. I shall not say much about our journey home except that most of the way we had to walk and often two persons had to help the oxen by pushing the wagon. At eight o'clock in the evening we arrived at home in a rain storm, tired and hungry but glad and grateful towards God that we found all well. At home the rain had come through considerably so that I engaged workmen the very next day to re-roof part of the house.

Some readers may ask, first; "What are the objections of the heathen to the Christian religion?" Second; "What is your impression of the mission field?" To the first question I must answer that the objections are not many and to us not important, but to the Brahmin and Kehatri they are very important.

For instance, in the village of Pantora the representative of the village, a very large corpulent Kehatri, came out and listened to our preaching. At the close he said, "What you have said is very good, but it is to be regretted that you destroy life such as chickens, ducks, goats and even the sacred cow. I told him that God has permitted us to kill such animals for our food, and that it is no sin for us because there is a difference between the life of an animal and the life of man, but that on the other hand it is a great sin to squeeze the very blood out of your poor brother and fellow man by oppression, so that often he has to die of starvation."

He: You say that there is a difference between the life of man and an animal. Prove it.

I: In the first place man possesses intellect, and in the second place speech to express all his actions in words.

He: The animals too, only we do not understand their speech.

I: I have never yet seen that a chicken worships a mola-dew like you do. Neither have I ever seen that a cow goes to sacred places to earn salvation, and that tells me that man stands much higher than the animals.—The listeners nodded to me and one of them said, "He who talked to you eats meat too, that is why he is so fat."

I said that it is unfair to accuse others of doing things which one does himself. This matter of eating meats has often been mentioned as a reproach for me by the higher caste. When they are told that they destroy many a life in every drop of water they drink, they shake their heads dubiously, and since I have no microscope I cannot convince them.

My impression is that this will prove a very promising field for the future. At two places they were willing to let us have a house for the teacher if I would commence a school. The proprietors of both villages belong to the lower caste and the hope is to be entertained that very little hindrance would come from that source. Usually it is the higher caste that opposes the Christian religion and also keeps its subordinates from it. If we could begin with schools the teacher could also preach on Sundays. But this matter also must be made a subject of prayer whether anyone is willing to contribute his mite for this work. The field is very large.

I have since also made my second missionary journey and visited nearly one-hundred villages on these two journeys, but that is not yet half of my field. Could

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I visit all these villages in one year? No, for towards the last it was becoming so warm that several times I returned with a headache, and for this reason we had to shorten our second journey.

Therefore pray for workers but also for money that the Board may start more stations.

Asking for prayers for ourselves and our work, we are with best wishes,

Your Co-laborers,

J. F. and Susie Kroeker,

Janjgir, C. P. India.

Feb. 27, 1905.

Dangerous Rest.

A young girl, who had been very active in Christian work, decided she would "take a rest for a while." She did so, and soon found herself losing her interest in spiritual matters. When she realized her condition she immediately entered into active Christian work again and thus renewed her spiritual life. An unoccupied room in a house becomes the "catch-all" for all the rubbish of the household. Worth-

less things are stored there, dust and dirt collects and poisonous insects hold sway. Thus it is with our Christian life. We cannot let ourselves "take a rest" even for a little while, for the world is ever near with its tempting sights and sounds to unmake us, and before we are aware of it, it has filled our lives with its poisonous rubbish.—Record of Christian Work.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, April 30, 1905.—PRAYER FOR MISSIONS AT HOME AND ABROAD. 1 Tim. 2, 1-8.

QUESTIONS.

1. Why shall we pray for missions? 1 Tim. 2: 1, 4-7.

2. How did Christ command prayers for missions? Luke 10: 2; Mat. 9: 38.

3. How does the Spirit make intercession for us? Rom. 8: 26-27.

4. What example of prayer for missionaries do we find in the New Testament? Acts. 13: 1-3.

5. How did Paul show the necessity of prayer for himself and others? Eph. 6: 18-19.

6. How shall we not pray and how shall we pray? Mat. 6: 5-10.

7. How did Paul ask for prayers, that he might be delivered from his enemies? Rom. 15, 30-33.

MEDITATIONS.

We shall pray for missions because we are commanded in the word of God to pray for all men, because it is the will of God, that all men should be saved, and come to the knowledge of the truth. We shall pray for missions, at home and abroad,

because the workers need our prayers for wisdom, courage, love and success.

Our Lord Himself says: "The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." If we pray as our Lord commanded us, we have also to do our share in answering this prayer by either going ourselves as missionaries, or by enabling others by our gifts to go in our stead, we all can be missionaries to the heathen in our community. We learn to pray from the word of God, but if sometimes we do not know how to pray, whether we shall go or not, the Spirit of God will make intercession for us and God will answer our prayers and show us His will.

We find in the New Testament an example of a church praying for its missionaries; it was the church in Antioch, the first church to send out missionaries, they prayed before they sent them.

In writing to the church in Ephesus Paul exhorts his readers to pray for all saints and on his behalf, that utterance might be given unto him in opening his mouth, to make known with boldness the mystery of the gospel. If Paul, the apostle, the first and chief missionary to the heathen needed such prayers, how much more all other missionaries at home and abroad. Our Lord says we shall in our prayers not use vain repetitions or pray to be seen or heard, but teaches us His own prayer and in it: "Thy Kingdom come." Paul asks for the prayers of the Roman Christians not only that he may have an open door, but also that he may be delivered from his enemies in Judaea. All missionaries need not only God's help in proclaiming the gospel, but also God's protecting hand against the enemies of the gospel and its messengers.

QUOTATIONS.

Prayer is the bow, the promise is the arrow; faith is the hand which draws the bow, and sends the arrow with the heart's message to heaven. The bow without the arrow is of no use; and the arrow without the bow is of little worth; and both, without the strength of the hand, to no purpose. Neither the promise without prayer, nor prayer without the promise, nor both without faith, avail the Christian anything. What was said of the Israelites, "They could not enter in, because of unbelief," the same may be said of many of our prayers; they cannot enter heaven, because they are not put up in faith. Salter.

As radii in a circle are closest near the centre, and towards the

circumference lie more widely apart, the affections of a human heart do and should fall thickest on those who are nearest. Expressly on this principle the Christian mission was instituted at first. Love in the heart of the first disciples was recognized, by Him who kindled it, to be of the nature of fire, or light. He did not expect it to fall on distant places without first passing through intermediate space. From Jerusalem at His command and under the Spirit's ministry, it radiated through Judaea, and from Judaea to Samaria, and thence to the ends of the earth. Arnot.

Fling out the banner! let it float skyward and seaward, high and wide; The sun, that lights its shining folds, The cross, on which the Saviour died.

Fling out the banner! angels bend In anxious silence o'er the sign, And vainly seek to comprehend The wonder of the Love Divine.

Fling out the banner! heathen lands Shall see from far the glorious sight; And nations, crowding to be born, Baptize their spirits in its light.

Fling out the banner! sin-sick souls, That sink and perish in the strife, Shall touch in faith its radiant hem, And spring immortal into life.

Fling out the banner! let it float skyward and seaward, high and wide Our glory, only in the cross, Our only hope, the Crucified.

Fling out the banner! wide and high, Seaward and skyward let it shine; Nor skill, nor might, nor merit, ours; We conquer only in that sign.

George W. Doane.

The Sunday School Lesson.

By A. S. SHIELLY.

Subject for April 30.—JESUS WASHING THE DISCIPLES' FEET. John 13: 1-14.

GOLDEN TEXT.—By love serve one another. Gal. 5: 13.

LESSON CONNECTION.

The second part of last lesson took place on Tuesday of Passion Week. The Greeks' seeking Him had led Jesus to speak of His vicarious death on the cross by which He would draw all men unto Himself. He was yet speaking in public and John records one more effort on His part to convince the doubting multitude and lead them to embrace the light while they have the opportunity. Having spoken these things He departed and hid Himself from them (chap. 12: 36). From there to the end of that chapter we have a summing up of the words of Jesus to the Jews and the way they received them. The Lord's public ministry is now closed. With chap. 13 begins another section of the gospel we are studying. Five chapters (13 to 17) are devoted to the last evening spent with His chosen disciples alone before the fi-

nal assault of Satan and his human agents should be delivered. While the shadows of that awful night and day of suffering were gathering, Jesus spent a few hours in quiet communion with those nearest to Him, instructing them in the deep things of divine truth, consoling them with promises of sweetest and most wonderful import, and taking them in prayer into the holiest of holies of the Father's presence. Dr. Schaff says: "Such an evening as the 14th of Nisan in the year of the crucifixion occurred only once in the world's history; the full meaning of eternity was condensed into a few hours."

The occurrence of our lesson was "before the feast of the passover". The supper mentioned, during (Rev. Ver.) which and from which Jesus rose to wash the disciples' feet, was not the feast proper, but most probably an evening meal to which they sat down soon upon entering the upper room and before the ceremonial celebration of the passover was entered upon. At the close of this supper after He had washed their feet and explained to them the meaning of His doing so, He with a troubled spirit pointed out His betrayer and sent him away to carry out his satanic intention. That this was still prior to the observance of the feast is indicated by the fact that some of the eleven thought Jesus meant that Judas should buy some things yet needed for it or that he should help some poor strangers to enable them also to share the joy of the feast according to Deut. 16: 14. According to this view Judas did not remain, in fact was not allowed to remain, for the sacred feast and for the institution of the Lord's Supper that followed. But he was present at the early supper and Jesus washed his feet. Oh, the wondrous grace manifested in the Savior's act of condescending love even toward one who was ready to lift up his heel against Him! This brings us to the

LESSON TEACHINGS.

First comes the lesson of love. He loved His own to the uttermost. He would soon go back to the Father, but these would be left in the midst of the world that would hate them as it hated Him. It was His love that brought Him from the skies; He had come with a message of love from the Father in Heaven; His words and His acts while here were inspired by love; and in going back to the Father He would leave with those that the Father had given Him His own spirit of love and the consequent peace and joy that filled His breast. He not only knew His own heart

of love, but He knew, too, how much they needed to learn the lesson of love, who only a few minutes before were unlovingly striving with each other for position and honor. When they would learn to love one another as He loved them such strivings would cease, and they would rather vie with one another in acts of loving service.

Second, the lesson of humility. The essence of humility is self-forgetfulness—putting self-interests in the background. The disciples each thought more that evening of maintaining his own dignity with a view to occupying a high position than of doing something for the comfort of others, even of the Master Himself. Each was afraid of losing his chance for preferment if he should stoop to do menial service, and thus that commonplace service of providing water for the dusty and tired feet went by default, until the Master took it upon Himself. No wonder Peter felt the rebuke and tried to escape its force.

Jesus said, "Learn of me for I am meek and lowly in heart." He had come not to minister unto but to minister. He was among men as one who served. In this way He showed His lowliness of heart. And so must we. Christ-like humility is best shown in unquestioning and unhesitating readiness to stoop in order that one may render helpful service. In order to learn of Jesus this lesson of humility we must bend our necks to His yoke.

The third and not the least significant lesson to be taught by the act of washing His disciples' feet is brought out in verses 7 to 10, viz., the lesson of cleansing. They (all but one) had been bathed and cleansed in the washing of regeneration through faith in Him. This need not be repeated; but there must be a keeping unspotted from the world through the spirit of self-sacrificing love. Peter and the rest of us must share with Jesus in this work of love whereby we may help the humblest member of His flock, else we can have no part with Him either in His suffering or in His reward. There is a remarkable parallel to this thought in Jas. 1:27: Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world. Notice the "and" supplied by the translators, so that in the original the keeping unspotted from the world may be regarded as a result growing out of the work of love. Experience proves this to be a principle that holds out in the Christian life.

A life of unselfish service is the most proof against the temptations and evil influences in the world. It is the unused armor and weapon that are soon covered with rust spots.

In all these three senses we can follow the example of our Lord and Master. We can wash one another's feet when in self-denying love and the true spirit of humility we seek to "restore one another's failing faith and love by ever-renewed manifestations of that love to one another which springing from the love of Jesus leads back to Him."

Deaths.

FRICK.—On March 26th, 1905, in Easton, Pa., Charles Frick, aged 82 years, 6 months. On March 30th his remains were laid to rest by the side of the remains of his deceased wife, in the grave-yard of the Flatland Mennonite church. A. B. Shelly preached a funeral sermon in English, based on Job. 14: 10. Mr. Frick leaves an only daughter in whose family he spent the last few years of his earthly pilgrimage. He was the last member of the late Jacob Frick, one of the founders of our Flatland church. Besides the daughter eight grandchildren survive him.

Contributions.

For Mission.

Zion congregation, Iowa \$11.00; by C. Schowalter from Barbara Hirschler \$30.00 and Mary Weber \$5.00; first Men. congregation, Newton, Kas. \$21.08; collection at silver wedding of Henry Berger, Summerfield, Ill. \$19.50; Hoffnussau congregation, Kas. \$12.00; Union C. E. S. Zion's congregation, Souderton, Pa. \$5.00; Sermon C. E. S. Zion's congregation Souderton, Pa. \$3.33; Hillsboro congregation, Kas. \$20.00; Goary congregation, Okla. \$10.25; West Zion congregation, Moundridge, Kas. \$15.00; Christian S. S. \$89.26; Wadsworth, O. by J. B. Yoder \$5.73; first Men. congregation, Philadelphia, Pa. \$30.00; Salems congregation, Dalton, O. \$5.65; from a mission friend, Bethel college, Newton, Kas. \$25.00; Deer Creek, Okla. congregation \$17.70; by A. S. Shelly, Bally, Pa. \$39.16; Men. congregation Cucamonga, Cal. S. S. \$12.60; birthday collection from E. F. Hillsboro, Kas. \$25.00. Christian congregation, Kas. \$17.00; Hoffnussau Edlen S. S. Kas. \$21.00; Thanks offering anonymous, Gotebo, Okla. \$2.00; anonymous, Whitewater, Kas. \$5.00.

For Mission in India.

Barbara Hirschler by C. Schowalter \$50.00; anonymous Moundridge, Kas. \$5.00; Noble, Iowa congregation \$20.00; sister Mary R. Miller, Ashland, O. \$7.

For Orphans in India.

From Peter P. Becker, Marion, S. Dak. \$20.00.

For Poor Lepers.

From anonymous by C. Schowalter, Iowa \$20.00; Peter P. Becker, Marion, S. Dak. \$20.00; Mrs. Anna Hickey, Dalavan, Ill. \$10.00.

Gratefully acknowledged, GUSTAV HARDER, Treas.

For India.

From Bethel College C. E. S. R. 9.

A. I. Gratefully acknowledged, J. F. and S. KROEGER.

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Translations from the original Dutch of the compiler, Cornelis Ris. Published as ordered by the General Conference. A book that should be in every Mennonite's library. A good text-book for Bible Readings. Bound in attractive cloth binding. German or English.

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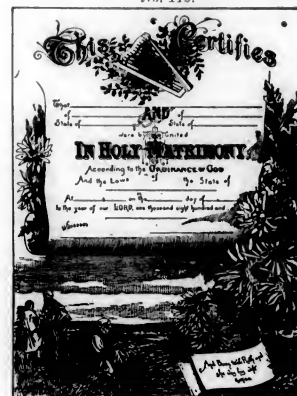
A beautiful Wedding Souvenir, fancy covers, white silk back, bound with silk cord, size 8x10, 9 leaves, 4 beautiful and symbolic designs lithographed on fine Bristol-Board, Marriage Certificate. Places for 2 photographs, and 2 pages for autographs for guests and appropriate selections from the Holy Bible.

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No. 112.



Size 15 x 19 inches.

A cluster of beautifully drawn chrysanthemums of various colors makes this Certificate one of the prettiest in the list. Ruth in the harvest-field of Boaz gives it an appropriate finish.

Same design, with German text, No. 113, same price.
Price per copy, post-paid, 25 cents.
Per dozen, \$2.50.

No. 110.

Size 15 x 19 inches.

The main feature in this design is the meeting of Isaac and Rebekah. A spray of apple-blossoms adorns the right side of the Certificate, and the group of silver wedding-bells above lend a happy appearance to the whole.

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Sayings of Christ Printed in Red

Containing a complete cyclopedia of scriptural knowledge. Nearly 100 beautiful engravings, maps of Bible lands in colors. Complete Teachers' Helps.

Do not confound this Bible with the Bibles of other publishers, that are miserably printed with glaring red ink, which is hard to read and trying to the eyes.

Style A.—Bound in French Seal, Limp, Round Corners, Carmine under Gold Edges. \$3.50

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MENNONITE HYMNAL.

A hymn and tune book prepared and arranged for use in our churches. It contains 530 hymns, 490 tunes, 21 doxologies, 7 complete indexes, 330 pages quarto.

Price.

Half leather sprink, edges, post-paid \$.85
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Levant, Div. Circuit, Limp, gilt edges 4.00

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Domestic.

The Panama Commission at Work.

NEW YORK, April 17.—The following officers were elected by the new board of the Panama railroad:

President—Theodore P. Shonts; vice president and general manager—John F. Wallace; secretary and treasurer—E. A. Drake; assistant treasurer—Sylvester Denning; assistant secretary—Thomas H. Roosevelt; general counsel—Sullivan C. Cronwell; traffic manager—R. L. Walker; auditor—John Adams; superintendent of the isthmus—H. G. Prescott.

Executive committee—President, Theodore P. Shonts; vice president, Wallace; Charles E. Mason, William Nelson Cronwell and C. R. Edwards.

The board ordered the double-tracking and re-equipping of the railroad and made an appropriation of \$1,200,000 for that purpose.

At today's meeting President Shonts, of the Panama Railroad company, reported that the net earnings of the road over expenses, for 1904, were \$1,243,679 and the net earnings above outlay for repairs, betterments and fixed charges were \$710,896, or more than 10 per cent of the capital stock.

His report showed that the increased business of the steamship line had necessitated chartering passenger and cargo steamers at a cost of \$200,000.

Secretary Taft said: "It is the intention of the government to cause to be built a number of new steamships to add to those of the Panama Steamship company so as to give a five-day service."

In regard to the canal, he said he believed between \$50,000,000 and \$75,000,000 would have to be added to the old estimate.

Fruit Buds Chilled by Cold Weather.

INDIANAPOLIS, April 17.—As a result of the last two days of low temperatures, chilling winds and flying snow, with freezing weather generally, it is believed the fruit crop throughout the State has received a serious setback. It is not a lasting injury. While the damage done to the fruit can not be estimated until a thawing out of the buds, fruit men say that it will be a marvel if the buds were not thoroughly chilled by the cold weather. Reports from various parts of the State indicated that the fruit will probably suffer more elsewhere than in Marion county, where the thermometer did not go so low.

KILLING FROGS SOUTH.

LOUISVILLE, April 17.—Local Fore-cast Official W. H. Porter in his report of the weather conditions today, says: "Abnormally low temperatures prevail generally in Kentucky, with heavy and killing frosts as far south as southern Georgia and as far north as Virginia, while light frosts are reported from southern Alabama and northern Florida. Snow flurries occurred in the Ohio valley."

Found Body of Paul Jones.

PARIS, April 14.—The remarkable search which Ambassador Porter has conducted for the body of Paul Jones has been crowned with success by the discovery of the body and its identification today by the highest French medical experts as unquestionably that of the famous American admiral who founded the American Ambassador Porter cabled to Washington to-night announcing the successful result of his long and difficult search. The body is in a good state of preservation considering that the internment took place over 100 years ago. The circumstances leading to the final discovery of the body are particularly interesting.

General Porter has conducted the search for the last five years at his own expense. A large force of workmen has been engaged night and day tunneling and cross tunneling the old St. Louis cemetery.

Hundreds of wooden caskets were found, but not until Wednesday were unearthed four leaden caskets. Three of them bore plates designating the names of the deceased. The fourth showed superior solidity of workmanship. No plate was found on this casket. The leaden coffin was opened in the presence of General Porter, Colonel Bally-Blandard, the second secretary of the American embassy and Engineer Weiss, who has been directing the excavation. The body was found to be well preserved, owing to its being immersed in alcohol. It was wrapped in a sheet with a packing of straw and hay. Those present were immediately struck by the resemblance of the head to that on the medallions and busts of the admiral.

The coffin was taken to the medical school where Doctors Caplain and Pautlaud, distinguished professors of the school of anthropology and recognized authorities on such investigations were charged with making a thorough examination for the purpose of identification. To facilitate this the ambassador furnished these with portraits and medallions, two busts by Houlli and authentic descriptions of the color of the admiral's hair, and the height and measurement of the body. After the most minute examination the following facts were fully substantiated:

Length of the body, five feet seven inches; the admiral's exact height. Size and shape of the head agree with several peculiarities identical with the head of the admiral.

Hair dark brown, the same as the admiral's; in places slightly gray, indicating a person of his age, forty-five years. The face is clean shaven, all corresponding exactly with the descriptions, portraits and busts of the admiral.

Finding that all the internal organs were singularly well preserved, the doctors made an autopsy which showed distinct proofs of the disease from which the admiral is known to have died. The identification was pronounced complete in every particular.

Care has been taken to keep the body in its present state of preservation. It will be placed in a handsome casket and deposited in the receiving vault of the American church, 100 Avenue de l'Alma until the ambassador can learn the opinion of the government concerning the most appropriate means of transporting it to the United States and giving a fitting sepulture to the body of the illustrious admiral. The admiral's burial had so long remained a mystery.

The American Anti-Saloon League Convention.

The Annual Convention of the American Anti-Saloon League will be held in Indianapolis next November. The State Superintendents and Field Workers Conference will begin November 15th and last for one week.

One hundred-fifty or two hundred of the four hundred people who are now giving their entire time to the work, are expected to be present and participate in this Conference.

The Convention proper will begin

on November 22d and last for three days. Bishop Wilson of the Methodist Episcopal Church, who is President of the American Anti-Saloon League, will be present throughout the Convention. Dr. Howard H. Russell, the founder of the movement, Louis Albert Banks, the Lincoln Legion Evangelist, National Supt. P. A. Baker and his Assistant, Dr. Geo. W. Young, Legislative Supt. Edwin C. Duwiddie, S. E. Nicholson, Supt. of Pennsylvania and author of the Nicholson Law in Indiana, with many others are expected to be present throughout the session of the Field Workers Conference and Convention.

It is probable that the Indiana Anti-Saloon League will hold a great State Convention while these national celebrations are here. The plan will be to have delegates from every church, Sunday-school, Young People's Society, W. G. T. U., Good Templars, etc. in attendance upon the Convention.

It is probable that an Anti-Saloon League Day will be held in all the churches the Sunday preceding the Convention, November 19th. Plans will be made to have a speaker represent the work in at least one service in every church in the city. It is expected that this will not only be the greatest temperance meeting ever held in the State, but the greatest ever held on the Continent.

It is believed by those who are planning for the Convention, that at least five hundred delegates from outside of the State of Indiana, will be present. Nearly all the states and territories of the Union are now organized and will have delegates present.

Carnegie Opposed to Cruel War.

NEW YORK, April 16.—As an aftermath to a meeting held to raise funds for the families of the Japanese soldiers killed in the war with Russia, Sadazuchi Uchida, the Japanese consul general in New York, was placed in possession of a letter from Mrs. Louise Carnegie, wife of Andrew Carnegie, declining to extend any aid to the movement, and explaining the motives actuating that declination. The letter read as follows:

2 East Ninety-first, New York, April 11, 1905.—I am afraid you have come to the wrong people with your project. Mr. Carnegie may have some strange ideas, but we are so strongly opposed to war, except for the holiest of causes, that we believe that men ought to be made to see the terrible consequences and that they cannot plunge lightly into war, and that their widows and children will be cared for after they are gone. Besides we would not in any case, take up one side of the belligerents rather than the other.

Chicago Strike Beyond Peace.

CHICAGO, April 17.—After a conference held in his office late this afternoon with representatives of the teamsters' union, Mayor Duane announced that he practically had given up hopes of settling the Montgomery Ward & Co. strike.

"The conference late this afternoon developed nothing new. The teamsters demanded that the strike of the garment workers and there is nothing in relation to them that can be made the subject of arbitration. Both sides declare that they will not give in, and the situation is in a deadlock."

Gallows for Mrs. W. G. Danz.

PHILADELPHIA, April 17.—By a vote of four to three the supreme court today declared that Mrs. Catherine Danz must hang for the murder of her husband, William G. Danz.

April 20, 1905

George P. Hossey, a colored voodoo doctor, also has received the death sentence for the part he took in the murder of Danz.

Danz died in peculiar circumstances and a post-mortem examination of the remains revealed the fact that he had died of arsenical poisoning. Both Mrs. Danz and Hossey were arrested, charged with the murder. The woman testified that she had bought powders from Hossey and administered them to her husband for the purpose of curing the drink habit. She claimed not to have known the contents of the powders.

Three Hundred Omaha Pupils.

OMAHA, Neb., April 17.—Three hundred pupils of Lowell school in South Omaha revolted today as the result of the presence of two Japanese boys in the school. The two Japanese boys are sons of strike-breakers at the packing houses who were brought to the city during the strike a year ago. Their presence in the school has caused trouble for some time, and today culminated in a actual revolt when a large number of the larger pupils lined up and refused to permit others to enter school for the regular sessions.

A force of police was called and it required an hour to restore order, which was not done until a hundred pupils had been sent home.

Foreign.

THE RUSSO-JAPANESE WAR.

TOGO WILL NOT RISK HIS FLEET IN FIGHT.

LONDON, April 18.—Baron Hayashi, the Japanese minister to Great Britain, expressed the opinion to the Associated Press today that Admiral Togo would not give battle to Admiral Rojestvensky with his entire squadron, but would continue the cautious tactics which characterized his attacks on the Port Arthur squadron not because he feared defeat, but owing to his desire to inflict the greatest amount of damage on the Russians with the least loss to himself. Baron Hayashi believed Togo would employ his torpedo boats and torpedo boat destroyers, which number more than a hundred, and are vastly superior to the Russian torpedo flotilla, in harassing the Russians by gradually picking off the Russian warships. He said the coasts of Japan and Formosa and Korea will lend themselves to night work with torpedo boats, while the narrow channels will make maneuvering of large warships difficult and dangerous.

VERY SCANT NEWS FROM THE FLEETS.

LONDON, April 19.—The latest news from the far east shows that certainly a portion of the Russian second Pacific squadron was still coaling at Kamranah bay Saturday morning, April 15. A French steamer saw twenty vessels coaling in the bay and it is suspected that the remainder of the fleet was in the harbor. Kamranah bay is on the east coast of French Indo-China. The piece-meal character of the news excludes the possibility of any accurate estimate of the movements of Vice Admiral Rojestvensky's squadron, but it would seem to show that the vice admiral had divided his forces, a portion of which went northward before Saturday. What has happened since then it is impossible to say and there is no clear evidence even that the Russians have been within the three mile limit, which would have been an infringement of French neutrality.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, APRIL 27, 1905.

No. 17.

Christ is All and in All.

Col. III. 11.

O everlasting Light! Shine graciously within; Brightest of all on earth that's bright, Come, shine away my sin!

O everlasting Truth! Trust of all that's true; Sure guide of erring age or youth, Lead me, and teach me too.

O everlasting Strength! Uphold me in the way; Bring me, in spite of foes, at length To joy, and light, and day.

O everlasting Love! Well-spring of grace and peace, Pour down Thy fullness from above, Bid doubt and trouble cease.

O everlasting Rest! Lift off life's load of care; Relieve, revive this burdened breast, And every sorrow bear.

Thou art in heaven our all; Our all on earth art Thou; Upon Thy glorious name we call: Lord Jesus, bless us now!

HORATIUS BONAR.

Items of News and Comment.

Goshen College opened its spring term with eighty students.

The general meeting of the united Mennonite congregations in Germany will be held in Berlin on May 3rd and 4th. The Conference of the Bavarian and Hessian congregations will be held in Friedelsheim on May 11.

President Dabney of Cincinnati says: The Bible is absolutely necessary to the complete education of the human being. In rejecting it as a text-book in the public schools, the American people are making a vast mistake.

Church Machinery.

It seems to me that Zion has gone to seed on amusements, entertainments ecclesiastical picnics and junketings. One thing is evident to any well informed mind, and that is this: When Zion had little machinery, she had thousands of conversions. Read Acts of the Apostles. Conversions have decreased as machinery has increased. The Holy Ghost has been crowded out, and we are going to capture the world through our human-invented societies and church machinery.—Exchange.

Beecher's Confession.

One day Mr. Beecher was dining beside Emerson, and said:

"Mr. Emerson, when you are eating this fine beef, can you tell by the flavor what kind of grass the ox ate?"

"Why no, of course not." replied Beecher, "for I have been feeding my congregation on Emerson for many a year, and I have been afraid they would find it out."—Exchange.

Presbyterians Unite in India.

Press dispatches say that the Presbyterian churches in India have been united into one general assembly after a series of meetings at Allahabad. The churches included are: The Church of Scotland, United Free Church of Scotland, Presbyterian Church of England, Presbyterian Church of Ireland, Presbyterian Church of the United States of America, Reformed (Dutch) Church of America, and Presbyterian Church of Canada. They have thirty-three presbyteries and three hundred and thirty-two churches, and a total community of 73,983. This is said to be the first occasion in which churches of America and Europe have united.—Religious Telescope.

Notice of Conference.

The Eastern District Conference will assemble, God willing, on the 7th of May in the Eden Mennonite church, Schwenksville, Pa., 9:45 a. m., to a general communion with the congregation. The conference sermon will be held the same evening at 7:30 by the chairman. On Monday morning following the conference will begin its business.

We heartily invite and request all who can to come and take part both in our services on Sunday as well as in the conference. In behalf of the church and the conference by

W. S. GOTTSCHALL,
Pastor of the church and Sec'y of the conference.

Eastern Ministerial Conference.

The second meeting during this year of the ministers of the Eastern District took place on Tuesday, the 18th inst., in the First Mennonite church of Philadelphia, and was participated in by nearly all the Eastern ministers. After a prayer and praise service the morning session was devoted to the discussion of the topic, "Mennonite Doctrine—Arminian or Calvinistic?", which was introduced in a well-prepared paper by Rev. Silas M. Grubb. After reviewing the religious agitation introduced into Holland in the sixteenth and seventeenth centuries by the teachings of Arminius, in which the

Mennonites of the Netherlands shared, the speaker pointed out the Arminian features in the Ris, Van Brought and Dortrecht Confessions and clearly showed that Mennonite doctrine was Arminian rather than Calvinistic. The ministers themselves were divided in their private convictions, or, to put it more correctly, recognized the existence of truth in both schools.

In the afternoon session Rev. W. S. Gottshall considered "Modern Heresies—What have we to do with them?" The leading heresies selected by the speaker were the "New Theology" (with Lyman Abbot as its chief exponent) and Mormonism. The unscriptural teachings of both were made clear, as well as the subtlety of their leavening influence over many. Other false teachings like Christian Science, Russellism, etc., also received attention. The consensus of opinion was that while the gospel minister should acquaint himself with the content of these heresies and be equipped to refute them when necessary, the best antidote was the clear and forcible presentation of the gospel.

The next number on the program was "Reminiscences of the early history of our church in Pennsylvania". Each one present was to contribute such matter as he was able to find from local records, traditions, and other sources, which might be illustrative of the religious life of the Mennonite forefathers of Pennsylvania. While not all were able to respond, several of the ministers had spent some time in research, and now gave the rest the benefit of their information. Others related anecdotes which they had heard the older people tell. The need of a full history of the rise of our branch of the church in 1847 was emphasized, and prompt attention to this was imperative before the last of the eyewitnesses had passed away.

The evening program had been arranged in harmony with the preparatory services which were being held during Passion Week in the First Philadelphia church. Rev. A. B. Shelly gave an address on the "Manward side" of

the Cross of Calvary, and Rev. H. G. Allebach one on the "Godward side". Both addresses will be printed in the Mennonite.

The next meeting will take place in the Quakertown church. Both the time and the program will be announced farther on.

H. G. ALLEBACH.

Contributed.

Utilitarianism in Education.

(Delivered at German Teacher's Conference at Gretna, Manitoba, Nov. 1901 by Ed Mosiman.)

(Concluded.)

Just as we would choose, in a correct theory of education, mathematics to develop the thinking power, so would we choose a subject as nature study to develop the aesthetic nature of man, or the appreciation of the beautiful. This side of man's nature is too often neglected. People say it's not practical enough. From a utilitarian standpoint it isn't. But if all the powers of man are to be symmetrically developed it dare not be neglected. The study of nature elevates man. It creates in him noble thoughts, and leads him to noble deeds. It will help him to "Move upward, working out the beast, and let the ape and tiger die". Why should not man have a taste for the beautiful? God is beautiful. Truth is beautiful. The study of the beautiful in God's works leads us to the truth. The Psalmist says "The heavens declare the glory of God", and so do all His works. "Consider the lilies of the field" says the Master of men, who Himself was a lover of nature, as we learn from the records of His life. Would not the hand of the miser relax somewhat its feverish grasp should he behold the beauty of the lily, so freely giving to all? Would not the one in whose mind impure images hold sway blush, should he contemplate its innocence and beauty? Goethe makes the earth spirit say to Faust "Du gleichst dem Geist, den du begreifst". So we through Nature comprehend Nature's God may more nearly attain to perfect manhood.

... a whisp in the love of Nature

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THE MENNONITE.

April 27.

And breathless darkness, and the narrow house,
Make thee to shudder and grow sick
At heart;

Go forth under the open sky, and list
To Nature's teachings, while from all
around—
Earth and her waters, and the depths
of air,
Comes a still voice."

Having a true conception of our work, we will not neglect the physical. The mind is more than the body, but a strong mind must have a strong body. The teacher can do much toward the observance of hygienic methods, the proper care of the body, cleanliness, posture etc. But some will say "that will make us proud." Have we not reason to be proud—not the vain pride of the high-strung society woman, who considers herself above work, and cares more for her pup dog than her children, or the fashionable city dude, who took off his hat and bowed every time he heard his name mentioned, but proud of the fact that we are the highest of God's creatures, with power to subdue the lower nature and make it serve the higher in its upward flight. Is it pride to walk straight and look the world in the face? Is cleanliness pride? When the rest of God's creation is beautiful, why should not man the highest of all, be beautiful? beautiful in physical features, beautiful in character? Why should men in this vast western country of yours, with its invigorating climate, go about as though they might die of consumption any day? You should produce a race of men strong in body, strong in mind, strong in character.

Another subject which is important enough to have received separate consideration is the efficiency of the public school teacher. The higher the conception of our work, the more clearly will we see the need for greater efficiency in teachers. The physician of to-day spends from five to seven years in preparation of his work, the lawyer about the same and the minister from seven to ten, but how much time does the average rural school teacher, whose work is superior to two of these and inferior to none of them, spend in preparation for his work? Just as the mind of the child which is to grow into the man is beginning to unfold, when it is in its formative period the teacher is shaping it's course and directing it's growth. There seems to be a general impression that any one who knows a little more than the pupils, or who may have been lucky enough to pass the teacher's examination is fitted to teach a rural school. But how can any one direct the growth

and development of the mind of a child when his own is weak and undeveloped? How can he teach any one to think when he himself is not able to think clearly, or develop in the child a love for nature when he himself has no appreciation for it? One has no right to attempt to assist in the unfolding of an individual life when his own is undeveloped. We may sometimes think that our work is to no purpose, and beneath the rough exterior of many a pupil may be a gem which but needs the touch of an expert's hand to make it sparkle as the stars, but whose lustre is destroyed in the hand of the bungler. There is a poem which fittingly says, "Many a gem of purest ray serene the unfathomed caves of ocean bear". It may be your privilege, my fellow teacher, to reach down into that fathomless depth and bring the gem to the light where it may assist in illuminating the world. The half-conscious self of some of your pupils may but need a ray of light coming from your mind to produce the spark which will bring them to realization of themselves. It needs a personality with a wide horizon to enlarge the dome which surrounds the child and shuts off all vision except the earth on which it stands. The above-quoted poem, also, but not quite so fittingly says "Many a flower is born to blush unseen and waste its fragrance on the desert air." There never was a flower born to blush unseen and waste its fragrance on the desert air, any more than the infinite mind of an omniscient Providence created any individual being to waste his life on the prairies of Manitoba. In his infinite plan there is a place for every one to fill. It may be your privilege in the capacity of a rural school teacher to fit the individual for that work. In the light of the possibilities before us shall we be satisfied with anything but the best efficiency for us to attain, in body, mind and character? Let us then strive to labor, that when coming to the end of life's journey we may not see our path strewn with ruins, but graced with buildings exquisite in structure and beauty, a blessing to mankind and the world, and that ours may not be the saddest words of tongue or pen "It might have been."

You may stand in wondering amazement before the most perfect workmanship of man's hand, you may silently admire the delicacy and beauty of the little budding flower, you may stand gazing into the starlit sky until your finite mind refuses to take you farther into the mysteries of

boundless space, or enraptured you may behold Niagara's mighty current until it is lost in the whirlpool beneath, yet nowhere will you find in all the universe, anything half so wonderful as a completely developed individual life—a man!

Mennonite Reserve in the Northwest.

Rev. E. S. Hallman, a preacher of the old Mennonites at Berlin, Ontario, Canada, writes to the Saskatchewan valley and Manitoba Land Co., Ltd., under date of April 13th, as follows:

"Hundreds upon hundreds of people were at the station on Tuesday when our train moved out with eleven freight cars, packed with stock and household effects for the Quill-lake Mennonite Reserve in Western Canada. Everything passed off nicely. I myself am leaving on the 25th of this month and a few more may accompany me by that time.

"I am waiting for maps and pamphlets: the people are anxious for them."

Besides the above, a large number have left Kansas for the same destination.

The Berlin, Ontario, people reached Winnipeg safely. They were joined at Port Arthur by eight more cars and were given a special train by the Canadian Northern R. R., consisting of 20 cars of live stock and household effects and two coaches. They left Winnipeg for their new homes in the Mennonite Reserve on the evening of the 15th.

Israel Cressman, a well known merchant of Berlin, was with the above party and will at once open up a store for merchandise.

The spring in western Canada is very early this season, and prospects are the very best. Settlers are coming in as never before, and those of our people who intend to avail themselves of the free homestead or cheap lands should do so at once. Homesteads within easy distance of railroads will be very scarce after this year, and lands for sale are advancing very rapidly in price.

The Canadian Northern Railroad has obtained a charter from the Government to build from Regina north to Humboldt, right through the heart of the Reserve, and the Canadian Pacific will also push its line through to Saskatoon. The Grand Trunk and Pacific will commence active operation at five different points in June. Their main line will come either through, or just south of the Mennonite Reserve.

The next five years will see unprecedented development in western Canada, and I firmly be-

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lieve that before that time every acre of the good tillable land we are now selling so cheap will bring twenty dollars and more.

Those who desire more information should address the undersigned. PETER JANSEN, Jansen, Nebraska.

Family and Home.

Let Sunshine Into Your Home.

It is the false complexion that blooms best in shadow. If your rooms will not bear the light, it is the fault of the furnishing. Choose the better part. If need be, banish those dust catching cabinets, those delicate and perhaps slightly soiled upholsteries.

If you dared put up your shades, those bright, intrusive rays would spoil the carpet, would they? Don't have carpet, then; don't have rugs; don't have hand-painted cushions; don't have silk tissue draperies; don't have anything inimical to the free admittance of the blessed sunshine, which disinfects and beautifies and makes healthful whatever it is permitted to shine upon. It is better to see the roses on your wall paper fade than those on the cheeks of your children.

It is wonderful how many and ingenious are the devices for excluding air and sun. When the soft breezes of spring steal through open windows, gently swaying the lace curtains, does anybody imagine that to be genuine fresh air? Why, the meshes of those curtains absorb the odors of smoke and dust and other impurities, impregnating in turn the air which filters through.

It is a mistake to suppose that the beautiful house is the gloomy one, where the guest takes a header, as it were, into the parlor, trusting that luck will help him into a chair, and where people engaged in conversation peer at each other out of dusky corners. Let in the light, with its accompanying cheer and gladness.—Public Ledger.

A Young Lady's Reasons for not Dancing.

"1. Dancing would lead me into crowded rooms and late hours, which are injurious to health and usefulness.

"2. Dancing would lead me into close contact with very promiscuous company, and 'evil communications corrupt good manners.'

"3. Dancing would bring me into the society of men of whom I would elsewhere be ashamed.

"4. My parents and friends would be anxious about me if I were out late, keeping company

with they know not whom.

"5. Ministers, and good people in general, disapprove of dancing, and I think it is not safe to set myself against them; if a thing be even doubtful I wish to be on the safe side.

"6. Dancing has a bad name, and I mean to study things that are pure, lovely and of good report.

"7. Dancing is generally accompanied with drinking, and I see drinking produces a great deal of evil.

"8. I am told dancing is a great temptation to young men, and I do not wish to have anything to do with leading them astray.

"9. Dancing unfits the mind for serious reflection and prayer, and I mean to do nothing that will estrange me from my God and Saviour.

"10. There are plenty of graceful exercises and cheerful amusements, which have none of the objections connected with them that lie against dancing."—Michigan Christian Advocate.

Girls Dislike Housework.

Factories are overwhelmed with applicants for work, sweatshops flourish on cheap and abundant labor, department stores turn away thousands of would-be salesgirls, typewriters are legion, there are more teachers than there are places, and the cry of the unemployed is often heard in the land. Yet households are broken up, cafes glitter, restaurants issue cheap meal tickets, boarding-houses multiply, and the American home is yearly growing less, because the American housekeeper cannot obtain willing and competent service. In factories are girls who would rather cook, in shops women who would make good house-keepers, hundreds of typewriters are reeling off badly spelled words who would make creditable waitresses, and many are teaching school who should be doing anything else in the world. The Woman's Educational and Industrial Union of Boston made a systematic effort to attract the workers in shops and factories to domestic services, but with signal failure. From 564 women who were asked to consider housework, only thirty-six applied, and these were not altogether satisfactory.

Their dislike for the work is frankly stated to be on account of the long hours, no evenings for themselves, isolation from other workers, and the social stigma that attaches to the occupation—Jane Seymour Klink, in the February Atlantic.

The Power of His Resurrection.

The resurrection of Jesus is not a myth, or a hallucination, or a fraud; it is a glorious fact. It is the best authenticated fact in history. "He shewed Himself alive after His passion by many infallible proofs, being seen of them (the disciples) forty days, and speaking of the things pertaining to the kingdom of God." Including His appearance at the time of His ascension, Jesus appeared eleven times to His disciples, to from one to over five hundred at the same time. There were over five hundred witnesses to the fact of His resurrection. Prof. Phelps, when connected with Yale Law-School, stated that this evidence of the resurrection of Jesus Christ in any Anglo Saxon court of justice.

No one can study the historic evidence of the resurrection of Christ, candidly and without prejudice, without being convinced of its reality and power, and of the divinity of Christ, of which His resurrection is the crowning proof. John R. Mott says, "There was a time in my college life, when I did not believe in the deity of Jesus Christ. I was specializing on historic studies and other studies preparatory to the legal profession. I was led to begin a study of the resurrection, I carried it on as well as I could without special leadership. It required a long time. I shall not forget that day, and never will my life lose the inspiration which came when, after I had spread out on paper the evidence, I came to that position, where, in my case to be intellectually honest, I had to concede that Jesus Christ rose from the dead, and could say, with feeling and conviction, 'My Lord and my God.'"

The resurrection of Christ is the most important fact in the world's history. It is the ultimate pivot upon which His whole earthly ministry and work turns. It is the keystone in the arch of Christianity. It is the foundation of Christ's power to save, and the assurance of His ultimate triumph. It is the one star of hope, that sends its gleaming ray athwart the shadow which death casts across humanity's pathway. "If Christ be not risen, then is our preaching vain, and your faith is also vain, ye are yet in your sins. If in this life only we have hope in Christ we are of all men most miserable."

The resurrection of Christ is a power in the world, and especially in the life of believers on Christ. The resurrection is a glorious

manifestation of divine power. Paul says, God declared Jesus Christ to be the son of God with power, by the resurrection of the dead. Not declared with power, but declared to be the Son of God with power. The power of His resurrection is the power of a living Christ. It is the power to save—to justify, regenerate, sanctify, triumph, to raise the dead. It was the risen Christ who said, "All power is given unto me in heaven and in earth." Through faith in His power, we may "reckon ourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The power of His resurrection, is power through which we may live a life of victory over sin. Paul prays for the Ephesians, that they might know "the exceeding greatness of His power to us-ward, who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead," and cries out for himself in our lesson, "That I may know Him and the power of His resurrection."

The power of His resurrection will not avail us anything unless we know it. The knowledge of Christ and of the power of His resurrection is a personal knowledge, gained, not by hearing or reading, but by direct personal communion with a living, present Christ; it is not theoretical, but experimental. Dr. Westcott says, "In such a connection, 'knowledge' expresses the apprehension of the truth by the whole nature of man. It is not an acquaintance with facts as external, nor an intellectual conviction of their reality, but an appropriation of them as an influencing power into the very being of him who knows them." Thus we have an experimental, as well as a historical evidence of the resurrection of Christ, and can say, with Job, "I know that my Redeemer liveth."

The power of Christ's resurrection, which Paul longed to know, was Christ's power in his own resurrection. Paul, his old, beaten, bruised, manacled body, was anxiously waiting for deliverance. He was longing for redemption of the body, for the resurrection of the just. This was the perfection which he declares he had not attained; but toward which he pressed with a whole-hearted concentration of purpose to which everything else was made to bend. The hope which gave inspiration and courage in the pursuit of his goal, was founded upon the resurrection of Christ, and was to be realized by the power of His resurrection.—The Evangelical.

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Editorial.

Church Extension.

The question of expansion was but recently an important issue in our national politics. It is quite natural that such a question could not be kept within the confines of mere partisan politics, that is, that all men belonging to one political party would subscribe to their party's attitude as regarding this question, while those belonging to the other party must necessarily all hold the opposite view. A division of opinion is natural in this question because men do not all think alike regarding the consideration that one country or government owes for the rights of another country or government.

But there is an expansion of one government against which no one who wishes that government well can raise a dissenting voice. This is the government and kingdom of our Lord and Savior. And it is represented here on earth by the church of Jesus Christ. With permissible liberty the church has adopted an Old Testament word and adopted it to its present day duty of expansion and extension. "Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the gentiles, and make the desolate cities to be inhabited." (Is. 54: 2, 3). This is quite in accord with Christ's parting command to evangelize all the nations. For this reason the church in its best periods has given most attention to this work of extending its sphere of influence. The different branches of the church have, it is true, differed as to methods of doing this work and the amount of energy put into it.

One of the less energetic denominations in this work has been our own. There are historic reasons for this. It had to suffer most bloody persecutions

for the pioneer work it did in the separation of church and state, of making baptism more than a mere form, of making war between nations appear as heathen and devilish. These were times not for doing extensive work but for intensifying life within the Christian church. After the pressure of persecution was removed we first took up foreign mission work. In extending the work in the home field we have been rather slow. There seems to be a better day dawning in this respect too. Some of the churches of our different conferences have on a small scale done church extension work for some time. In the western district a church extension society was incorporated recently. The middle district conference passed a resolution three years ago to help in the building of new churches. Let us hope and pray that these efforts will mean the enlarging of the place of the Lord's tent. An appeal in another part of this paper shows we can do more in this than merely hope and pray.

Announcement.

In accordance with the expressed wish of our Board of Foreign Missions and by the permission of God, Missionary Jacob B. Epp will be solemnly ordained as an elder of our church by the undersigned, in connection with the sessions of our Eastern District Conference, held at Schwenksville, Pa., on Monday evening, May 8th, 1905.

The Mission Board desires the prayers of all mission friends upon this solemn occasion.

In the name of the Mennonite Mission Board,

A. B. SHELLY, Sec.

Appeal to the Churches of the Middle District.

At the session of the Middle District Conference of 1902 a resolution was passed to help small congregations in the erection of churches, if the congregation desires such help and the evangelization committee thinks the field promising for the future. Such help is to come from the church building fund, and the church thus helped obliges itself to pay back into the fund the sum advanced it, as soon as its financial standing will permit.

The committee has decided to help the church at Sterling, Ohio to the extent of \$500 if the fund will permit. But since there is no money at its disposal now, the committee can help only as the churches or individuals contribute. If less than \$500 comes in, we can help only to that extent. If more comes in the surplus remains in the treasury to be ap-

plied to future requests.

The Sterling building is to cost about \$1500. The church at the place, numbering between 35 and 40 members intends, with the help of the former Canton, Ohio church, to make up about \$1000.

Gifts intended for this cause are to be sent to Rev. W. W. Miller, Pulaski, Iowa. But they should be specified as for the church building fund, as Bro. Miller also keeps the treasury of the evangelization work.

Hoping that many will help to further the Lord's cause in this way, we are

S. F. SPRINGER,

Chairman of Committee,

J. W. Kliever,

Secretary of Committee.

Correspondence.

SOUDERTON, Pa.—On Easter we celebrated the resurrection of the Savior in the observance of Holy communion in the presence of a large congregation. Only a few were missed from the Lord's table. In the afternoon our Sunday-school made the children glad with Easter joy, with presents reminding them of the great event celebrated on the day.

A. M. Fretz makes the following announcements:—April 30, he will preach in Soucon in exchange with Bro. G. S. Moyer who will preach at Deep Run 10, a. m.; services at Souderton 7 p. m. No services in his charge on May 7th on account of Conference. Deep Run communion May 14th. Preparatory Saturday previous 2:30 p. m.

HILLSBORO, KANS., Apr. 20, '05. According to the calendar, spring has been here for some time. Evidence of this is also the copious blossoming of the fruit trees, but still we are having frequent night frosts that might endanger the coming fruit crop. They have not been very severe though as yet, and it is to be hoped that no damage will be done.

Last Sunday we were finally able to celebrate the baptismal services in our church, that we have been postponing over and over on account of the young converts who were under quarantine for small-pox. We can be very grateful however that there have been no fatal cases at all. At present there is only one more case under quarantine. At the baptismal service, nine young souls were united with the church. On Easter Monday the whole congregation will celebrate the holy communion. May the remembrance of atoning suffering prepare us all for this blessed sacrament during these days! J. G. EWERT.

April 27.

Church and Mission.

Holy Week in the First Mennonite Church of Philadelphia.

Holy week was fittingly observed in the First Church with a series of special services beginning Sunday, April 16, and ending with the Communion service on Easter Sunday. These services were well attended, interesting, well adapted to arousing a deep feeling of sympathy in the sufferings of Christ and the great work of the atonement of man by His death on the cross. On Sunday evening our pastor preached a special sermon bearing directly on this subject endeavoring to stir up a deep spiritual feeling among those present and to prepare the way for the meetings to follow. Monday evening Rev. Dr. Gilbert of the Methodist Episcopal church, preached an eloquent and impressive sermon, basing his remarks on the prayer of the apostles, "Lord increase our faith"—our need is not so much for faith but for an increase of the faith which we have.

Tuesday evening all but two of the ministers of our Eastern Conference were with us. The "Cross of Calvary" was the theme under consideration. Rev. A. B. Shelly, of Milford Square, spoke of the deep significance of Christ's death on the cross viewing it from the manward side and Rev. H. G. Allebach, of Greenlane, gave us some thoughts on the deep spiritual import of this event in Christ's life looking at it from the Godward side.

Wednesday evening our choir, increased to forty voices, rendered, under the direction of our organist Mr. Aszman, Stainer's oratorio, "The Crucifixion". The choir had worked faithfully in the preparation of this work and rendered it with a deep spiritual feeling and in an impressive manner. It was indeed a spiritual feast for the large audience which literally packed the church. Judging from the many words of commendation received we feel sure that our congregation highly appreciates the efforts of Mr. Aszman and the choir. This was a service most fitting for the week.

Thursday evening our pastor broke the word of life to us still further emphasizing the sufferings and death of Christ, endeavoring to draw us into a closer sympathy with Christ and His work of the atonement on the Cross of Calvary. Friday evening Rev. S. M. Grubb, pastor of the Second church, was with us and presented the thought of our living in God through Christ. At this service five young souls were received

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into the fellowship and communion of the church by the sacred and solemn rite of baptism. An inspiring sight indeed to see young hearts thus give themselves to the service of God. Twelve new members were also welcomed to our number by the right hand of fellowship. We are happy to have them with us and may God bless them all and us with them.

Our communion service Sunday morning and evening when we again gathered around the sacred table and in solemnity partook of the emblems of our Savior's broken body and spilt blood closed the services of Holy week. A fitting climax it was to the services of the week and a homecoming as it were for some of our members who live at a distance and meet with us only at rare intervals.

This has indeed been a blessed week for us. The deep spiritual feeling, the earnestness the attendance and the interest has been much above the ordinary. We feel that the members and friends of our church have themselves helped to answer the earnest prayers of our pastor, for a week of earnest interest in our services, by coming out so well and being faithful. Let us hope and pray that the flame so fanned may not begin to flicker, but that with the approach of summer it may be kept aglow, and that we may more than ever feel the spirit of Him who died on the cross, and whose resurrection we celebrate to-day, actuating our motives and permeating our lives. May we with renewed efforts live for Him and serve Him.

A. S. BRECHTEL.
Philadelphia, April 23, 1905.

From Our Missionfield.

CANTONMENT, Okla.

Brother R. Petter writes: The work here progresses slowly, God's blessing accompanying the same. Another Cheyenne woman has applied for baptism. Her brother is lying at the point of death and desired to be baptized on Sunday, April 2nd. They called me to his tent and when I arrived he said, "Friend, feel my pulse and tell me what you think." The tent was full of Indians and among them one of their priests who had the sick man under his treatment. After having felt his pulse I told the man that he could not live much longer. He answered, "I know that, and I am not afraid to die. I believe in Jesus and wish to testify to this fact in the presence of these people before I die. I have had the desire to be baptized before this but I put it off in the hope that I should get well again." I then had a talk with him after which I baptized

him with the full assurance that he belongs to Christ. After this the old priest arose and said, "He is a Christian now, and what more have I to do here?" I told him his herbs would not hurt the man, but he should no longer pray for him to their other gods. He soon left and when I yesterday visited the family they felt very much relieved.

A priest whose daughter has accepted the Christian faith, came to me the other day and said, "See here, last evening a number of Indians, among them one of my associate priests, came to me. The priest in a joking way said to my daughter, 'You, what do you know more about God than we do?' The daughter said, 'I do not know more about God than you do, but God's Book does.' She then told him about Jesus from his birth to his crucifixion. Upon this the priest said, 'See how wicked the white people are.' The girl answered, 'If you are so much better than they, why don't you accept Christ?' Surely, you would not have crucified him, but undoubtedly you would have tortured him in some other way!"

Another Indian who had formerly attended my instructions preparatory to baptism but who had fallen back, has now come to his Savior weary and heavy laden and he is to be baptized on the coming Sunday.

H. Whitesfield, an educated Cheyenne and an earnest Christian, who has been assisting Brother Petter in his work for some time, has now been appointed by the Mission Board, upon Brother Petter's recommendation, as an Evangelist on probation. Besides doing evangelistic work in brother Petter's field at Cantonment he will also visit the fields of our other Cheyenne missionaries from time to time and assist them in their work among his own people. Brother Kaoves who was to accompany Brother and Sister Linscheid to Montana but was prevented from doing so on account of the sickness of his wife, is still willing to go to this northern field as soon as the health of his wife will allow him to do so. Sister Williams, who is at present at Cantonment studying the Cheyenne language under the instruction of Brother Petter and Sister Kinsinger, will start for our field in Montana about May 1st.

A. B. SHELLY.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 7, 1905.
THE MAKING OF A CHRISTIAN:
HIS EXERCISE. Jas. 1: 22-27.
(Consecration Meeting.)

QUESTIONS.

1. What must follow the hearing of God's word? Jas. 1: 22-27.
2. How is Christ our example in learning obedience? Hebr. 5: 5-9.
3. How are we strengthened by trials? 1 Pet. 1: 6-9; Hebr. 12: 11.
4. How are we strengthened by fighting? Ephes. 6, 10-18.
5. How are we strengthened by observing examples? 1 Cor. 10, 6-11; Hebr. 3, 12-19.
6. How are we strengthened by temptation? 1 Cor. 10: 12-13; Jas. 1, 2-8.
7. What is the reward after we have fought the good fight? 2 Tim. 4: 5-8.

MEDITATIONS.

Powers which we do not exercise we lose. Practice makes perfect. So it is with our spiritual powers, if we do not exercise them, we lose them. Spiritual exercise is as necessary for our spiritual health as bodily exercise for our bodily health.

It is good to hear the word of God, but it is not enough, we ought to practice what we preach and what we hear and read. The mere reading or hearing does avail nothing, may even bring greater condemnation.

We think sometimes that it was easy for Christ to obey His Father's will because He was holy, but we being sinful cannot do it, yet the Bible teaches us, that Christ "learned obedience by the things, which he suffered, though he was a Son." Suffering and death was unnatural for His sinless nature. He suffered for us, in our stead. He did it out of love for us and in obedience of His Father's will. We shall learn to pray with Him in affliction: "My Father, if it be possible, let this cup pass away from me: nevertheless not as I will, but as thou wilt."

Trials are unpleasant and unwelcome, yet they test our faith, they show what we are. All chastening seemeth for the present - to be not joyous but grievous; yet afterward it yieldeth peaceable fruit unto them that have been exercised thereby, even the fruit of righteousness.

The devil is always ready to attack us and will use every opportunity to bring us to fall and if possible to make us his own; but we can withstand even as subtle and strong a foe as the old enemy of God and men, if we do it in God's power, trusting Him, being cased in God's spiritual armor as described in Ephes. 6, 10-18. We learn how to fight by observing others, whose example we have in the Bible, they can teach us by their failures and by their victories. We pray: Lead us not into

temptation and yet James says: Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proving of your faith worketh patience.

Temptation has two sides, it brings the danger, that we will yield and fall, it shows us our weakness and if we overcome the temptation, it strengthens us in teaching us how to overcome and bringing us nearer to Christ our Helper and God our holy Father.

At last, when we have exercised our faith and our powers and have become strong in the Lord, having fought the good fight, we will receive the crown of righteousness.

QUOTATIONS.

As a foundation, when he has cast a bell, does not at once fix it in the steeple, but first tries it with his hammer, so God tries His saints on earth before He takes them to heaven. Bowes.

The devil hath not a more subtle temptation to ensnare me with than to bring me to think myself temptation proof, above temptation. Dr. Donne.

We should keep our armor bright by constant fighting.

Anon.

Holy Warfare.

Sounds the trumpet from afar!
Soldiers of the holy war,
Rise, for your Captain waits;
Rise, the foe is at the gates.
Arise! the conflict has begun;
Fight! the battle must be won;
Lift the banner to the sky,
Wave its blazing folds on high.

Banner of the blessed tree,
Round its glory gather ye!
Warriors of the crown and cross,
What is earthly gain or loss?
Life with death, and death with life
Closes now in deadly strife;
Help us with thy shield and sword,
King and Captain, mighty Lord!

King of glory, Thee alone;
King of kings, Thy name we own!
With thy banner overhead
Not ten thousand foes we dread.

Spare not toil, nor blood, nor pain,
Not a stroke desisted in vain;
Wounded, still no foot we yield
On this ancient battlefield.

More than conquerors even now,
With the war-sweat on our brow,
Onward o'er the well-marked road,
March we as the host of God.

Royal is the sword we wield,
Royal is our battlefield,
Royal is our victory,
Royal shall our triumph be.

HORATIUS BONAR.

The Sunday School Lesson.

BY A. B. SHELLY.

Subject for May 7.—THE VINE AND THE BRANCHES. John 15: 1-12.

GOLDEN TEXT.—Herein is my Father glorified, that ye bear much fruit. John 15:8.

INTRODUCTION.

After the feetwashing and the enforcement of its lessons, Judas, having been pointed out as the betrayer and Satan having entered into him, went out straightway; and it was night. How dark and dreadful that night into which Judas passed at that moment—Judas "the son of perdition"! The writer of these lessons accepts the view that it was after Judas had gone that the celebration of the Passover followed by the institution of the Lord's Supper as described by the other evangelists (Matt. 26:26—29; Mark 14:22—25; Luke 22:19—20) took place. John only adds a few reflections of Jesus suggested by the departing of Judas, and then, in common with the others, tells of the Lord's warning words to Peter concerning the coming trial of his faithfulness; but immediately joins there to the record of the wonderfully tender and affectionate farewell discourse found in chapters 14 to 16. The distressing prediction of Peter's shameful denial which would cause the impetuous disciple such bitter tears of regret, is followed at once, as we read, by the comforting—"Let not your heart be troubled." Upon the troubled sea of sorrow caused by their own failings and of anxiety on account of opposition from without, He speaks in anticipation His, "Peace be still".

The whole discourse is an inexhaustible storehouse of comforting assurance of divine love, amazing revelation of heavenly verities, and uplifting promises rejoicing the heart of the believer. Here one feels, like the disciples in the mount, to set up one's tabernacle for a prolonged stay. It seems a real pity that only one lesson can be devoted to a short selection from these chapters. Let each one read the whole passage through thoughtfully and thus get in its wonderful setting this gem of a parable found in our lesson.

LESSON TEACHINGS.

The central thought in chap. 14 is that of actual union notwithstanding the apparent separation that should take place. Through the presence and work of the Holy Spirit they should be in spiritual union with Christ and in Him with the Father. Thus they should have life in Him and in due time be received unto Himself in the mansions He was going to prepare. In chap. 15 the chief thought is that of abiding in Him under the difficulties and trials of the probationary period while they should be in the world of His chosen representatives ordained to go and bear fruit to the glory

of the Father. It is a life of active service that is set forth in this striking parable of the vine.

First let us notice that fruit-bearing is the test of real union and therefore of life. That which bears not fruit may have outwardly the appearance and occupy the position of a branch, but it really is not a branch and will be taken away and cast forth to wither and be destroyed. Whether by their own gravity such apparent members will drop out like Judas, or like the tares among the wheat (Matt. 13) will be allowed to stand till the time of the consummation, the Father, the husbandman will see to the separation. He taketh them away. But the true branches as parts of the true vine are known by the fruit they bear. So, says He, shall ye be my disciples.

We next notice that there are degrees in this fruitbearing and it is the Father's desire to bring each member of the Vine up to the highest degree of fruitfulness possible. He came that they may have life and have it abundantly. He would have our lives *abound* in good works. To this end the husbandman applies the pruning knife as He sees it necessary. He cleanseth the fruitbearing branches that they may bring more fruit. We are to grow in grace and in the knowledge of our Lord and Savior Jesus Christ.

The cleansing spoken of is effected by the word of Christ v. 32. As they had come into living union with Him by accepting His word of doctrine so His word of commandment and of promise accepted and lived in by faith should keep them free from the unfruitful outgrowth of worldliness and sin. As the runner in the race must lay aside every hindering weight so through obedience to the word of Christ the disciple must be kept free from the entanglements of besetting sin, that he may have his fruit unto eternal life. Another means of cleansing is found in the afflictions to which the disciples are exposed in doing their Master's work. Of the Master Himself it is said that "He learned obedience by the things which He suffered." So to us all chastening, though for the present it seemeth not joyous but grievous, afterward yieldeth the peaceable fruit of righteousness unto them that are exercised thereby (Heb. 12:11).

Again let us notice that the union of the believer with Christ is a mutual one. Jesus says: "He that abideth in me and I in him, the same beareth much fruit." We are commanded to abide in Him and on the condition of our doing so we have His promise that He will abide in us.

Ours is an act of faith, trusting in Him; His is the energizing indwelling of the Holy Spirit. He is both our refuge and our strength. The writer of the 91st Psalm knew what it means to dwell in the secret place of the Most High and abide under the shadow of the Almighty.

Some of the blessed consequences of abiding in Him are to be noted. Of all the fruits promised to them that thus abide in Him the first one mentioned is that of power in prayer. "Ask whatsoever ye will, and it shall be done unto you." The indwelling Spirit "hath our infirmity; for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings that can not be uttered." Rom. 8:26. The Spirit-given prayer is the effectual, fervent prayer of the righteous that availeth much. In this promise lies the possibility of much fruit in our work for Him. We are thus taken into partnership with the Almighty, made co-laborers together with God. Thus we are encouraged to be always abounding in the work of the Lord knowing that our labor is not in vain in the Lord (1 Cor. 15:58).

Following upon and closely connected with the fruit of successful labor in the power of God is the fruit of joy. Jesus says: That my joy may be in you and that your joy may be fulfilled. Of Him it is written: "Who for the joy that was set before Him endured the cross, etc." And it is this joy of the Redeemer triumphant over the enemy and rejoicing over the trophies of His conflict safely gathered into the Father's bosom that we shall enter into if we have fellowship with Him in self-denying service. We shall rejoice in Him with joy unspeakable and full of glory not only because of our own salvation but also by reason of those whom we can bring with us into glory.

The greatest of all the fruits of the Spirit, enduring to all eternity and growing sweeter and more blessed all the while, is *love*. Where God is, love is. Whosoever dwelleth in God dwelleth in love. God is love. Jesus having loved His own who were in the world, He loved them to the uttermost. And we love because He first loved us. His one great commandment is that of love. Keeping that commandment is to fulfill the whole law. It is the Christian's secret of a happy life and it will be the crowning glory of the redeemed in heaven.

In mansions of glory and endless delight
I'll ever adore Thee in heaven so

bright;
I'll sing with the glittering crown
on my brow
If ever I loved Thee, my Jesus, 'tis
now.

Christians can sometimes do more by shining for God than by speaking for Him.—Andrew Bonar.

Marriages.

SWARTLEY — ROSENBERGER:—On March 29th 1905 at the home of the bride's parents Samuel L. and Laura A. Rosenberger at Hilltown, Pa., by Pastor A. M. Fretz, Jacob C. Swartley and Miss Mable A. Rosenberger.

JANNEY—ROSENBERGER:—On April 20th 1905, at the home of Mr. and Mrs. Howard Craven in Souderton, Pa., by A. M. Fretz, Joseph S. Janney and Miss Amanda K. Rosenberger.

Deaths.

CLEMMER:—On April 9, 1905, in Souderton, Pa. of scarlet fever, Eva A. child of Mr. and Mrs. Rein Clemmer, aged 3 years, 3 months and 8 days. Interment on the 11th in Mennonite burial ground, when services were held at the grave by A. M. Fretz.

RICKERT:—On April 19, 1905, in Doylestown, Pa., Hannah Rickert, born Myers and relict of the late Daniel K. Rickert, aged 78 years, 11 months, and 11 days. Interment on the 22nd at Deep Run Mennonite Church. Services by A. M. Fretz.

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Quakertown, Pa., congregation, cash \$18.50; Flatland, Pa., congr., \$15.60; Philadelphia 1st Menn. congr., \$57; Otto Eisenlohr, \$20; D. L., \$15; Hereford, Pa. congr., \$37 and the following provision etc. from the Hereford congr., 175 lbs. flour, 2 bus. corn, 12 bus. oats, 6 bus. potatoes, 2 bus. apples, 8 pots apple butter, 1 lot dried apples, 1 lot artichokes, 5 smoked sausages, 3 pte. dried beef, 3 head cabbage, 8 qts. beans, 6 cans sweet potatoes, 5 cans apple butter, 5 cans peaches, 2 lbs. coffee, 1 lot dried pears, 2 packages presn., 2 pack's Force, 6 cans corn, 2 cans Vienna sausage, 1 cream pitcher, 1 sugar bowl, 1 pitcher and basin, 2 lots soap, 3 brooms and a few unknown packages. Donations of sundry persons. Mary Carlbew, 1 shoulder mutton, 2 lbs. cranberries; Sallie Hoffman, 1 crock beets, 2 lots apples; Mrs. Leister, 4 bu. beets, 3 lots apples; Mrs. C. Stetler, lot apples; I. W. Stetler, lot cakes, candy and oranges; W. K. Borneman, 15 lbs. Christmas candy; C. Bleier, John H. Lathaw, Harry Lathaw and I. W. Stetler each a lot of apples; Mrs. I. W. Stetler, lot apples and lot parsley; Susan Bowman, 1 quilt; Mrs. E. Hoffman, basket apples and pot beets.

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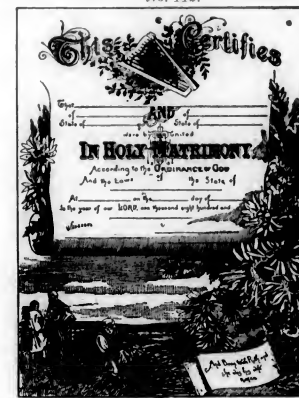
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husbands and wives; which restores prodigal sons and daughters to heartbroken parents; which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts; which stops swearing, drinking, gambling, and scampering of work; which makes advocates declare that there is no work for them in the police courts; which brings Magdalens by the score from the streets to the "set fawr," or "big pews", where the penitents are dealt with; which closes low drinking-clubs by members almost to a man returning their tickets of membership; which sends betting bookmakers back to earn their living in the colliery or in their old trades—this is a revival that is bound to win the respect of even the non-church-going man in the street.—London Christian World.

Good Example of Chicago & Alton Railroad Officials.

The Chicago & Alton Railroad has adopted a set of rules for employees that forbids them from visiting race tracks, dance halls or any resort where liquor is sold or gambling permitted. It has done this on the theory that efficient service from its employees can come only as a result of steady and sober habits. The railroads of the country for many years have enforced strict rules against drinking and have thus taught a powerful temperance lesson. The Chicago & Alton now goes a step farther and will try to enforce stability of conduct in other needed lines.

But the Chicago & Alton adds the virtue of consistency to its order for its working men. It urges upon its officials that by way of example to its employees they refrain from carrying intoxicating liquors on their private cars or entering saloons along the line of the road. Consistency in the teacher doubles the weight of his argument, and the officials are wise if they will but follow their new rule. An adherence to this rule is bound to command the respect of those lower down in the company's employ. When all the great employers of men adopt and enforce some such rules as those laid down by the Chicago & Alton road, the temperance question will no longer be a matter of worry.—American Issue.

It Doesn't Pay.

My young friend, there are many things in this world that it doesn't pay to do.

It doesn't pay to try to pass yourself off for more than you are worth; it tends to depress your market quotation.

It doesn't pay to lie, for your

lies must all be kept on file mentally, and in the course of time some of them are pretty certain to get on the wrong book. A liar needs a better memory than any one is apt to possess.

It doesn't pay to try to get a living without work. You will work harder and get a poorer living than if you did honest work.

It doesn't pay to be a practical joker, unless you can enjoy the joke when you happen to be the victim.

It doesn't pay to rest when you ought to be at work; if you do, you are apt to have to work when you ought to be resting.

It doesn't pay to cry over spilled milk; neither does it pay to spill milk.

A man may often trample with impunity upon a woman's deepest sentiments, but let him beware of poking fun at her spring hat.—Dr. S. A. Steel, in Work.

Take Care of the Nickels.

"Careful saving and careful spending invariably promote success," says Marshall Field. "It is not what a man earns but what he saves that makes him rich." John Jacob Astor once said that the saving of his first \$1,000 cost him the hardest struggle. As a rule, people do not know how to save. The average young man of to-day, when he begins to earn, is inclined to habits of extravagance. He gets the idea that he must indulge in habits corresponding to those of some other young man, without regard to what he earns; and he imagines he cannot be manly without. The five, ten or fifteen cents a day he squanders, while apparently a trifle, would, if saved, in a few years amount to thousands of dollars, and go far toward establishing the foundation of his future career. Too few realize that in order to acquire dollars one must take care of the nickels. The young man should begin to save the moment he begins to earn, be the saving ever so little, and if he does so the habit will be of incalculable benefit to him in after life.—Frank Carpenter, in the Record-Herald.

Contributed.

The Cross of Calvary.

It Manward Side.

A. B. SHELLEY.

St. Paul writes to the Galatians in chapter 6, verse 14: "But God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

By the cross of Christ is not

meant the mere wood on which He was crucified. It is superstition, and not piety, which is strengthened by handling and contemplating crucifixes. Neither have we the least authority in the Word of God for using or venerating the sign of the cross. By the cross the apostle refers to the sufferings and death of the Redeemer—that death by which atonement was made for the sins of the world. The cross of Calvary therefore derives its importance and significance for us from Him who was crucified thereon, and from what His death has accomplished for us. Its meaning unto us is dependent upon the conception we have of Christ and His death. If any one regards Christ as a mere man, though he may recognize Him as a wise teacher, or as a high ideal of piety and unselfish devotion, as one who lived and died for the welfare of humanity, who has left us an example of holy, upright, self-sacrificing living, to such a one the cross has the same significance which the stones have by which a holy, consecrated Stephen was stoned to death, or the swords and other instruments of death have, by which thousands of Christian martyrs were slain for their faith and piety and their adherence to the Christian religion. For him the death of Christ on the cross adds only one more to the innumerable host of those who willingly laid down their lives rather than deny their Lord and become untrue to their own convictions. In this case the cross on Calvary would offer unto us for our consideration, admiration and imitation an example of faithfulness unto death. Christ in this case would have been a martyr as many others were, who were willing to lay down their lives rather than be unfaithful unto Him whom they professed.

But Jesus was more than this. He was the Son of God who came into the world not merely to leave us an example of godly living, of self-sacrificing love and of faithfulness unto death, but to be made an offering for the sins of the world. He has left undeniable evidence that he is the long expected Messiah, who was to bruise the head of the serpent by being bruised in the heel. In Him all the prophecies pertaining to the Messiah are fulfilled. While dying on the cross "He hath borne our griefs and carried our sorrows. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed." By His holy life He fulfilled the demands of the law. No one could accuse Him of sin.

He was indeed the Lamb of God without blemish. And as such He gave Himself an offering for the sins of the world.

His death was therefore more than a consequence of His faithful living. He did not die as a martyr, but as an offering for the sins of the world by means of which the justice of a righteous and just God could be vindicated and man, the fallen creature, could be redeemed. Man is saved not by the holy life of Christ, but by His death on the cross and His resurrection from the dead. It is in connection with the subsequent resurrection of the crucified Savior that the cross derives its full import for the believer. And as both the crucifixion and the resurrection are substantiated facts the cross means a great deal, yea, all to him who believes. It is in view of this that Paul writes, "But God forbid that I should glory, save in the cross of the Lord Jesus Christ."

Paul might have gloried in many things besides the cross. He might have gloried in his ancestry, as the Jews in general did. He belonged to the seed of Abraham, was circumcised on the eighth day, was a member of God's chosen people and entitled to all the privileges promised to the Jewish nation. Then he might have gloried in being a Pharisee—belonging to the strictest sect of the Jews, the class who thought themselves away above all others in piety, morality and godly living.

Furthermore, he might have gloried in unabated zeal which he manifested for the religion of his people, in his sincerity in doing so, in the good conscience he endeavored to preserve from his youth up, in his superior knowledge and the training he had received. He had been instructed and had received his religious training at the feet of Gamaliel. He was well versed in the letter of the law and thus stood above many of his contemporaries in wisdom, knowledge and understanding.

Again Paul might have gloried in the vision he had at Damascus, when the Lord appeared to him, spoke to him, convinced him of his error, and brought him to a knowledge of Christ, whom he had hitherto persecuted, as his Lord and Master and Savior from sin. Or he might have gloried in that other vision he had when he was caught up into the third heaven and into paradise, when he heard unspeakable words, which it is not lawful for a man to utter.

But in view of all these he writes, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the

world is crucified unto me and I unto the world."

The cross of Christ had a deep meaning unto Paul, as it has for all true believers. What is that meaning?

1. By the cross the curse, which on account of sin has come upon it, is removed from a guilty, helpless world. God sent not His Son into the world to condemn the world but that through Him the world might be saved. The Father sent His Son into the world to redeem the world. But how did He redeem it? How could He roll away the dark cloud of divine displeasure? He could only do it by becoming a curse for us. He was tried and sentenced and endured the painful death on the cross and was thus made a propitiation for the sins of the world. He stood in the place of the transgressor and suffered the penalty of sin, the just for the unjust.

2. All the blessings of salvation flow from the cross. First of all by it we have pardon for our sins. In Eph. 1:7 we read: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." In Luke 24:46, 47 we read: "It behooved Christ to suffer and to rise from the dead the third day, and that repentance and remission of sin should be preached in his name among all nations, beginning at Jerusalem." In Heb. 9:22 the apostle writes, "Without the shedding of blood there is no remission." In Rom. 5:8, 9, "But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more being justified by his blood, we shall be saved from wrath through him."

In the second place by the cross we have peace with God and peace at heart. "Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven; and you that were sometimes alienated and enemies in your mind by wicked works yet now hath he reconciled." Col. 1:20, 21.

Thirdly by the cross we have sanctification and holiness. Heb. 9:14. "How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

1 Pet. 1:18, 19, "Forasmuch as ye know that ye are not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.

I John 1:7, The blood of Jesus Christ, his son cleanse us from all sin.

4. By the cross the believer has access to the grace of God. Now "being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith unto this grace wherein we stand" (Rom. 5:1, 2). The cross furnishes us with our only plea in prayer, and is the only way of access to God. The way for the high-priest in the Holiest was by the way of the blood of the offering he brought for himself and for the people. The way to the throne of God is by the way of the blood of Christ shed on the cross for the remission of the sins of the world. But for the blood of Christ there would be no throne of grace, no mercy, no hope, no peace, no joy, no comfort, no consolation, no eternal life. The sinner would have nothing but law, justice, holiness and truth to deal with, and these would all be against him.

5. By the cross we learn to know and to love and esteem God. The cross is the greatest manifestation of God's love toward fallen humanity. Here we learn that God indeed is love. But at the same time it reveals to us God's justice, who could not allow sin to be passed by unpunished, and who, in order to save the sinner from a just punishment, took the punishment upon Himself and suffered the penalty due to the sinner in the sinner's stead.

6. The cross of Christ is the instrument of the believer's triumphs. How does the believer overcome the flesh? By the cross. "I am crucified unto the world," says Paul. How the world? "The world is crucified unto me." How Satan? By the shield of faith—faith in the efficacy of the cross. The crucifixion was the death-blow to Satan's hopes. By His death on the cross and His subsequent resurrection from the dead Christ subdued Satan and took away his spoil. How does the believer overcome the last enemy, death? By the cross. Christ died and liveth again.

By His death and resurrection He has brought life and immortality to light. He has overcome and gained the victory over death and now the believer can exultantly proclaim: Death, where is thy sting, grave where is thy victory? Thanks be to God who has given us the victory through our Lord Jesus Christ.

7. By the cross the believer finds an abundant entrance into the realms of glory, where it shall be the subject of the song of the redeemed forever. They have come out of great tribulation, have passed through many conflicts, have endured many tri-

als. But they have overcome them all. Now their garments are washed white. They stand before the Lamb and praise Him day and night in His holy temple, seeing Him face to face and being like Him forevermore, and all this by the blood of the Lamb which was shed on the cross of Calvary for the remission of the sins of the world and for the cleansing of God's elect through all ages of eternity.

Quakertown, Pa.

Was Christianity to Blame?

Recently when on the Pacific coast of the U. States in the metropolitan city of Los Angeles, California, from the very heart of this bustling and rushing modern city I took the trolley together with the best companion of my life to visit San Gabriel Mission, about 8 miles distant. We sped faster and faster out of this thick city life as the traffic thinned out and soon were in open fields and then we arrived at San Gabriel Mission, which lies in the valley of San Gabriel river with the Sierra Madre mountains towering in near view. Here we stood, viewing this peaceful valley with the large stone Mission house, surrounded by ancient looking huts though well kept and whitewashed, clustered about this mission and occupied by the mixed remnant race of the earlly Indian and inhabitants of the valley. Passing along the huts we boldly stand at doors and windows, for a transition in 30 minutes from a metropolitan city life into these surroundings made the contrast striking, and appeared that we were in another world.

With other tourists we presented ourselves at the door of the parsonage and expressed our desire to see the interior of this old mission, and the priest willingly opened doors for us, showed us altar, paintings, balconies, confessional boxes and baptismal font, from which it is said thousands of Indians were baptized and as we passed out at the other door the priest with the ever ready Catholic hand of friendship tolled us 25 cents each and we again viewed the exterior.

To the rear of the Mission we wandered in the old cemetery, more than a hundred years old, trying to decipher the inscriptions and wondering what manner of men may be resting here these many years, then to the hostelry, to the rear of which we found the grapevine planted one hundred years ago by the Franciscan friars and which shades from one single stock, with its extended vines, a space approximately 100 feet square; here we picked and

ate of the fruit of this vine for a "Hot Tamale", the Spanish delicacy, and "looked" at it intensely, and while there would be much to add, regarding scenery, natural and ancient, let me hasten and say that in this brief space of time the contrast from the modern to the past stirred my mind to meditation upon the past, present and future. About me a civilization or a remnant of the past, eight miles distant modern life, modern civilization. Christianity here and Christianity there and I said "Did Christianity do this or that, both or neither?"

One hundred forty years ago this Pacific slope was inhabited by primitive sons of nature, who toiled not nor labored other than to sun themselves in that mild climate and from the broad expanse of acreage at their command easily picked a living for those simple wants, content with a pastoral life devoid of greed and ambition for luxuriant living, in a fetich worship apparently satisfying their spiritual longings, content to continue for further ages as in the past in this undisturbed life of things, when from the south coast of America Spain gradually forced her way along the coast establishing station after station and mission after mission, and when one morning 140 years ago Franciscan Friars together with several Spanish soldiers appeared in that peaceful San Gabriel Valley, the home of the child of nature, the Indian, these children fled in terror before the "pale-faced God" and only after prolonged coaxing dared approach and as the Friars in great gravity and uncton unfurled the picture of "Our Mother Mary", a masterful painting, then in this first evidence of art these Indians saw a greater fetich than ever and fell upon their knees before it and so began their worship and bondage to their new religion and civilization.

(To be concluded.)

A Startling Statement.

If the vast money power of the Church at large were so put at the disposal of God as that each member of Protestant churches should give one cent a day, it would aggregate over five hundred millions of dollars, or at least thirty-fold the whole sum contributed last year.—Andrew Murray.

This is the will of him that sent me, that every one that seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day.—Jesus Christ.

The Mennonite.

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Editorial.

A Moral Victory.

The readers will undoubtedly have noticed the reports in the secular press of the passage of stringent anti-cigarette laws in different states. Not many years ago there would not have been a legislative body in any of our states to consider such a measure, nor a governor to sign it. These newly enacted laws are a proof that public sentiment is rapidly changing on some questions. The fight against the cigarette habit was begun by the Christian moralist. At first he had to hear and see many a sneer for his opposing what was called an innocent pleasure. But soon the statistician made inquiries into this matter, and his investigations proved that this would-be innocent pleasure was productive of much harm hitherto overlooked, at least as far as its cause is concerned. Then the scientist took up the question, and his researches proved the opposition of the moralist and the figures of the statistician to have a reasonable basis. Finally the employers of labor, and that not only private individuals and corporations but even the United States government itself, found out that the non-user of the cigarette was more trustworthy and therefore to be preferred to the cigarette user. After all of this it was quite natural that the fight against this evil was waged not merely in a sentimental way but along scientific lines as well, and in a business way. And is it a wonder then that now these laws meet with the hearty approval not only of the educators and church people but also of the more intelligent persons who are, not generally accustomed to weigh the moral side of a question?

Is it not true of many an issue which was begun along merely moral lines, and for which its advocates reaped many a sneer and scoff, that afterwards it was seen in its scientific aspect and even from a business point of view?

Slavery was first opposed for moral reasons. But to-day, since it has been abolished, many of its former most ardent supporters acknowledge that the institution was an economic blunder. The opposition to war was at first based upon principles of Christian morality only. To-day sane diplomacy looks also at the monstrous outlay of means connected with it and opposes it for that reason. The opposition to the drink evil began with the heart. The head had to follow. And to-day the hand that handles the purse is beginning to clench itself into a fist to strike drink as its greatest enemy a staggering blow. Let, in the face of these events, the Christian people not be discouraged if they are called cranks for opposing some of the things they do oppose. Human experience must in course of time come to their support.

The National Christian Association meets in the Moody church, Chicago, on Thursday, May 11th to consider the merits and demerits of secret organizations. On one page of the printed program appears the following which we recommend for the consideration of our readers:

AN HONEST SEARCH FOR TRUTH.
"All intelligent people know that oath-bound secret orders have become very numerous and very powerful in our midst. All must know that this power affects the church and state for their weal or for their woe. This power must be good or evil. Does it not seem the part of wisdom for all Christian men and women, for all loyal citizens, to studiously, carefully and prayerfully determine whether this great power is helpful or hurtful to the people? If helpful, why should not the church awaken to its opportunity and commend secret orders and urge all people to join them?"

"Certainly nothing is too good for the church."

"But if this power is detrimental, as the National Christian Association verily believes, why hesitate to pronounce against it?"

"Has the reader ever made a fair, candid, dispassionate, honest search for truth respecting oath-bound secrecy?"

"Has he, or is he now willing to divest himself of all prejudice and preconceived opinions and test the principles of secret organization by the infallible word of God?"

"The National Christian Association with its headquarters at 221 West Madison Street, Chicago, has for nearly forty years been accumulating facts along these lines, and cordially invites

its friends and foes alike to visit its rooms and make use of its literature in an honest investigation of this subject.
"Our printed matter which, if not given away, may be had for a mere nominal sum, and our occasional public meetings are intended to be helpful to all who are honestly desirous of knowing the truth respecting secret orders. Cordially,
W. I. PHILIPS, Sec.,
National Christian Association.

Announcement.

Missionary J. B. Epp completes his course in Brooklyn, N. Y. on May 24th. Immediately after that he will begin his journey to the West. But since there are only twelve days at his disposal for the churches of the middle district, he would like to use this time so as to get acquainted with as many of these churches as possible. He regrets that he will have to miss some of these churches and does it only because it will be impossible to visit all in the given time.

The Lord willing, Brother Epp will be in the following churches on the days named below and will gladly serve with the preaching of the Word:

Friday evening, May 26th, Clarence Centre or Niagara Falls, N. Y.

Sunday morning, May 28th, Pandora, Ohio.

Sunday afternoon, May 28th, Ebenezer church, near Bluffton, Ohio.

Monday evening, May 29th, Berne, Ind.

Tuesday evening, May 30th, Trenton, Ohio.

Wednesday evening, May 31st, Summerfield, Ill.

Friday evening, June 2nd, Donnellson, Iowa.

Sunday, June 4th, Pulaski, Iowa.

Monday evening, June 5th, Fortuna, Missouri.

Let us pray for the Lord's blessing upon this journey, that even these brief visits may be for the furthering of the cause of missions, and a mutual blessing.

Brother Epp's address for the present is 131 Waverly Ave. Brooklyn, N. Y.

THE MEMBERS OF THE BOARD IN THE MIDDLE DISTRICT.

Correspondence.

DONNELLSON, IOWA, May 1, '05. DEAR MENNONITE. Easter Sunday our dear old minister exerted himself to the utmost of his failing strength in serving his congregation with the Lord's Supper. Yesterday Brother Musselman from Wayland, Iowa was with us and filled the pulpit, in the morning he preached in German and in the evening in Eng-

lish. We thank the dear brother for the good words given us, encouraging us to follow Christ as our Master and reminding us that we have a kind and loving Father who watches over and cares for us, and on Friday we hope to meet and hear Bro. S. F. Sprunger. We are receiving these welcome visits now in return for the many visits that Bro. Schowalter has given others in earlier days.

The weather has been quite cool during April. All vegetation looks fine. Corn planting will begin to-day; most of the ground is plowed and with warm weather the planting will soon be general. F. H. KREBILL.

STERLING, Ohio, April 26 1905. Easter was an ideal day, all nature seemed to suggest something of our risen Lord. The day which we commemorate as the birth of Christ into a spiritual existence, is too wonderful for us to wholly understand.

Rev. J. H. Langenwelter preached a very fitting sermon to a well filled house on the text: I know that my redeemer liveth, and that one day he shall stand up upon the earth. Job. 19: 25. In the afternoon he delivered a sermon in the German language, at the home of Emanuel Blott's. This meeting was well attended, also, and much enjoyed. It was a season rich in inspiring thoughts. Let us thank Him with full hearts for all that the season means to us. We know that our Redeemer liveth, and since He lives, we shall live also. F. LICHTY.

Church and Mission.

Notes from My Diary.

By P. A. Penner, Champa, C. P. India, March 15, 1905.
(Translated.)

I consider it a great privilege that it was granted me to make a brief missionary journey into the villages, before the hot season set in. The work of building had occupied us to such an extent that it seemed I could not leave our yard. Nor was the work quite finished on the day of my departure, but my dear wife agreed to supervise this. The following notes of my journey I take from my day book:

February 8th—Early this morning the tents left for Saragaon. About 2 p. m. Babu Joseph and I also went there by *tanga* (ox-wagon) and arrived at the tents about 4:30 o'clock. Before supper several persons gathered at the tent and we spoke to them about God's love revealed in His Son. May His Word have fallen on fertile soil. The weather is cool so that we gladly keep all

1905.

doors and windows closed.

February 9th—At six o'clock I arose hale and hearty. After my *chota haari* (small breakfast) and morning devotions Joseph and I went into the surrounding villages to preach the gospel. Supplied with parts of Scripture we advanced in good spirits towards Deori, about a mile and a half from Saragaon. There we preached to all who were willing to hear. Among the auditors were two Brahmin. I was called to a sick woman, and, before I could enter the house, I had to do something which I have never been compelled to do in my modest practice of medicine, and which, I say it incidentally, I shall never do again—I had to take off my shoes. From Deori we went to Suniapat, half a mile away. Here too several listeners gathered after we had started a hymn. This village is but small. We had quite a discussion concerning the eating of meat. They told us what we teach contain that is right, but it is a sin to take the life of animals. All explanations that animals have no souls were without avail.

A march of two miles took us to Navgaon. Here our sermon had to be brief for the forenoon was rapidly drawing to a close. A mile farther and we were in Risda. A pretty little village. These villages visited lie in a semi-circle about Saragaon and therefore we were only two miles from our tent where we arrived tired at one o'clock. In all villages where we were sold parts of Scripture. May the Lord Himself bless the spoken and the printed Word.

After *haari* (breakfast) I lay down for a little while, but only to fall to the ground with a crash soon after. My bedstead collapsed. Strange, for I am not specially heavy.

About 3 o'clock we started for Aprid where there lives a furious enemy of Christ. He has now and then caused our Christian workers some trouble. Silently Joseph and I were making the two mile trip to the village. We were still some distance from it when Joseph remarked, "Sabih we have not yet prayed together this afternoon, I think we should do so now." "Very well," I said, "let us pray here." In the open field he poured out his heart. Among other things he prayed something like this, "Lord, thou knowest where we are going now. Thou knowest that an enemy of Christ dwells here; help us to meet him with love. Help us not to get angry. Give us the right words."

We arrived in the village and at once met the principal Brahmins in their part of the village. Our

THE MENNONITE.

enemy was seated there too. I made preparations to preach and even received permission for it. But when I had read the first sentence in Matthew 8 our enemy asked, "From where is Jesus and who were his father and his mother?" I promised the Brahmin to answer his question after my address or during the same. But he would none of that. Either I must answer at once or I could not preach. I knew very well that he wished to draw me into a discussion and thus hinder our preaching Christ. He became very much excited and said, "We do not care to hear of you or your religion." We got ready to leave for I did not care to answer his question. I realized at once that if I would have told him God was the father of Jesus, and Mary his mother, a second question would have followed, and that a blasphemous one. To conclude with I said to all present, "We shall not treat you as you have treated us. If you should ever get into a position where you need our help, do not hesitate to come to our mission station." With as alacrity, which however was not answered, we departed. Our enemy called after us, "It matters not that you go." We went to another part of the village and preached without interruption. This experience with the Brahmins made us very sad indeed, but how must Jesus our Master have felt! Oh Lord, open the eyes of the people and grant a still greater measure of love to love those who hate us. It was getting dark when we arrived at the tent. I am tired, for these tramps are an unaccustomed rest.

February 10th—The night was cold. The wind was howling in the *pipal* tree over our tent. I slept well. On account of the cold we could not go into the village at once, for there we would not have met anyone. A Brahmin and several others came to our tent, and we talked with them. It is strange though that all Brahmins are without sin. This one too had never sinned. At 9 o'clock we went into the village of Saragaon and preached to a few. The listeners were quite attentive, but again we hear, "You kill animals and eat meat and that is a great sin." After the sermon we ate hurriedly and then went to a large bazaar in the village of Bamuaadi. This village is five miles from Saragaon. At this bazaar there are always many listeners and it is a precious privilege to tell them of the love of God. We also sold a number of parts of Scriptures. In the evening we again arrived at the tent. Tent life and preaching in the villages

are indeed the most attractive parts of our mission work. But oh how lonesome among so many people!

(TO BE CONTINUED.)

Highest Rate of Interest.

Some time ago a business man calculated the increase of a dollar at compound interest for two hundred and forty years. He found that it amounted to more than \$2,500,000; and then he asked the significant question: "Can not God make a dollar given to Him grow as rapidly by the laws of grace as it does by the laws of trade?" How many of us are anxious to give our dollars to see them thus multiplied through the grace and blessing of God?

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 14, 1905. SPIRIT-FILLED CHRISTIANS. Acts 2, 1-4, 41-47.

QUESTIONS.

1. Why ought we to be filled with the Spirit? Rom. 8, 9-10.
2. How do we become filled with the Spirit? Acts 1, 14; 4, 24; 13, 11, 13.
3. Who sends the Spirit? Acts 2, 33; John 14, 26; Luke 24, 49.
4. What does the Spirit bring? Gal. 5, 22-23.
5. What does the Spirit give? Rom. 15, 13-19; Luke 24, 49; Acts 2, 4; Eph. 3, 16; Acts 1, 8.
6. What does the Spirit create? Acts 4, 32-37.
7. How are those filled with the Spirit guided? Acts 13, 24; 16, 6, 7, 9, 10.
8. What does the Spirit teach us? Rom. 8, 26; Eph. 6, 18; Jude 20; 1 John 2, 20; 1 Cor. 12, 8, 11; John 14, 16.

MEDITATIONS.

The Spirit of man is of divine origin, but through sin man was estranged from God, he could seek for God, but not find Him, until Christ came and bore our sins, brought forgiveness of sins through faith in Him. Our own spirit being weakened by sin, God makes us new men by giving His Spirit into our hearts and only those, in whom the Spirit of God dwells are Christians, are children of God, anointed with the Holy Spirit. Only when we are filled with the Spirit of God, it will become true of us: From within him shall flow rivers of living water. But this spake he of the Spirit, which they that believed on Him were to receive.

How do we become filled with the Spirit if this is so absolutely necessary? We have to prepare for receiving the Spirit of God by earnest and if possible concerted prayer, for Christ says:

That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven; and in an other place: If ye then, being evil; know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?

The Bible speaks of Christ sending the Spirit and of God sending Him in Christ's name; this is no contradiction, for the Father and the Son are one and send the Spirit as the Spirit of God or the Spirit of Christ.

The Spirit brings the fruit of the Spirit: love, joy, peace, long-suffering, kindness, goodness, self-control. The Spirit gives power to work and power to grow. He guides the children of God partly by the word of God, partly by direct influence or by the occurrences of life. He creates love for God and love for men, for God is love and those who are filled with His Spirit must be like Him.

The Spirit teaches us how to pray and intercedes for us, leads us into all truth and gives us wisdom and knowledge. If we are filled with the Spirit we will overflow with the Spirit and be a rich blessing unto others.

QUOTATIONS.

The indwelling of God the Holy Spirit is the common Mark of all believers in Christ. It is the shepherd's mark of the flock of the Lord Jesus, distinguishing them from the rest of the world. It is the goldsmith's stamp on the genuine sons of God, which separates them from the dross and mass of false professors. It is the King's own seal on those who are His peculiar people, proving them to be His own property. It is the earnest, which the Redeemer gives to His believing disciples, while they are in the body, as a pledge of the full redemption yet to come on the resurrection morning. This is the case of all believers. They all have the Spirit.

REV. J. C. RYLE.

Spiritual ploughman, sharpen thy ploughshare with the Spirit. Spiritual sower, dip thy seed in the Spirit, so shall it germinate; and ask the Spirit to give thee grace to scatter it, that it may fall into the right furrows! Spiritual warrior, whet thy sword with the Spirit, and ask the Spirit, whose word is a sword indeed, to strengthen thine arm to wield it!

SFURGEON.

Mark the rain that falls from above, and the same shower that droppeth out of one cloud increaseth sundry plants in a garden, and severally, according to the condition of every plant; in

one stalk it makes a rose, in another a violet, divers in a third, and sweetening all. So the Spirit works its multiform effects in several complexions, and all according to the increase of God. Is thy habit and inclination choleric? Why, try thyself if thou be very apt to be zealous in a good cause, and it turns thy natural infirmity into a holy heat. Is melancholy predominant? The grace of God will turn that sad humor into devotion, prayer, and mortifying thy pleasures to die unto the world. Is thy temperature sanguine and cheerful? The goodness of God will allow it unto thee in thy civil life in a good mien; but over and above, it will make thee bountiful, easy to pardon injuries, glad of reconciliations, comfortable to the distressed, always rejoicing in the Lord. Is a man fearful? If this freezing disease, which is in thee from thy mother's womb, be not absolutely cured, yet the Holy Ghost will work upon it, to make thy conscience tender, wary to give no offence, to make thee pitiful, penitent, contrite, ready to weep for thy transgressions.

F. F. FRENCH.

The Spirit of God.

From heaven descending dwells in domes of clay;
In mode far passing human thought,
He guides,
Impels, instructs; intense pursuit of good,
And cautious flight of evil he suggests,
But in such gentle murmurs, that to know
His heavenly voice, we must have done His will.

JOHN HEY.

The Sunday School Lesson.

BY A. S. SHELLY.

Subject for May 14.—JESUS PRAYS FOR HIS FOLLOWERS. John 17: 15-26.

GOLDEN TEXT.—I pray for them. John 17: 9.

The chapter of which this lesson is a part stands alone of its kind in all the Bible. It records a prayer the like of which was never heard before nor since. We read elsewhere of Jesus spending much time, even whole nights, in prayer, but we have no record of what passed between Him and the Father in those seasons of holy retirement. In a few instances, as in Matt. 11: 25, 26 and at the grave of Lazarus, we are given a glimpse of the ground of intimacy on which He stood in His intercourse with the Father. Here, however, He takes us with Him into the holy place and we listen in reverence while as our great High Priest He pours out His heart unto the Father in a prayer of intercession than which nothing could be more sublime. We are here

indeed on holy ground. The veil which would be rent when Jesus expired on the cross is here withdrawn by anticipation, even as He also anticipates His triumphant cry on the cross when He says in this prayer, "I have finished the work which thou gavest me to do." Uttered on the farther side of Gethsemane and Calvary the prayer is thrown forward by joyful anticipation to this side of the awful crisis and the accomplished victory. As we meditate upon its wonderful petitions and statements, and as we realize its application and import to us, may we have our hearts filled full with the joy He had in mind when He spoke it in the hearing of His disciples. See verse 13: "These things I speak in the world that they may have my joy fulfilled in themselves."

In the first part of the prayer, verses 1 to 5, Jesus prays for Himself. At verse 6 He begins to speak of His disciples and presently, having set them forth in their true standing as those whom the Father had given Him and who received His words and believed in Him, He makes request for them. At verse 20 the scope of the prayer widens and He takes into His intercession all believers in every age—all that the Father has given Him and that shall come to Him "through their word."

The first part though not included in the assigned lesson must not be passed over in our study. What Jesus says there of Himself, of His relation to the Father, and of His work that He had accomplished, gives the true basis of the intercessory prayer that follows. He who could speak of the glory which He had with the Father before the world was and could on the ground of His accomplished work ask to be clothed upon with this glory both as the Son of Man and Son of God—He alone could as the true High Priest intercede for His people. To know Him as such and to know the Father as He is revealed in the Son, this is life eternal and makes the soul thus endowed an object of the highpriestly intercession begun here on earth (Luke 22: 32; John 17) and continued at the right hand of God (Rom. 8: 34; Heb. 7: 25).

Coming to the prayer here offered up for His followers, we want to notice four main petitions with the beautiful setting each of them receives by the Savior's tender pleadings. The first of these petitions is for *safe keeping*. They for whom this is asked are to be left behind for a little while in a world in which they would have tribulation (chap. 16: 23). He says: "I am

no more in the world but these are in the world and I come to Thee." As long as He had been with them He had kept (guarded) them; now He commits them to the Father's keeping. "Keep them in Thy name," v. 11. The name of God is the nature and attributes of God. They are to be Godlike, a peculiar people, blameless and harmless children of God without blemish in the midst of a crooked and perverse generation (Phil. 2: 15). They should be in the world as shining lights, but not of the world. The wording of the petition in v. 15 is very striking. "Keep them from (out of) the evil one." The world "lieth in the evil one" (John 5: 19) but "we are in Him that is true, even in His Son Jesus Christ" and there we are to be kept by the Father's strong hand (comp. John 10: 29). Notice in v. 16, how He puts His own on a footing with Himself as partakers of the heavenly nature and on this ground pleads for their safe keeping.

The second petition is for *sanctification*. Of the Greek word here translated "sanctify" a very clear commentator remarks: "It is constantly used in the Greek translation of the old Testament to express the entire dedication both of persons and things to God. In this sense, but with a deeper meaning of inward and spiritual consecration, we find it here. It is thus, when applied to persons, not less but more than sanctification. The word corresponds to the attribute prefixed to 'Father' in ver. 11 (for which however we have in English no other word than 'holy') the same word, too, is used by Jesus of Himself in 10: 36. To be sanctified in this sense, therefore, is to be separated from the world, to be dedicated as a holy thing to God."

Jesus pleads two reasons for the consecration asked for. To mention the last first, it was to this end that He consecrated Himself, having come to stoop to the very depth of humiliation and suffering, in full obedience to the demands of justice and holiness, that He might rescue them from their lost condition and finally present them to Himself a glorious bride not having spot or wrinkle, or any such thing (Eph. 5: 27). The other reason is that they were to be sent into the world even as He was sent into the world. To accomplish their mission this holy peculiarity and complete consecration to God would be absolutely essential. To be a light in the world one must be "not of the world," separated, peculiar, sanctified.

The means of sanctification

should be the truth—the truth as it is in Jesus—"Thy word" (comp. John 1: 1-5.) The truth that came by Jesus, coupled with grace, is not so much the truth in opposition to error as it is the truth in contrast with those things that were, and even now are, a shadow of good things to come (Col. 2: 17; Heb. 10: 1). He is the true bread, the true vine, the true Shepherd, the true light etc. etc. Receiving Him and abiding in Him as such, He becomes our sanctification as well as our justification and redemption (1 Cor. 1: 30).

The third petition is for *unity*. This He asks for the eleven (v. 11) and for all that should come to believe on Him. "It is the Divine unity of love that is referred to, all wills bowing in the same direction, all affections burning with the same flame, all aims directed to the same end—one blessed harmony of love." It is the unity of the Spirit in the bond of peace—the unity of the faith and of the knowledge of the Son of God (Eph. 4: 3, 13). The more intimately we know Him the better we shall understand one another, the more we shall love one another, and the nearer we shall attain unto the full-grown man, unto the measure of the stature of the fullness of Christ. And this unity shall be manifested before the world that the world may see and believe.

The opposite of loving fellowship among professing believers hinders, perhaps more than anything else, the effective testimony of the church in the world. Given a holy consecration of life and an affectionate fellowship among Christian professors in general, what a mighty impetus the cause of salvation would receive in the world.

The fourth petition is for *glory*. "Having prayed for the spirituality and unity of all His disciples, Jesus now in the closing petition passes to the thought of their complete deliverance from the troubles of the world and of their entrance with Him upon the glory with which He was about to be glorified. It is the perfect glory of Jesus not only as Son of God but also as Son of man that is spoken of.—His glory shining forth in undimmed brightness in the heavenly world. Again, this glory is not that of outward estate. It is the spiritual glory of perfect union with the Father, seen and shared in apart from the shadows of earth. The full and perfect love of God will then be seen to have embraced humanity in its tenderest outgoings, and the joy of the redeemed in the vision and fruition of that love will be complete."

May 4.

1905.

THE MENNONITE.

7

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Domestic.

Grover Cleveland on Women's Clubs.

PHILADELPHIA, April 24.—Grover Cleveland, in the Ladies' Home Journal's current number, makes a stern arraignment of a certain kind of woman's clubs, whose objects and intents, he says, are not only harmful, but harmful in a way that menaces American homes.

The ex-President sees in the trend of woman's clubs a discontent with home life, with motherhood, and all of its consequent labors and sacrifices. He says it appears in the movement to secure to women the right to vote, and otherwise to participate in public affairs. Mr. Cleveland says:

"Let it here be distinctly understood that no sensible man has fears of injury to the country on account of such participation. It is its dangerous, undermining effect on the characters of the wives and mothers of our land that we fear. At a recent meeting of these radicals a high priestess of the faith declared: 'No matter how bad the crime a woman commits, if she can't vote, and is classed with idiots and criminals and lunatics, she should not be punished by the same laws as those who vote obey.'"

"This was said when advocating united action on the part of the assembled body to prevent the execution of a woman proved guilty of the deliberate and aggravated murder of her husband. The speaker is reported to have further announced as apparently the keynote of her address: 'If we could vote we'd be willing to be hanged.'"

"It is a thousand pities that all the wives found in such company can not sufficiently open their minds to see the complete fitness of the homely definition which describes a good wife as a woman who loves her husband and her country with no desire to ruin in either." And what a blessed thing it would be if every mother, and every woman, could realize the everlasting truth that the hand that rocks the cradle is the hand that rules the world."

"I do not include in the club movements those which amount to nothing more than woman's association or co-operation in charitable, benevolent and religious work. I speak more especially of the woman's clubs of entirely different sort so numerous that in the interests of their consolidated management a 'National Federation of Woman's Clubs' has been created."

"I speak also of the vast number of associations less completely organized, but not less exacting of time and attention, whose professed purposes are in many instances the intellectual improvement or entertainment of the women composing their membership."

"The danger of self-detachment lies in their supposition that they are consulting the need of relaxation or the duty of increased opportunity for intellectual improvement, when in point of fact, and perhaps imperceptibly to themselves they are taking counsel of their discontent with the humdrum of their home life."

"Unquestionably this tendency is partly due to the widespread and contagious fever for change or rearrangement which seems to leave no phase of our people's life untouched. I believe it has also been largely provoked by the increase of club life among the husbands and fathers, resulting in the neglect of wives, thus creating a con-

dition of man's guilt which tempts retaliation in kind.

"No woman who enters on such a retaliatory course can be sure that the man she seeks to punish will be otherwise affected than to be made more indifferent to home, and more determined to enlarge the area of his selfish pleasures. Cheerlessness will invade her home, and children will be deprived of the wholesomeness and delight of an atmosphere which can only be created by a mother's loving presence and absorbing care. 'It must be abundantly evident that, as agencies for retaliation or men's punishment, woman's clubs are horribly misplaced and miserably vicious.'"

Gen. Fitzhugh Lee Dead.

WASHINGTON, April 28.—Gen. Fitzhugh Lee, U. S. A., retired, and one of Virginia's foremost sons, died tonight at the Providence hospital here from an attack of apoplexy which he suffered early this morning on a train while en route from Boston to Washington. After General Lee had been removed to the hospital this morning it was evident to the attending physicians that his case was a very serious one, but they believed that his strong vitality and will power would assist materially in at least a partial recovery from the attack. His condition remained fair considering the severity of the attack, during the day, but shortly after 9 o'clock he began to grow weaker, his breathing became more rapid and his pulse lower terminating in less than two hours in death.

The end was peaceful and without pain, the general remaining conscious until within five minutes of the end. A pathetic feature of the case is that although General Lee was blessed with a family consisting of a wife and five children, not one of them was with him at the time of his death. The general was sixty-eight years old.

General Lee was long a prominent figure in Washington. Before the civil war, at the beginning of which he resigned his commission in the United States army, General Lee was a considerable frontier duty in movements against the Indians. His services in the confederate army as a major general are well known and during the interval between this war and his active work in the Spanish-American war General Lee filled a number of important positions, including the governorship of Virginia, the presidency of the Pittsburgh & Virginia railroad, the collectorship of internal revenue for the Lynchburg district and the consul generalship at San Francisco.

Following his honorable discharge from the volunteer army, General Lee was appointed to the regular army with the rank of brigadier general and with this rank he was retired on the March following. General Lee was a nephew of the famous confederate general, Robert E. Lee, and like him, saw active service in the confederacy.

Great Pianist Is Ill.

BOSTON, April 29.—Ignace Paderewski, the great pianist, is seriously ill from a strange cause and all his American engagements have been canceled.

Thursday night Paderewski gave a concert in London, Ontario. While he was playing one of his most difficult pieces he suddenly felt something snap in the back of his neck. Immediately severe pains set in at the back of his head and down his spinal column.

THE MENNONITE.

May 4, 1905

Foreign.

Bloody Easter in Russia.

ONE HUNDRED KILLED AND WOUNDED

WARSAW, May 1.—Nearly one hundred persons were killed or wounded in disturbances in various quarters of Warsaw to-day. The troops apparently were uncontrollable and violated all orders to act with moderation.

They fired into crowds of demonstrators and workmen in retaliation resorted to the use of firearms and bombs. Many women and children are among the dead and dying. What approaches a reign of terror exists tonight, the city presents a most gloomy aspect and the temper of the entire community augurs ill.

May day opened with every prospect that the recent gloomy forebodings would find contradiction in a peaceful ending. Glorious weather ushered in the beginning of the celebrations and all factories, shops and offices of every description were closed. The streets were crowded from early in the morning with well-dressed people and troops. Children everywhere enjoyed themselves in the warm sunshine.

No untoward incident was reported until afternoon. The first disturbances occurred between 1 and 2 o'clock p. m., when a procession of several thousand workmen carrying red flags marched along Zelazna street. The demonstration was quite orderly and proceeded without molestation for some distance. Suddenly several squadrons of Uhlans appeared. Then a company of Infantry approached from the front and immediately the cavalry charged into the procession, driving it with the flat of their swords into a disorganized mass.

When the cavalry withdrew the Infantry fired a volley, whereupon the demonstrators turned and fled. The Infantry continued to discharge volleys into the retreating, shrieking multitude. Thirty-one persons were killed and many wounded, and of the latter it is believed that fifteen will die.

The shooting is described as having been quite unprovoked. It has aroused the most intense indignation among all classes in Warsaw. Many of those who were killed or wounded were shot in the back, showing that they were running away when they were struck.

Another terrible scene was enacted at 5 o'clock p. m., at the corner of Ziota and Zosnora streets, when workmen fired from behind a wall at a patrol, which immediately opened fire on the passing crowds, killing or wounding twenty persons.

Earthquake in Geneva.

GENEVA, Switzerland, April 29.—Earthquake shocks were felt here at 2:45 o'clock this morning. The inhabitants were more alarmed and many of them rushed into the streets, but the damage done in this city was very slight. The shocks were accompanied by subterranean rumblings. Some houses were damaged in the Canton of Valais. The shocks, apparently, were more severe at Chamouni and in its neighborhood than elsewhere. Houses were cracked and some old monuments were badly damaged. The church at Argentieres was so shaken that its condition is dangerous.

LYONS, France, April 29.—Earth shocks were felt here and at Fontarlier and Gex between 2 and 3 o'clock this morning.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX:

BERNE, INDIANA, MAY 11, 1905.

No. 19.

Prayer.

I know not by what methods rare, but this I know God answers prayer.

I know not when He sends the word That tells us fervent prayer is heard.

I know it cometh soon or late; Therefore we need to pray and wait.

I know not if the blessing sought Will come in just the guise I thought.

I leave my prayers with Him alone, Whose will is wiser than my own.

Items of News and Comment.

The International S. S. Convention will convene at Toronto, Canada, from June 23—27, 1905.

Bro. B. Oberholzer is teaching at Donnellson, Iowa, a singing class of nearly fifty members who meet biweekly for practice.

On May 11, the Kansas Ministerial Conference convened in Moundridge, Kan. Several timely subjects for discussion were part of the program.

Prof. Bixel and his chorus of students intend to give the cantata "Friede auf Erden" on Sunday afternoon, May 28, at 3 o'clock, at Bethel College, Kan.

A prospective deputation from the Alexanderwohl church, at Goessel, Kan., made a trip to Thomas Co., Kan., for the purpose of locating a new Mennonite settlement.

The Canton church, north of Moundridge, Kan., is in need of a pastor, as Rev. Tobias P. Wedel has moved with his family to his new home at Ringwood, Woods Co., Okla.

On May 7, the Berne, Ind., church was favored to have with them Rev. Charles A. Mueller, of Watertown, Wis., editor of the "Bruderbotschafter," the German organ of the Moravian church.

The Roman Catholics are making great efforts to win Wales to their Church. Colonies are being established in the very stronghold of Nonconformity. They have Welsh priests, and schools are being opened.

Men make work, but work makes men. A workshop is not a place for making machinery,

for fitting engines and turning cylinders; it is a place for shaping souls; for fitting in the virtues to one's life; for turning out honest, modest, whole-natured men.

The ministers John Gerbrand, of Hillsboro, Kan., and John F. Bartel, of Alva, Okla., on their trip to the Quill Lake Mennonite Reserve in Canada stopped over Sunday at Winkler, Man., and preached (April 23) in Hoeppner's church.

Bishop J. M. Schenk, of Lima, Ohio, in company with P. E. Brunk, left on the 17th, of April for Concord, Tenn., where he expected to hold communion meeting and also to receive a number of persons into the church by baptism.

Rev. Chr. Kaufman, of Freeman, S. D., has made a trip, April 20th, to Loreta, S. D., where he preached several times and on the 24, administered the Lord's supper. From Loreta he left for the congregation at Wisner, Nebr.

"Monatsblatt aus der Gnadenkirche" is the name of a new German publication printed at the Witness office, (Berne, Ind.). This makes an even dozen of regular publications now being turned out at this office. The new sheet is an eight page monthly, edited by Rev. A. R. Schormann, of Pandora, Ohio, and is intended for his congregation, mainly. It bristles with local church news.—Berne Witness.

On May 4th Rev. S. F. Sprunger, of Berne, Indiana, started on a preaching tour of about two months, as now planned. He is sent by the Home Mission Board of the General Conference and is to visit churches in Nebraska, Minnesota and the Dakotas and will also attend the session of the conference of the northern district. In an announcement in the *Bundesbote* the Board requests a prayerful interest in his work.

Teach boys and girls alike that they are not to look forward to lives spent in avoiding difficulties, but to lives spent in overcoming difficulties. Teach them that work for themselves, and

also for others, is not a curse, but a blessing; seek to make them happy, to make them enjoy life, but seek also to make them face life with a steadfast resolution to wrest success from labor and adversity, and to do their whole duty before God and to man. Surely she who can thus train her sons and daughters, is thrice fortunate among women.—President Roosevelt.

It now seems certain that the Cumberland Presbyterian church will be united with the Presbyterian church, a majority of the Cumberland presbyteries having cast their votes in favor of the proposed union, while the Presbyterian presbyteries are almost unanimously favorable to it. This will add nearly two hundred thousand members to the Presbyterian church and greatly increase its strength in the territory covered by the Cumberland church.

The Anti-Canteen law is more likely to receive a fair trial. Secretary of War, Wm. H. Taft, in a recent circular to army officers having charge of troops, has requested them to "state facts only and not their own opinions" respecting the operation of the anti-canteen amendment to the post exchange law. He says they should be "especially careful to state all the facts whether *pro* or *con*." This circular was the outcome of a brief but friendly correspondence between the Secretary of War and Representative Littlefield, of Maine, who introduced the anti-canteen amendment. It consisted of two letters only, first from Littlefield to Taft, and later the reply, both of which were sent out in conjunction with the circular by order of Secretary Taft.

Governor Hanly.

Aside from Governor Folk of Missouri, few governors are attracting more attention by their high standards, good sense, and splendid courage than Governor Frank Hanly, of Indiana.—Some time ago the governor delivered an address before the men of his home church, Trinity Methodist, in Lafayette. He spoke of the anti-cigarette law passed by Indiana, one of the wholesome laws on that evil, and he discussed

the menace to good government of the present lobbying system in halls of legislation. He said that when he was inaugurated he pledged himself to enforce the law without fear or favor and that just so far as it is in his power he intends to keep that resolution. "I have been told," he continued "that gamblers and saloon men all over the State are bitter against me. Slot-machines have been taken from Indiana to Illinois, and this evil influence has been removed from the youth of Indiana. I care more for the smile of approval from a boy than the vote of all the gamblers of all the States in the Union."

Splendid sentiment! How it makes one rejoice to hear such words from a public official!

He has taken a stand in regard to the appointment of public officials that should win the commendation of all good citizens. He positively declines to appoint men who are known to be drinkers, believing that the State should have as high a standard for its officials as does the best business management. He says:

"Public officials are what you make them. The best part of citizenship has held aloof in big cities from the elections, and it is largely due to them that abuses in public office are found. You sometimes make public officials of men to whom you would not speak if you were to meet them in the street, and then when they go wrong you wonder why they do it."

According to report, Governor Hanly has no place for the grafter. It is said that a man appeared before him and applied for the position of custodian of the state-house. He told the governor that he understood that the salary was small, but that there was something to be made on the side, whereupon the governor told him in no uncertain manner to get out of his office, declaring that no man shall be appointed to any office in Indiana who expects to make more money out of the position than the salary provided by law.

"The Patriotism of Peace" is the subject of Governor Hanly's lecture to be given at the general conference of the U. B. church in Topeka, Kans., on Tuesday evening, May 16.—Watchword.

Contributed.

The Godward Side of Calvary.

H. G. ALLERBACH.

The Godward side is the only side from which to view and comprehend the Word of truth, the deathless scene on Golgotha included. The Godward side of Calvary is one to be approached and studied with uncovered head and reverent spirit. There are not a few references to it in the Gospel biographies (particularly the accounts of the Passion) and the Epistles, and all of them are solemnly impressive, some by reason of their awe-inspiring, even terrible realistic narrative, others by reason of the light they throw upon the awful necessity of the Passion and death of the very Son of God, and still others through their exaltation of the Divine significance of the awful tragedy and their urgent admonitions to ponder these weighty truths. A thoughtful, spirit-illuminated perusal of the New Testament forces the conclusion that the Godward side of Calvary, with all the results and issues which belong to it, is the dominant note of the New Testament. In his first Epistle to the Corinthians (chap. 15: 3, 4) Paul writes: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures."

Again he writes, "But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness." The Calvary chapter of our Saviour's life is to Paul the first to be read and grasped, lying as it does at the foundation of all the other work of Christ, whether wrought on earth during the three and a half years of His earthly ministry, or in heaven since the ascension. In the course of Paul's missionary circuits he invariably begins his efforts among heathen minds by preaching Jesus Christ and Him crucified. To modern wisdom, wise in its own conceit, even as it was to the ancient rationalizing Greeks, the "bloody gospel" is foolishness, puerility, a back-number theology, quite irreconcilable with the superior ethical standards assumed to have been developed by the elegance, culture and intellect of a society drunk with the wine of material prosperity and scientific attainment. To Paul the preaching of the cross was the wisdom of God, towering above the heights of human discovery and speculation; and until the Divine interpretation of the fact of the

cross was revealed, Calvary remained inexplicable, mysterious. After he had seen it on the Godward side he could proclaim it as the gospel, the power of God unto salvation. He could logically and with authority speak of Christ as Mediator, Ransom, Redeemer. He knew then why in the old dispensation, among the old things that had passed away, the sprinkling and purging with blood occupied such a prominent place. His oft-repeated sanction—"according to the scriptures"—but expressed his discovery that the Old Testament oracles of God looked forward to the sufferings of Christ from the Godward side, and like Moses and Elias on the transfiguration eminence, spake in advance of His decease which He should accomplish at Jerusalem. He learned that the blood of Christ, the Lamb of God, cleanse from all sin—and he never ceased to preach it. He could also the more highly estimate the power and depth of Christ's love toward him and all men in considering the voluntary devotion to death and the utter humility and absolute subjection and obedience of the Servant of God; he could appreciate the lofty standard and inflexible demands of the eternal law of righteousness, the essential Divine abhorrence of sin, and the abounding grace of God whose compassion equalled His zeal for righteousness.

However, not only Paul, but likewise the chosen twelve evangelized men and communities and transformed the spirit of Roman civilization by preaching Calvary from the Godward side. When Peter rose on Pentecost and once for all sounded the keynote of evangelical preaching, he rang the changes of his fearless and convicting eloquence on the theme of Jesus of Nazareth, His miracles, wonders and signs, His crucifixion and exaltation; and while the expository part of the sermon may be called a hasty resume of the whole of our Lord's ministry, with special reference to the certainty of His resurrection, still the apostle's appeal is ultimately based on the fact of the crucifixion, which he with kaleidoscopic effect, in one particular passage pregnant with meaning, presented in both its human and Divine aspects—"Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." "Taken"—"crucified"—"slain" these words show up the human agency in the event; but preceding this the words, "delivered by the determinate counsel and foreknow-

ledge of God," recognize the Divine overruling hand in a very positive way. With Peter as with Paul it is natural to look at the Godward side first. And it was beyond his auditors to grasp the fullness of meaning in the Aramaic equivalent of those concentrated expressions, "determinate counsel" and "foreknowledge." It was likely beyond Peter himself—has been beyond the greatest theologians since then. It is beyond us. Not a single heavenly verity, indeed, but is known in part only. But the text simply declares in a summary and general way what Peter and John in their Epistles, and doubtless the rest of the apostles in their ministries, repeated in more concrete details. Peter says in Acts 3: 18, "but these things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled," and herein he furnished his hearers with a luminous and much-needed commentary on the prophetic writing and the Psalms. Peter's first epistle abounds in references to Christ's foreordained atonement by blood and His consequent exaltation, as well as the fruits of this Divine transaction—salvation, justification, regeneration and sanctification. Likewise with John's First Epistle.

(To be concluded.)

Was Christianity to Blame?

(Concluded.)

Masterfully and successfully did these Friars with great sacrifice and consecration gradually weave their influence and control upon this people. From the near mountains great piles of rock were moved with rudest conveyances and a mission station begun and erected which is larger than many cathedrals of modern days and whose walls have stood these 140 years. Five great bells were sent from Spain and hung in the belfry and to the call of these chimes the sons of nature soon learned to bow their heads in prayer and song; their huts soon clustered about the mission, they had large herds of horses, cattle and sheep, grew vineyards, wheat, barley and vegetables, and tropical fruits and 70 years ago the change wrought by the Friars in these 70 years bespoke a difference, a newer civilization promising future progress and life.

San Gabriel was but one of the twenty-one Catholic missions established about that time with similar results and the entire California Coast had these Catholic Missions established alike as

they were farther south through Arizona, New Mexico, Texas to the Gulf, and the mother church for Spain held this new civilization in hand with great hopes for the future.

And to quote the words of Benj. Truman, "For seventy years these missions constituted a paradise not only for the missionaries and their troops, but for the Indians who, while they were compelled to work from ten to sixteen hours a day, were well fed and clothed, philanthropically cared for, and treated to horse racing, bear baiting, bull-fighting and cock fighting Sunday afternoons."

Looking back then to 1835 I can thus imagine the chimes of these mission bells pealing forth their solemn steady call through out the coast of California day by day calling the natives to worship and pray and as the devoted Padres joined their supplications and efforts thereto should not one have hope for this condition to continue?

Yet to-day we find but a remnant of these people left, that Christian civilization almost destroyed and the old missions as ruins partly kept up as monuments of a past Christian civilization, and the curious tourists of eastern states flocking by thousands to see them.

Putting these missions under secular control was the first blow for their end as the Indians, these children of nature, were not taught real self-reliance and independence, but were made dependent upon the Padres and the church and so became headless and a prey to the unscrupulous. Then came the finding of gold in California and the "mad avalanche of Protestant" greed and the first muddy wave of a still newer civilization, driving the poor natives from their moorings into moral and industrial destruction, for these primitive men were not prepared to cope with a civilization thousands of years ahead of them and so to-day it is in truth said that the few natives now left on this soil live as do the coyotes in the hills and mountains afraid of the white man, aliens in their own land, bereft of home, prosperity, progress and driven from "pillar to post" murdered and robbed of all they possessed and with no hope nor ambition.

Proudly we point to the modern progress and life of our old and new states, pointing in pride to their achievements and with pity and perhaps with scorn we look upon the natives of America, blaming the Catholic church for suppressing the possibilities of progress in this people, but I see

here on the Pacific coast at least monuments of the past in these old Missions inducing a real effort for the Indian while from the east of the United States, from the Atlantic to the Mississippi river these same natives were forced from home, land, and a living, by the Protestant people so completely that there is not even this sad spectacle of a monument of the past left as is shown by the Catholic effort. Now then is Christianity to blame for these results or who has the credit?

Emphatically we can say Christianity is not to blame for Christianity rightly understood and practised would only uplift and help all mankind, but man is to blame for not understanding Christianity rightly nor living it as he knew he should. Yet whatever help and succor the Indian has received from any hand in this sore struggle of extinction has come from true Christian hearts and efforts.

It is a sad and humiliating lesson to take home from a reputed Christian civilization, in noting the remorseless destruction it brought the natives of America, and to understand in finality the destiny decreeing the destruction of this inferior race by a superior race is beyond my ken, but further meditation presses me to observe for my own clearness "the social influence of Christianity" at some future time and in another paper.

J. WM. KREHBIEL.
Moundridge, Kans.

Church and Mission.

Notes from My Diary.

by P. A. Penner, Champa, C. P. India,
March 16, 1905.
(Translated.)

(CONTINUED)

After *chala hazri* Joseph and I started in a southerly direction toward the village of Akalsera. Here was to be our next camp. We went from village to village preaching. This indeed is the way the disciples of our Lord did. He sent them two and two. It is fortunate that we cannot heal diseases for then there would be little done at preaching. One gets to see every possible variety of diseases. We first got to Parsapali, from there to San Palari. Here are two lepers, mother and child. I did not invite them to come to our asylum. From San Palari to Gadampur and then to Mahuabhatta and Salua. Because it was 12 o'clock and we were quite a distance yet from Akalsera, we preached only in Salua. Now Lord, we have scattered thy Word to-day, too. Bless thou it. In Akalsera we arrived tired at 1:30 in the after-

noon. We had walked ten to twelve miles. The stomach demanded its due, but alas! no tents were there yet. After half an hour's time of waiting they arrived and by 4 o'clock were pitched. The cook hurriedly prepared a cup of coffee and put a slice of coarse bread upon the table. It tasted exceedingly good. I could have eaten more, for fasting from morning until 4 o'clock is an unaccustomed thing for an American stomach. But I did not want to spoil my supper. I received a letter and saw that my dear family is well. If there were another missionary here now, then my wife and child could be with me.

Before supper the malguzar (proprietor of the village) came to the tent. A formal call. Now I must inform you, my dear diary, where it is that I have my camp. It is a pretty place, an orchard in which there are various kinds of trees. In the branches one can hear the beating of the "goldsmith", the cooing of doves, the cry of the parrots, the screeching of the owl etc. In the woods one can hear the jackal in the bushes, and quite near to my tent the wild boar is slinking past. In front of the tent there is a clear bubbling spring. Altogether a place as one could hardly wish it better. The people of the village are quite kind. They bring us straw, wood, milk, etc. Of course, I pay for everything.

After attending to the most necessary correspondence I retired.

Sunday, February 12th.—To-day was also a day of rest for us. In the morning I had a brief discussion of the Sunday-school lesson with the servants. Then I read for myself from God's dear Word. What a precious comfort there is in it in a dark heathen land. I am also at present reading, "Fire and Sword in Shansi" or "The martyred Missionaries of China". It moves one's heart to the innermost to read of such martyrdoms. Will the Lord demand of us, too, to endure such tribulations? If so then, oh Lord, give us willingness and endurance. I firmly believe that India will pass through a crisis. Satan does not give up his prey so easily.

At 3 o'clock we went into the village and had the opportunity of speaking to a large gathering. The listeners were quite attentive. May God bless His Word! I have a slight touch of fever, but hope it will not increase. I took six grains of quinine.

Monday, Feb. 13th.—Early in the morning, after a healthy sleep, we started on foot for Botia and Jata. From Botia to

Botia. Many sick have to be visited; so in this village, too. At 12:30 o'clock we arrived with empty stomachs at the tent. Afternoon I waited for news—and bread—from my dear wife. I waited in vain for no one arrived. My fever is gone, but my head aches somewhat, otherwise I am quite well. This age has smokeless powder, wireless telegraphy, horseless carriages, and how grand it would be, and how grateful I would be for it, if India had thiefless servants. For to-night, my dear diary, this will be enough—must "beef" some Hindi yet.

February 14th.—At 7 o'clock this morning Babu Joseph and I started out to walk to Satari. This is a large village and has three malguzars (village proprietors). In front of their house we were received kindly but at the same time somewhat suspiciously. But the permission to preach was readily granted us. I spoke on John 9. We had devout listeners. After the sermon we read several parts of Scripture for sale and disposed of all of them. Yes, we were even asked whether we did not have some more.

Whether this was hunger or curiosity I shall not say. But thou, O Lord, bless oh bless thy precious Word. Thou hast said, "it shall not return void."—From Satari we went to Dharrabhatta and from there to Palari. It is to be regretted that now and then so few persons are met, because they are working in the fields. From Palari to Kamaria. Here we found no one, therefore we went to the tent. We shall try to visit this village to-morrow. We had a blessed forenoon. After a brief rest I got up and found to my joy that my dear wife had sent a woman with bread "borsch" and oil for light.

She is quite well, but reports to be tired from double labor. I also received my foreign mail. How glad we are that the home church stands by us so faithfully.

About 4 o'clock I reprimanded the Kotwal for not providing milk for me even for money. It is true, I do not need much, but oatmeal without milk is an unheard-of thing. After our discussion one of the malguzars of Satari came to my tent to call on me. He said, "I am really glad that you visited my village". After a half hour of conversation he went home.

February 15th.—I overslept myself this morning and thus we did not get started before 7 o'clock. The sky indicated rain, and a few drops did fall, but that was all. Kamaria we could not visit. We again went to Jata and Botia. In the former village I noticed especially how ne-

cessary my wife is at this work. The women do not come to hear the sahbi. I do not quite know whether they think it unmanly or whether they are afraid. In Botia I spoke about the Prodigal Son. From Botia we went to Jolrauda. This village has a large temple which has cost rs. 3000. The builder, malguzar, wants to earn heaven by it—but in spite of that he is a rascal of the first water. A youth of sixteen, who showed us the way to the tent, complained very much about him. He said, "As long as my father lived we had land and thus also bread. But after my father died the malguzar said: your father owes me a certain sum and since you have no money I shall, of course, take the land. But the land, claims the malguzar, does not cover the debt by far, and so I must serve him and do not get enough to eat. There is no use complaining, for he is rich and gets false witnesses so we lose in a trial, and I get a beating besides". Yes, the poor people are often very much oppressed, but what can be done? Reforms must begin from within.

In the evening the malguzar of Satari sent me a chicken and some fire wood. Thankfully acknowledged.

February 16th.—This morning we went to Kamaria. We had a large number of listeners. All the parts of Scripture which we had with us were sold. About 2 o'clock after the bazaar in Satari. It is no difficult matter to get listeners at a bazaar.

To-morrow I must go home to attend to some necessary business. I hope to be back in my tent by Monday night.

(To be Concluded.)

From Arizona.

Sister Nettie Harms, who for a number of years has been assisting in the work of our mission among the Hopi Indians at Oraibi, Arizona, recently wrote to the Mission Board: One sees how the Word of God manifests its power. This has been particularly manifest at some of the deathbeds which I visited during the past year. How encouraging it is to hear from the lips of the dying: "Why does Jesus delay His coming?" Or, "I am so glad to go to Jesus!" And then see them depart with a smile upon their countenances to go with Jesus. I had the privilege of watching at night at the deathbeds of children and to point the sorrowing parents to Him who has borne sickness, suffering and death for us and who said: "Suffer little children and forbid them not to come unto me; for of such is the kingdom of heaven".

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Editorial.

In a Balance.

As most of the readers of the MENNONITE know, the church of which this paper is an organ is opposed to secret societies. The General Conference has expressed its position in this matter in the following paragraph of its constitution:

"The General Conference takes the ground that all secret societies without exceptions are in their tendency in direct opposition to the letter and spirit of the Word of God. The apostolic admonition is,—"Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever?" II Cor. 6:14, 15. Christians as members of the body of Christ can not possibly maintain such fellowship with those who deny Christ and God as the lodge requires of them in that they shall regard and treat one another as brothers, however widely their heart attitude towards God and man would otherwise separate them. Therefore no congregation which tolerates among its members those belonging to secret societies shall be admitted into conference. Moreover, conference asks of all congregations belonging to it that they shall energetically testify against the lodge evil, and that such congregations, if there are any, in which lodge members may already be found shall strive by all evangelical means to purge themselves of this element."

Some of our members have thought that the "without exception" clause was forcing us into a drastic opposition to this evil. They found it quite excusable that a church should oppose those secret societies which, according to Joseph Cook's way of putting it, belong to the "gilt edged" and "guilt edged" variety. But to oppose the more innocent ones, such as college fraternities, and

the more useful and necessary ones—so called—such as labor organizations and insurance lodges, they considered an uncalled for waste of energy. Some may think so yet. But in the meantime persons who may never have heard that there is a church opposing secret organizations have been putting the right and wrong of these institutions in a balance, and more and more it is found that the wrong in them outweighs the right. Most of the high school principals who have looked into high school fraternities have been compelled to take a stand against them. Further thought will undoubtedly prove the inconsistency of opposing these and tolerating the secret fraternities and sororities in the colleges. And then how will it be possible for parents consistently to uphold the educators in this opposition while they themselves are members of secret organizations?

And how about labor organizations? Lawlessness connected with strikes, as it is exemplified now in Chicago in the teamsters' strike, is making it more and more difficult for the public to see how it can be reasonable for a walking delegate to dictate to a number of employers how and when their employees are to work for them. It is hard for sympathy with the laboring man to flourish in spite of such organized wrong.

Give them time and the insurance lodges will prove a financial failure. Those who join them now may come out alright yet, but eventually someone must be the loser. Selfishness in a man may say, "Just so it is not I." And that word explains why a Christian cannot well be a member of any of these organizations. Selfishness explains their existence, no matter how often words like fraternity, equality, benevolence etc. may appear on their banners. And when a thing has secrecy as its essential element although existing in a civilized country and in time of peace, its goodness must be questioned!

Announcement.

The 10th annual Convention of the Young Peoples Union will be held on May 30, 1905 in Zion Mennonite church, Souderton, Pa. There will be a morning and afternoon session and a good program has been arranged consisting as follows:—

"Needs and opportunities of the Young Peoples societies of our Union?"

"Which is the more important, Home or Foreign missions?"

"History of the C. E. movement in the Eastern Mennonite Conference."

THE MENNONITE.

May 11.

"Devotional Meeting—Object, character and results."
"Proper means for raising money for C. E. work."

Opportunities will be given to thoroughly discuss these topics. The Committee feels gratified that it has succeeded to secure the Rev. Forest Dager D. D., of Philadelphia, to address the Convention and he has chosen for his subject "My best for Jesus". Dr. Dager is one of the most popular speakers in this part of the country, and one of the most devoted workers among Philadelphia's young people.

The morning session opens at 9:30. A. A. MOVIER, Corres. Sec.

Correspondence.

STERLING, O., May 8. Rev. J. H. Langenwalter, who has been pastor of this church for the past three years, delivered his final discourse on Sunday morning, May 7, text, Rev. 3, 20. This was also a preparation for the communion which took place in the afternoon when Rev. E. F. Grubb, from Wadsworth, O., occupied the pulpit and was assisted by Rev. Langenwalter. After this service one new member was added to the church membership by baptism. The Lord's Supper was then observed with 46 communicants,—8 members from the Canton, O., church were present to partake of this feast.

We regret that Bro. Langenwalter can not remain here, but we feel very grateful for the work done here during these short years through this willing servant of the Lord. In all of the messages that were proclaimed, he certainly endeavored to lead us nearer to Christ, that we might follow Him more closely. May rich blessings follow.

MILFORD SQUARE, Pa. The Lord's supper, instituted for the commemoration of the Lord's suffering and death, was celebrated in our West Swamp church on Easter Sunday morning. The day was an ideal spring day and in consequence many people came to this sacred service. Nearly all the members of the congregation were present and partook of the emblems of the body and blood of our Savior. Communion was served to a few aged and sick members, who could not come to the church, on the day following in their respective homes.

On Saturday evening, April 29th, Henry L. Weiss, formerly connected with our mission at Cantonment, Okla., and for the last eight years the superintendent of a mission in southern Chili, S. America, with his wife,

spoke in our church, telling us something about the manners, customs and the religious life of the Chilians, and about their mission amongst them. The greater portion of the Chilians nominally belong to the Roman Catholic church. Not being allowed to read the Bible they are, as a consequence, very ignorant in regard to spiritual things and extremely degraded in their morals. Fully one half the people live in the wild wedlock and fully one half the children are born illegitimately. The greater portion of the people are addicted to the use of strong drink, using pure alcohol and other drinks of the worst and most destructive character. The mission over which Brother Weiss presides stands under the supervision of the Christian and Missionary Alliance. It has a number of stations and outstations extending for the distance of about 300 miles from north to south. Besides Brother and Sister Weiss about a dozen white workers are engaged in the work, besides a number of native Christians. It already contains about 600 communicant church members. Brother Weiss is stationed at Valdivia, where he has a printing office and publishes a monthly paper and prints a multitude of tracts, which are gratuitously circulated among the natives. The greatest opposition they meet with is from the Catholic priests who as a rule are equally as degraded in their morals as the people in general.

On Sunday afternoon, April 30th, Evangelist Harry W. Shelly preached in our church.

EAST SWAMP, PA.—Communion services were held in our church on Sunday, April 30. The church was well filled with an attentive audience and nearly all the members were present and took part in the communion. Several who had not communed for some time came and partook again of the emblems of the body and the blood of our Redeemer. A number of the members who live so far from the church that they can but seldom come and participate in the church services were present at the communion table and the occasion thus became a communion indeed when the members did not only commune with the Lord but also communed with each other. This is always a joyful occasion when those belonging to the same flock come together and join in praising and worshipping God and partake of the same bread and the same cup in commemoration of the sufferings and death of their mutual Lord, Savior and Master. But how much more joyful will it be, when we once are brought home and all

1905.

meet around the marriage supper table of the Lamb! Then our meeting will be perpetual. Then we will fully realize the things of which we are reminded in the Lord's supper—then our joy shall endure for ever!

CUCAMONGA, Cal., May 2, 1905. Mayday, beautiful Mayday! But lo, with us beautiful May was ushered in with rain and a snow storm in the mountains, that even the planned trip to the mountains by a number of us here had to be postponed indefinitely. As it is we are having a cool spring with many rainy and cloudy days—this, of course, is very uncommon for our land of sunshine. All vegetation looks, however, beautiful. Oats and barley will be cut before long. Peaches and apricots promise an abundant crop. The loquat plum is now ripe. The orange and lemon crop was a rich one this year, however, prices might be a little higher.

Undoubtedly, the readers all have read in the columns of the MENNONITE of my brother James' and his wife's coming to Cal. Ever since the 5th of March we have been quietly enjoying Cal. Mt. View here together. Bro. James is slowly improving, gaining strength every day. He is enjoying a splendid, genuine Cal. appetite, not a little stimulated by the occasional rides on my wheel which he manages quite well now, provided it goes down hill. This morning as my sister-in-law and myself were walking down to Cucamonga, almost a mile hence, we were all at once surprised to see James come speeding down the hill on the bicycle and we indeed would have been not only a little puzzled how to get him home again as it would have been undoubtedly "uphill" business, had not Rev. Horsch mercifully come to our aid and hitched up the old "Schimmel" and brought him home. Bro. James sends greetings to all the readers.

Beginning of March also Bro. Jacob Dahlem and family, from Summerfield, Illinois, arrived to make their future home here. They have bought a twenty-acre orange and lemon ranch near Ioamosa in the neighborhood of the Ledigs and Detweiler. They are now enjoying their new home and breathing the balmy mountain air.

A few weeks ago Brother H. Schmutz who with his family came to Cal. over two years ago, but since then has been working in the vineyards here, has also bought near Ioamosa a 20 acre fruit ranch, consisting of orange, lemon, peach and prune trees, for the reasonable price of \$4000. Last week they moved on the

ranch where they find plenty of work to do. There is still more room in this vicinity for more Mennonites to come and settle down and enjoy the salubrious climate of this region.

Beginning of April Brother and Sister Rupp from Moundridge, Kansas who have three children living here, and a little later the family of Noa Bixel and Kate Baumgartner, from Pandora, Ohio, and Peter E. Habegger and wife and daughter, of Berne, Ind., left for their respective homes in the East. Unwillingly we saw them depart but we hope to see them again—and once more with these lines we send hearty greetings to them across the Rockies.

In our church everything moves along as usual. On Good Friday morning we had services at the church at which occasion our minister preached from Isa. 53:2-5. On Easter Sunday evening our C. E. Society gave an Easter program consisting of two addresses, recitations, reading and several pieces of music. Since the members of our M. Sewing society live quite a distance apart, we now meet twice a month, on the first Thursday in the country and on the second in town. Thus all are privileged to take part.

Provided we are blessed with sunshine enough for the trip to the mountains upon the trail we will tell you all about it the next time.

SARA C. SPRUNGER.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 21, 1905, GROWING UP FOR GOD. Ephes. 4:11-16.

QUESTIONS.

1. Why is it necessary to grow up for God? Ephes. 4:12, 16.
2. How do we grow up for God? Ephes. 4:11, 15, 16a; II Pet. 3:13; II Thess. 1:5.
3. What is the aim of this growing up for God? Ephes. 4:13, 16b.
4. How did Jesus grow up for God? Luke 2:40-52; Heb. 5:8-9.
5. What example of growing up for God does Jesus give? Gen. 39, 1-6.
6. What example of growing up for God does Samuel give? I Sam. 3:19-21.
7. How did Daniel grow up for God? Dan. 1:8-17.
8. How did Timothy grow up for God? II Tim. 1:3-7.

MEDITATIONS.

Growth is a sign of life, whatever lives must grow in some way or it dies and decays. A person can grow bodily, mentally or spiritually, but there must be some growth. Christians must grow nearer perfection and holiness, becoming steadfast in the truth.

ness, becoming steadfast in the truth.

We shall grow in grace and knowledge of God, in faith and love. We grow by one helping the other each with his or her special gifts and in the way and position which God has appointed for him or her. We grow and help others to grow by speaking truth in love, thus we grow up in all things into Him who is the head, even Christ. The end and aim of such growing is, that the working in due measure of each several part maketh the increase of the body unto the building up of itself in love.

After we are born again by the Spirit of God, we shall grow, till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ. We grow up and work for the perfecting of the saints unto the work of ministering unto the building up of the body of Christ.

In this as in every thing Christ is our perfect example, for He grew and waxed strong filled with wisdom; and the grace of God was upon Him; He advanced in wisdom and stature, and in favor with God and men. Though He was a Son, yet learned obedience by the things which He suffered, and having been made perfect, He became unto all them that obey Him the author of eternal salvation.

The story of Joseph shows us how a young man under difficult circumstances grew up for God, so that Jehovah was with him and he was a prosperous man even in bondage trusted by his master, blessed by Jehovah, and even through the prison he was led to the throne because he feared Jehovah. Samuel developed in spite of the bad example of Eli's sons into a godfearing, obedient boy, to whom the Lord could speak, and who became a great prophet, the deliverer of his people.

Daniel though young purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank and God gave him knowledge and skill in all learning and wisdom and he had understanding in all visions and dreams.

Timothy had a pious grandmother and mother and had unfeigned faith in Him and was to Paul like a son.

QUOTATIONS.

A Quaker congregation had been sitting in silence for a long time, when a little boy between five and six years of age stood up, and, with a childish lisp gave utterance to the following: "My

friends, I wish the Lord would make us all gooder and gooder and gooder, till there is—no bad left!"

Growth in grace manifests itself by a simplicity, that is, a greater naturalness of character. There will be more usefulness, and less noise; more tenderness of conscience and less scrupulosity; there will be more peace, more humility. When the full corn is, in the ear, it bends down because it is full. Religion, in its rise, interests us almost exclusively about ourselves; in its progress, it engages us about the welfare of our fellow-creatures; in its more advanced stages, it animates us to consult in all things, and to exalt, to the utmost of our power, the honor of our God.

SIMON.

Watch and pray against failures, but take no heed of desponding under them. Be content to travel as you are able. The oak springs from the acorn, but does not become a tree at once. Do not be satisfied to be a dwarf, but remember that there must be time to grow.

MRS. HAWKES.

The oak tree's boughs once touched the grass but every year they grew a little farther from the ground, and nearer toward the blue. So live that you each year may be, While time glides softly by, A little farther from the earth, And nearer to the sky.

It is not growing like a tree In bulk, doth make men better be; In standing long an oak, three hundred years, To fall a log at last, dry, bald, and sore. A lily of a day Is fairer far in May, Although it fall and die that night; It was the plant and flower of light. In small proportions we just beauties see, And in short measure life may perfect be.

BEN JONSON.

The Sunday School Lesson.

BY A. S. SHELLY.

Subject for May 21.—JESUS BEFORE PILATE. John 18:28-40. GOLDEN TEXT. Everyone that is of the truth heareth my voice. John 18:37.

INTRODUCTION.

The prayer of Jesus closed His words to the eleven which John has recorded with such fullness. It is probable that it was only after all was spoken that they left the seclusion of the little upper room. When the prayer was ended, John tells us, He went forth with His disciples over the brook Kidron into a garden. Of the great crises in His mission which Jesus met and passed through in this garden, John has nothing to add to the earlier accounts, though he was one of the three Jesus took with

Him apart from the others to have them near Him as the cloud of exceeding great sorrow settled down upon His soul. The betrayal, the arrest, and the attempt of Peter to defend his Master with violence are given with several striking particulars peculiar to this gospel. Then he tells us that they took Jesus first to Annas, who though superseded in the High Priest's office by his son-in-law Caiaphas through political influence, was still regarded by the people as the rightful High Priest. A comparison of all the accounts makes it probable that Caiaphas too was present at this first part of the trial and took a prominent part against Jesus; and thus the earlier accounts speak of the whole trial as having taken place before him. Peter's three-fold denial is mentioned by all with more or less minuteness of detail and with some apparent, though only apparent, contradictions. The lesson opens with the change from the ecclesiastical to the civil court. They had condemned Him as worthy of death but were without authority to execute their judgment. They are forced therefore to refer the case to Pilate, the Roman governor.

The time. It was the Preparation (a term commonly applied to Friday as the day before the Sabbath, a day of preparation for the proper observance of the Sabbath). It was the preparation (Friday) in the Passover week (Ch. 19: 14). It was early. From the verse above referred to (19: 14) we see that it must have been before six o'clock. At that hour [the sixth: John throughout his gospel uses this reckoning of time] Pilate took his seat in the judgment seat; being not allowed by Roman law to pronounce judgment before that hour. The Jews had gathered the Sanhedrin as soon as it was day (Luke 22: 66) probably soon after 4 o'clock, and it may have been before sunrise that they came with their prisoner to the Praetorium.

LESSON POINTS.

The fact that sentence of death had to be pronounced by Roman authority determined the manner of the Savior's death. Had the Jews found it lawful to put Him to death themselves, they would, no doubt, have stoned Him. But this was not according to the divine purpose. Jesus himself had repeatedly indicated that He must be "lifted up." He must hang on the cursed tree that having thus borne the curse for us He might redeem us from the curse of the law (Gal. 3: 13). How wonderfully everything is providentially ordered to conduce

to the carrying out of God's eternal purpose and thus incidentally to the fulfilment of prophecy (v. 32).

The Jews were scrupulously careful not to defile themselves and thus be barred from further participation in the Passover festivities that day, while at the same time they were filled with a frenzy of hatred towards one whom they hated "without a cause" and stopped at nothing however violently contrary to the law of God, which they professed to uphold, in order to carry through their hateful purpose. How much of Satan's work in the world is done by those who even while they are thus engaged are wearing the garb of religion! All persecution and every form of violence in the name of religion must be classed under this head.

Pilate started out well in the trial. Instead of giving his endorsement to the condemnation pronounced by the Jews, he proceeds to inquire and investigate as to the guilt of the prisoner and it does not take long until he is convinced of His innocence. Why did he not continue to follow his Roman sense of justice to the end? He had selfish ends to serve, as he thought, by currying the favor of the Jews which he yet heartily despised. Justice is sacrificed to self-interest. He vainly tries to serve both with the inevitable result—complete failure. The struggle intensifies as he proceeds with his temporizing tactics. His conviction of the innocence of Jesus gains strength and a feeling of admiration and awe steal into his soul as he observes the meek yet majestic bearing and listens to the mysterious claims of the man before him. But on the other hand his love of ease and consequent desire to placate the troublesome Jews is seconded by fear of a possible complaint lodged against him in Rome, until finally he sinks all other considerations in the one of self-preservation. What a striking illustration of the Saviors' words: "Whosoever would save his life shall lose it!" Pilate's better self, whatever there was of him, was put to the worst and lost. How many a one with better opportunities to know, embrace, and live by the truth than this heathen judge had, has done no better than he and for much the same reason—love of the world and love of self!

The Jews, and above all Judas, had the greater sin (19: 11). Privileged to behold for three years the light of His pure and sinless life and His mighty works testifying to His God-sent mission, yet they rejected His light and believed not His words nor His works. Unwilling to receive

the truth He brought them, they were filled with deadly hatred for the messenger. They were children, not of Abraham who rejoiced to see His day, but of him who was a murderer from the beginning and whose deeds they were now bound with grim determination to do. They ask for the release of a desperate outlaw, robber, and murderer, while they bound an innocent man, yea the anointed of God, to death.

In their accusation against Jesus the Jews said among other things that He claimed to be a king. This led Pilate to question Him on this point, and Jesus plainly states His claim and His mission. He came to be the gracious beam of a message of truth that should make men free from ignorance and sin and bind them in loving allegiance to God. Being Himself the embodiment of the truth proclaimed, His voice will be recognized as the voice of supreme authority by everyone who loves the truth, and thus He has a kingdom quite His own in the hearts and lives of those whom the Father has given Him. While not a kingdom of this world in the sense in which Pilate thought of it, its subjects nevertheless are in the world and put obedience to His commands above that yielded to any earthly potentate. To them He is the King of kings and Lord of lords.

PROGRAM

OF NORTHERN DISTRICT CONFERENCE TO BE HELD IN SALEM'S ZION'S CHURCH, R. D., JUNE 5-6, 1905.

SUNDAY, JUNE 4.

Morning—Mission Services.
Afternoon—Children's Festival.

MONDAY, 5.

1. Conference Sermon by President.
2. Organization.
3. Business.
4. Reports.
5. Admission of new congregations.
6. Subjects for discussion, assigned to brethren resp. for introduction by short essay, and afterwards open for free discussion, from 20-25 minutes.

a.) What are the advantages of a church which is a member of a Conference over that church which stands isolated?—Joseph Kaufman, Freeman, S. D.

b.) What blessings has my church received through the service of the General Conference and the Northern Conference?—Corn. Ewert, Loretta, S. D.

c.) Can and may we, as Northern Conference extend our field of labor beyond the limit of our district?—Chr. Kaufman, and Jacob Walner.

d.) What is the task of a District Conference toward the General Conference? What claims may it ask of it?—1) D. Thiessen, Marion, S. D.—2) J. Friesen, Henderson, Nebr.

e.) What work must be considered the Mission of our Conference in this District? And how can a uniform cooperation of all the

congregations in this work be promoted? (according to Rom. 12 and Eph. 4.)—H. J. Fast, Mt. Lake, Minn. and Chr. Muller, Marion, S. D.

f.) How can a minister be convinced whether his church is enjoying sound growth, internally and externally?—H. H. Epp and Peter Baehr, Nebr.

g.) What does the fact tell the churches that so much of their work is done by societies which are not a part of the church?—H. A. Bauman, S. D.

h.) What is the Apostolic conception of the Church and the Church Offices?—

1.) Answering of Queries.

j.) Elections, Resolutions, and close of the conference by short addresses on the evening of the second day.

Committee: (CHRISTIAN MUELLER, J. ARTHUR LEBER, JACOB J. BALZER.

Marriages.

Steiner—Baumgartner.—On May 2, 1905, by Rev. J. W. Kilewer, at the home of the bride in Berne, Ind., Oscar Steiner and Amanda Baumgartner.

Contributions.

For Foreign Missions.
During the month of April the following gifts were received:—
General Fund.

From the North Springfield S. S., Kan., \$14.00; Alexanderwohl church, Kan., \$56.00; John and Mrs. Wuerthele, Kan., \$25.00; Herald church, Okla., \$30.70; Hoffmingsfeld church S. S., Kan., \$14.50; Mennonites at Freeman, S. D., \$18.02; Mennonite churches of South Germany, \$15.00; Aletta Krebbel, N. Y., \$5.00; Mrs. Jacob Krebbel, N. Y., \$5.00; Edgar Krebbel, N. Y., \$5.00; Hillsboro church, Kan., \$12.00; Middle S. S. of the Beatrice church \$6.00; S. S. of the Newton church, Kan., \$13.65; Salem church, O., \$9.00; Bethgal church, Kan., \$7.50; Alexanderwohl church, Kan., \$33.74; Herald church, Okla., \$10.76; Mennonite church at Beatrice, Nebr., \$61.77; birthday gifts of Berne, Ind., church \$13.63; tenth from F., ditto, \$50; anonymous, ditto, \$10.

For Montana Missions.
From the Loretta, S. D., S. S. \$18.00; Bethel Sewing Society, Mt. Lake, \$25.

For India Missions.
The S. S. at Loretta, S. D., \$10.00; Beatrice, Nebr., S. S. \$12.13; Mrs. D. Welty, Berne, Ind., \$5.00; Sewing Society, Berne, Ind., \$5.00.

For Lepers in India.
From anonymous, Berne, Ind., \$5.00. Gratefully acknowledged,
GUSTAV HADDER, Treas.

For Publication Fund.
Mary R. Miller, Ashland, Ohio, \$1. Gratefully acknowledged,
MENNONITE BOOK CONCERN.

For Montana Mission.
From Sewing Societies:—At Menno, Wash. \$5.00; Christian at Moundridge, Kas. \$10.00; Bethel College, Newton, Kas. \$10.00; of the Menno Simon's church, Butterfield, Minn. \$12.50; Y. P. Society of Bethel College, Newton, Kas. \$30.00; Mission friend, Wisner, Nebr. \$4.00.
Gratefully acknowledged,
G. and A. LINSCHIED.

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Paper 15

Any of the above books will be sent postage paid at the price given.

Mennonite Book Concern, Berne, Indiana.

News of the Week.

Domestic.

Tornado Hits Kansas Town Hard.
MARQUETTE, Kan., May 9. — Twenty-one persons were killed and more than thirty-five were injured in a tornado, the most disastrous in the history of central Kansas, which swept over this portion of the State at midnight. One large section of Marquette, where the principal loss of life occurred, was entirely wiped out. Reports from the surrounding country show that the destruction of life and property was widespread. Marquette is a town of 1,000 people, in McPherson county. It is in the exact center of Kansas, and in the richest farming country in the State.

The tornado seems to have formed three miles south of Marquette and did not spend its force until it had passed many miles north of the town. In Marquette the residence portion west of the main street suffered the principal damage. The houses in the course of the tornado were all, with two or three exceptions, completely wrecked.

The Swedish Lutheran and Methodist churches were among the best buildings struck, and they, together with the parsonage adjoining the Methodist church were completely demolished.

At 5 o'clock physicians and surgeons began arriving from surrounding towns. In the meantime men began to clear away the debris and exhumate the dead and injured. The Swedish-Lutheran parsonage and several private residences were turned into temporary hospitals, while the dead were taken to the storeroom of Olat Olson and laid out in rows.

When the missing in Marquette had been accounted for, the searchers directed their attention to the surrounding country. Soon half a dozen wagonloads of dead and injured had been brought to town from the district adjoining on the south. The sufferers told of many narrow escapes of death. June Salen, the infant daughter of Charles Salen, was lifted in her bed and carried to the middle of the street, receiving only a few scratches. Salen and his wife were seriously injured. The mattress upon which the baby-daughter of the Rev. Mr. Smith lay was doubled up in such a manner as to cover the child and protect it from falling timbers. In spite of the destruction of the Smith home, the entire family escaped uninjured.

Mr. and Mrs. O. S. Elvin were carried on their bed a distance of five hundred feet and down without being seriously injured.

Crater May Explode on Island of Hawaii.

HONOLULU, May 8.—The three-mile-long crater of Kilauea, a constantly agitated lake of liquid lava, showing great activity, and fears are felt that the enormous mass may be thrown into the air by an explosion and overwhelm a part of the island of Hawaii and its 25,000 inhabitants.

The burning lava in the great crater, the largest in the world, is steadily rising. Should the pressure increase there is great danger of a terrific eruption.

Kilauea is the child of Mauna Loa, but has far outgrown its parent in size, although not in the constancy of flow. It is sixteen miles from Mauna Loa and fifteen miles nearer the town

of Hilo, whose inhabitants have several times been thrown into a state of terror by the lava flow from Mauna Loa.

On account of the relative smaller height of Kilauea, an eruption from it might not reach the north coast, but it is feared Mauna Loa, which is 7,000 feet higher and in the center of the island, would be exploded by the eruption of the other and cover the whole island.

Hilo is considered safe from a mere overflow of Kilauea, and it is only an explosive eruption that is feared. The overflows from Kilauea usually go down the south and west slopes and away from Hilo.

In any event, it is likely that the activity now begun will leave its mark on the topography of the island. In one of its overflows 100 years ago Kilauea gave forth 15,000,000 cubic feet of rock and lava, changing the formation of the coast for miles.

In one of its later eruptions, that of 1868, Kilauea sent a stream of burning lava sixty miles to the southwest, where it poured a flaming cataract over the cliffs into the sea. In the sea the mass formed a pyramid of lava, which, by later accessions, gradually became attached to the mainland and is now known as Kalae point.

Hundredth Anniversary of Schiller's Death.

BERLIN, May 9. To-day it is one-hundred years since the death of Friedrich von Schiller. Germany's best loved poet, and in observance of this centennial celebration have been arranged for in hundreds of places in Europe and America. Not only are the Germans observing this occasion because of their pride in their fellow-countryman, who has taken a stand in the front rank of the world poets, but the peoples of other countries have entered into the movement because his writings are known in every land where literature is loved.

The spirit of freedom which pervades all of Schiller's work, and the vigorous expression which he gave the cause of liberty toward the close of the eighteenth century, have made the poet popular in all lands. Coleridge was among the first to appreciate his work and translate it into English. It was Schiller who did much toward inspiring Sir Walter Scott. In his historical romances, British admiration for the German poet reached its height in the biography which Carlyle wrote of him and which was translated into German by Goethe.

Johann Christoph Friedrich Schiller is the full name of the German poet. He was born in Marbach, Wuertemberg, November 10, 1759. He lived until May 9, 1805, one hundred years ago. Death came when he was only forty-six years old, but his brief life was full of accomplishment.

As a mere boy, Schiller was a good student, and he is said to have been remarkable for the warmth and constancy of his affections. Early in youth he began to show aptitude for poetry, and this trait was carefully fostered by his mother. As was customary in that day with all boys of studious character, Schiller's parents intended him to become a clergyman.

But his father was a soldier, and the Duke of Wuertemberg having established a military academy, young Schiller was ordered to enter the institution, where the boys of promise were trained for the army or a civil service career. He was fourteen years old and remained there until twenty

one. The harsh and narrow discipline often made him wretched, but in this school he formed several close friendships.

In spite of the vigilance of the inspectors, Schiller and his chosen companions found opportunity to smuggle in and read a number of forbidden books, such as Rousseau, Klopstock, some early writings of Goethe and a few translations of Shakespeare. Other writers also who lamented the restrictions of individual freedom at the time stimulated the young man, and before he had attained his majority Schiller wrote "The Robbers," a dramatic composition in poetic form which is remarkable for its revolutionary fervor.

In the meantime a medical course had been added to the instruction at the academy, and Schiller undertook to become a doctor. He completed the necessary studies and was appointed an army surgeon. But his love of letters commanded more of his time, and the result was that his professional duties suffered. In spite of his imperfections, "The Robbers" was much produced at Mannheim and elsewhere and it found great favor with the public on account of the spirit of liberty that it breathed.

Schiller did not limit his attention to play writing, but devoted some time to lyrical poems, and many of them are the most popular poems with the German people of this day. In 1787 Schiller went to Weimar, at whose court were gathered the most brilliant writers and other men of the day under the patronage of the grand duke.

Here it was that Schiller began a number of serious historical investigations. He went to the original sources, and as a result of his work he wrote a history of the Netherlands. This and other historical writing took high rank, and as a recognition of its value, Schiller was appointed a professor at the University of Jena.

It was at Weimar that Schiller and Goethe, the two master poets of Germany, became warm friends. It is said that Schiller gave to Goethe a second youth, while Goethe enriched the younger man with influences of a ripened and wellbalanced intellect. During this period Schiller was prolific, for, besides writing essays, criticisms and lyrical poems, he produced a number of well-known plays. Among them were the trilogy of "Wallenstein," "Maria Stuart," "The Bride of Messina," "Wilhelm Tell," together with a translation of Shakespeare's "Macbeth" and a number of translations from the French.

President Roosevelt Returns.
GLENWOOD SPRINGS, Col., May 7. — President Roosevelt entertained at dinner to night his companions on his three weeks' hunt in the Rocky Mountains. After the dinner he made them an affectionate farewell and promised that all would live forever in his fondest memory. Following his usual custom the president spent a quiet Sunday. Three weeks ago the railroads planned to run excursions into the springs today, but the plan was discouraged by Secretary Loch, who announced that no program would be permitted which called for an address from the president. In spite of that fact large numbers of persons came in by every train and rather than disappoint them Mr. Roosevelt stepped out on the second floor of the balcony of the hotel after the luncheon and spoke briefly.

The presidential special will leave

Glenwood Springs at 5 a. m., tomorrow. A daylight run will be made to Denver in order to give the party an opportunity to enjoy the scenery.

Foreign.

THE RUSSO-JAPANESE WAR.

OYAMA READY AGAIN. HAS 350,000 MEN.

GADGEOYADANA, Manchuria, May 7. — Since April 9 the Japanese have been advancing slowly and intermittently, pushing forward their columns successively from right to left under cover of a screen of cavalry and Chinese bandits. The advance has resulted in straightening the alignment of the opposing armies, Russian detachments which were far advanced on the banks being forced to retire. It is reported that the Japanese armies in the center have been reinforced. The force of Field Marshall Oyama, according to recent information, is 348 battalions, or 350,000 men. The Japanese are said to have arrived 25,000 to 30,000 Chinese bandits with captured Russian rifles. The Chinese population has been drafted by the Japanese for road making and trenching, and roads are being constructed to Sihlinpu, Banchensee and Nanga Pass.

FRANCE WARNED.
LONDON, May 8.—The Times, in the course of a strong editorial warning France of the extreme danger and gravity of the situation in the far east and appealing to that government not to treat the Japanese protests lightly, says it has reason to believe that Foreign Secretary Lansdowne has spoken very strongly to the French government on the breaches of neutrality permitted to the Russian Pacific squadron.

FRANCE HAS ISSUED NEUTRALITY ORDERS.

PARIS, May 9.—France has issued orders to her consular officers in Indo-China to prohibit a junction of the two divisions of the Russian squadron in French waters. St. Petersburg insists that Rojensky has not violated neutrality, but according to authoritative dispatches the Russian admiral was in French territory when last heard from.

Tokio responds bitterly France's aid to the Russians and expects Great Britain to make a move soon that will prove her friendship for the Mikado.

The orders of the French government concerning the notice to Rojensky were imperative and were delivered to Rojensky by the French admiral.

St. Petersburg newspapers publish sarcastic editorials with Japan as the subject and the Russian government appears to regard Japan's threats against France as a bluff.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, MAY 18, 1905.

No. 20.

Invitation.

"Come, sinners, to the gospel feast;
Let every soul be Jesus' guest;
Ye need not one be left behind,
For God hath bidden all mankind."

Sent by my Lord, on you I call;
The invitation is to all:
Come, all the world come, sinner thou;
All things in Christ are ready now.
Come, all ye souls by sin oppress,
Ye restless wanderers after rest,
Ye poor, and maimed, and halt and blind,
In Christ a hearty welcome find.

My message as from God receive:
Ye all may come to Christ, and live:
O let His love your hearts constrain,
Nor suffer Him to die in vain,
This is the time; no more delay;
This is the acceptable day;
Come, in this moment, at His call,
And live for Him who died for all."

—Selected.

Items of News and Comment.

On May 2nd a tornado swept over Loretta, S. D., and caused much damage.

On May 21 special services will be held in the remodeled church at Zionsville, Pa.

At the last communion at Dhamtari, India, the communicants exceeded four hundred. In the orphanage at Rudi there are 214 girls.

The Cumberland Presbyterian are like doubtful eggs—so likely to be bad that it is safest to let them alone."

Rev. H. P. Krehbiel, of Newton, Kans., is on a trip to the western part of Kansas, preaching in the English and the German language.

On May 14th Rev. S. F. Sprunger preached at Henderson, Neb. Next Sunday, May 21, he expects to be with the church at Wisner, Nebraska.

Two liberal-hearted brethren in Illinois have donated \$1000 to the mission in India to be used in purchasing a village to be settled by the native Christians.

On May 24, Rev. J. E. Epp will graduate from the Union Missionary Training Institute, Brooklyn, N. Y., one of a class of six. He intends to enter the missionary field among the Hopis in Arizona on August 1.

Bro. D. D. Unruh who has been called to the ministry for some time in the Hoffnugsau church at Buhler, Kans., will be ordained next Sunday, May 21.

In commission of the Board of Publication Bro. H. P. Goertz, of Mt. Lake, Minn., left last week for Nebraska in the interest of our publications, his first stop being Beatrice.

Bro. D. J. Brand, who is at present a student in Berea, Ohio, has been called to serve the Mennonite church at Wisner, Nebraska, as its pastor for a year. He takes up his work after the present school year.

You may build a church in every street, and make your religious organizations as complete as you will, but as long as you allow the saloons to be open you will make criminals faster than you can reclaim them.—The Temperance Cause.

Rev. D. Hubin, of Westbrook, Minn., has promised the church at Butterfield, Minn., to preach there every first Sunday of the month. Several years Rev. N. F. Toews had charge of this church, but now he has left for North Dakota.

At Arlington, Kans., several of our people meet regularly in a school house for Sunday-school and services. On the 30th of April Rev. J. J. Flickinger, of Pretty Prairie, Kans., conducted the communion service. Twenty-seven communicants participated.

Next Sunday forenoon, May 21, the two evangelists, Gerhard Wiebe and Bernard Dyck, of the first Mennonite church in the Caddos at Kidder, Okla., will be ordained to the ministry, Rev. J. S. Krehbiel, of Geary, Okla., officiating. For the afternoon baptismal services have been arranged.

If the vast money power of the church at large were so put at the disposal of God as that each member of the Protestant churches should give one cent a day it would aggregate over five hundred millions of dollars, or at least thirty-fold the whole sum contributed last year.—Andrew Murray.

There is but one Winona post-office in Indiana in the future. There was a determined effort to retain the name at the little point on Bass Lake, to which it was originally given, and this interfered somewhat with the Presbyterian headquarters at Winona Lake. But now the name has been taken from the little place, and henceforth there is to be no such confusion of names.

Spurgeon's Tabernacle, London, recently tried the mid-night march through the slums, with a round-up afterward. The Rev. Thomas Spurgeon and his wife headed the procession, and the meeting that followed lasted until three o'clock in the morning. The religious leaders of England seem to be coming to the opinion that no method is common or unclear if it can only be made helpful in leading men and women to Jesus Christ.

The attendance on religious services during the past year at the Jerry McAuley Mission, New York, was 45,507, an increase of 5,000 over last year. Out of this number hundreds have sincerely entered upon a better life, and many of them are reunited with families from whom they have long been separated. Many have secured positions where they are self-supporting and able to assist others less fortunate than themselves. During the past year the mission has provided 31,172 night's lodging for homeless men and has furnished a little over 40,000 meals.

The Death of Mr. George Muller's Successor.

While the name of George Müller is known throughout the Christian world, comparatively few know the name of the one who since his death has under God had the responsibility of carrying on the immense work begun under Mr. Müller's ministry.

To be left with some 2,000 orphans without any visible means of support, without endowment, without ecclesiastical backing, is not the kind of heritage which one would welcome. But it was upon no novice that the burden

of Mr. Müller's work was laid. For many years Mr. James Wright had shared the responsibility with that man of faith, and at times for lengthened periods the entire charge of the immense orphanage fell upon him. When the well-known founder of the work fell asleep in Jesus, on many hands the question of the future of his work was debated. Quietly Mr. James Wright stepped into the breach, and there was no cessation of the work in any department. In answer to the oft-repeated question, "Will the Orphan work go on?" he modestly replied, "I have only a few words to say to that. First, it is going on. Since the commencement of this year we have received between forty and fifty fresh orphans. The four other objects of the Institution, according to the ability God gives us, are still being carried on. We know that He Himself knows what He will do, and we believe that what He will do will be worthy of Himself. We don't know much more and we don't want to."

That this was the expression of true faith is seen in the fact that when he in turn was recently called to higher service there were more orphans in the Homes than at any previous time in their history. Since Mr. Wright was first associated with these Homes no less than 10,741 orphans had been cared for.

Mr. Bergin, who has assisted Mr. Wright for seven years past, is to succeed him in the work.—Ex.

Worse than Smallpox.

A case of smallpox is discovered in the city. At once a general feeling of uneasiness, amounting almost to dread, seizes the people, lest the pestilence spread and become general. The city authorities, with the approval of the people, spend thousands of dollars of the people's money to erect, equip and run a pest house outside the city limits and take every possible precaution to prevent the spread of the disease. This is right, and it meets the approval of all. To do less than this would be inexcusable, and

the city authorities would be justly denounced and condemned as unfit for their places, as the guardians of the people's welfare.

Yet, strange to say, there exists in the city at the same time, and has been there for years, a pestilence more contagious, more malignant and vastly more destructive in its effects than smallpox. And, stranger still, very few persons seem in any way excited over it. Its deadly virus is spreading over the city and the country round about, bringing death, destruction and damnation wherever it goes. And yet the city authorities make no appropriation of the people's money to stamp it out; but, with general assent of the people, they have given it permission to stay and to continue its work of debauching the people and of corrupting every department of municipal government and making it subservient to its own interests; of deleteriously affecting every branch of legitimate business and every line of professional life; of entering the sacred precincts of the home and taking therefrom domestic thrift and happiness, and leaving in their stead poverty, degradation, despair and death; of hedging up the way of the churches and making it impossible for them to reach the masses of the people with the gospel of salvation, and thus leaving them to hopeless damnation—but where is the pen that can describe all of its blighting, blasting, contaminating, body and soul-destroying effects upon the city? It were better by far to remove the guards from the smallpox infested places, to tear down the red flags that indicate the infested places, and, instead of the quarantine and the order for universal vaccination with kine virus, to open the doors of the school-houses and other places of public assembly, the places of business, the shops, the homes, and send the city physicians with virus direct from the festering pits of the diseased ones to inoculate the entire population with smallpox—far better this, than to do as we are doing with the more deadly and destructive pestilence in our midst. To do so, of course, would, in a few days, stop the wheels of the city's activities and within a few months, probably one-third of the people would be in their graves, for desolation and physical death would hold high carnival for a time. But, in a few months, their work, having been completed, their sway would cease, business would revive and all the surviving citizens would be forever immune to the disease. But not so with this worse pestilence that we are fostering in our midst. The

longer it continues the worse and more direful its effects, and the less hope there is of ever ridding ourselves of it.

Is there any need that we name this pestilence? Nay, verily. Every one knows that it can be nothing else than the licensed liquor traffic, with its inevitable accompaniments. Is it not utterly inexplicable that the people of any city will tolerate such an evil in their midst? Who will explain it?—Chr. Conservator.

Contributed.

The Godward Side of Calvary.

H. G. ALLERBACH.
(Concluded.)

But already before Peter and his colleagues could on this subject open their lips touched by the live coal from heaven's altar, our Saviour in His office of prophet and teacher, spake with authority both before and after the event, on the Divine necessity of His taking-off. "Ought not Christ to have suffered these things, and to enter His glory?" He asks the disconsolate disciples on the Emmaus journey. And on the eve of His translation to heaven, while supping and conversing with them in the dear old familiar way, He says, "Thus it behoved Christ to suffer." He says to Nicodemus, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." And running like a scarlet thread through the tissue of nearly all His discourses is seen the vision of Calvary. It seems continually present in His mind, though He does not brood over it. He accepts it, not as a whim of fate to be met with the stoic resignation of blind despair, but as a stern necessity imposed upon Him by a gracious Father's will—a necessity in which the Divine instinct of justice and the Divine impulse of grace could be mutually reconciled—a necessity which He, in perfect rapport with the Father's mind, and full of the warm heart's-blood of the Father's love for the fallen, comprehended and honored—not that brutal necessity that drives the unwilling, unsympathetic hireling to the mechanical performance of his task, but that higher order of self-imposed necessity in which perfect subjection and perfect resignation mark the unhampered decision of perfect freedom of choice. He and the Father were one. The attitude of Christ toward the cross is exactly similar to that assumed toward every foreordained event and mission of His public life. He must work the works

of Him that sent Him, be these miracles and sermons, or days and nights of agony and travail of soul. Everything He did was by Divine intimation. He came in the Father's name and so ultimate authority resided in the Father. His miracles He designated "works of the Father". On the raising of Lazarus He thanked the Father for always hearing Him. He did only those things that pleased the Father. The Passion that seemed to His followers a sad end of an unexampled career of power and usefulness, was as vital and organic a part of the Divinely arranged program as the teaching of the twelve or the preaching of the kingdom. It might and it did involve inner conflicts and galling temptations, not incidental to the other features of His mission, but "the cup which His Father gave Him to drink, should He not drink it?" Peter might seek to play the role of Satan, and instigate human nature to rebellion and evasion of humiliating duty, but Christ, savoring of the things of heaven, even though the frail flesh might start back unnerved and unmanned, saw in the Passion the very citadel of His power over men, the crowning justification of the Father's confidence in the beloved Son in whom He was well pleased. In the gloom of Gethsemane, where flesh and blood wrestled with the omnipotence of a perfectly consecrated will, in an arena that was in heaven more than on earth, flesh and blood, Peter-like, whispered the suggestion and the lips shaped the prayer, "If it be possible, let this cup pass from me"; but at once the sun of omnipotent acquiescence emerged from behind the cloud of doubt that had temporarily obscured it, and the flesh was completely and finally subjugated. No more resistance after that to the designs and movements of His mortal foes. From then on the powers of darkness had their way. Legions of angels from the Father might have encompassed Him round about. He could have walked majestically intact in the midst of His enemies and brought all their schemes to naught. He could have come down from the cross and saved Himself; as He was mockingly bidden. But the hour for the work of redemption by the shedding of the innocent blood of the Lamb of God had struck, and He could no more avoid being faithful in this all-comprehensive work that culminated His heavenly mission than in the many duties of smaller moment that had preceded.

Thus the life and speech of Jesus open up to us very fully

the mind of God as related to Calvary. Just as it is said of the Son that He was the express image of the Father's person, so that whosoever had seen Him had seen the Father also, so it can be truthfully said that the thoughts of the Son touching Calvary declare to us the thoughts of the Father. Christ always looks at Calvary from the Godward side.

Some of the Divine motives have now been hinted at in the preceding and need not be rehearsed. It remains for us to consider briefly some of the more direct and significant words of Christ as well as a few of the incidents that occurred while He was hanging and dying on the cross, and arrive at their heavenly significance. Of the "seven words" on the cross, we select two, namely: (1) The frantic exclamation, "My God, my God, why hast thou forsaken me?" and (2) the shout of victory, "It is finished!" Of the events we select (1) The three hours' spasm of darkness and earthquake that shrouded the earth and convulsed it while the Light of the world was flickering toward extinguishment; and (2) the rending of the veil of the temple at the moment of death. Ignore whatever else we please of the symbolic happenings on Calvary, these four details, if they are authentic (which we do not question), individually and unitedly compel our attention and enforce their lessons. In the light of abundance of other scripture their significances are so clear that there can be no misconception of them in any reasonable mind. They may be grouped together in two pairs, each pair enforcing or reinforcing its own truth. Christ's cry from the depth of forlornness coupled with the darkness and convulsion of the earth echoed the trumpet blast of judgment. "It is finished" and the rending of the veil together reechoed the still small voice of grace. Judgment and grace constitute the two-fold Divine meaning of the cross.

Delitzsch says that the wail: "My God, my God, why hast thou forsaken me?" was the most heart-rending cry ever heard on earth. It must have been ten thousand times more piteous than the desolate calls and wails of a child beside its mother's corpse. Christ was torn to pieces by His enemies, abandoned by His friends, given a disgraceful travesty of a trial, scourged, thorn-crowned, subjected to indignities of all kinds, stripped of His clothing, condemned to the vile slave's penalty of crucifixion, lifted aloft in shame between two of the most degraded crimi-

nals awaiting and deserving their doom, made to suffer the most exquisite nerve-racking pains imaginable, lasting six hours, tossed with fever, beat upon by the fierce rays of the intense Oriental noonday sun, cramped and distorted into a most unnatural and fatiguing position. Was it possible for the fiends of hell to vent their spite more completely upon the holy object of their hatred? And yet the cup of suffering was not filled to the brim. Forsaken of earth the Man of Sorrows could lay His head upon the Father's bosom and all was well. But presently a gloom stole over the scene and a slight shudder rocked the crosses. The twilight deepened into darkness, the tremor intensified into an earthquake, until the graves were opened and the sainted dead arose in their graveclothes. Indescribable terror must have seized every bystander and mocked. Surely most of them must have divined the import of the dreadful token. But it was the figure on the central cross that was most affected. The Father too withdrew His face, His smile, His bosom, His favor, His consolation. Forsaken of God and man—who can realize it? Our Saviour tasted spiritual death and hell without hope. The curse of God was resting on the earth and on man. The wages of sin were about to be awarded. But it was Christ, who knew no sin but was made to be sin for us who then made a curse for us while hanging on the tree. And for three hours the curse lay upon Him. Such was the immensity of the world's sin. Here on Calvary the blackness of sin as it affected the Divine heart may be measured by the depth and extent of the suffering. Not until we have counted the tears of our Redeemer and calculated the amount of His suffering shall we be able to know the exceeding sinfulness of sin. From the Godward side of Calvary we can look upon the scene and in some small measure learn how God hates sin and how terrible His wrath must be.

But the cross speaks of atonement also. On the cross righteousness and peace kissed each other with the kiss of eternal reconciliation. By and by the visible cross was lifted. The thick darkness gradually broke up and was dispelled, the sun reappeared shining through the rifts of the clouds, and the calmed earth again basked in the sunlight. "It is finished!" is the glad proclamation heralded from the cross. The judgment is over. Now the reign of grace begins,

and with that cry a new era is ushered in in heaven's calendar. The wall of separation between man and God has fallen and henceforth every believer in Jesus has free access to God. The veil in the temple is rent and the meanest publican may lift up his penitent eyes and come boldly to the throne of grace. The sins of believers have been put away and the judgment is behind them. Thanks be to God for His unspeakable gift! Calvary in its scenes of judgment and atonement is the Lord's doing and it is marvelous in our eyes. Green Lane, Pa.

Church and Mission.

Notes from My Diary.

By P. A. PENNER, Champa, C. P. India,
March 15, 1905.

(Translated.)

(Concluded.)

Monday evening, February 20th. Arrived safe and sound, but tired and thirsty and hungry, in Kachonda where our tent is. I took the train as far as Baraduar and then my bicycle to this place, about ten miles. Very, very bad roads so that I had to get off often. In spite of the greatest of care I have given my wheel several hard knocks. Besides this I had lost my way in the woods so that it was quite night before I arrived at the tent. The cook, who had also gone to Champa, arrived even later since he came by ox-wagon from the station. In Kalmadi I said to the Kotwal, "Give me a man who will show me the way to Kachonda." I got one who then ran ahead of my bicycle in a dog trot. Now I was at least not in danger of being lost. But one time I came very near having an upset. That happened because I followed too close on the heels of the coolie. I could not see the road ahead of me and thus struck some large stones. This is indeed quite different with our Lord Jesus. The closer one is to Him the less danger there is of falling. When the cook finally arrived I soon had something to eat.

February 21st.—Early in the morning Babu and I went to Karmadi and preached the gospel there and sold a number of parts of Scripture. We were detained so long here that we could no more visit a second village in the forenoon. Our meeting might indeed have been somewhat shorter, but Babu could not find his amen. We went back to the tent to rest a little for the afternoon. There was to be a great bazaar about ten paces from our tent. At one

o'clock we stood beneath a tree and proclaimed the old yet ever new story of love to a large gathering. But how low this people has sunk! It seems it is unable to grasp a pure thought. We sold rs7—8 worth of books. You likely do not know my dear diary, why we sell these books. e. portions of Scripture instead of giving them away. For this reason: If we give literature away it is often thrown away just because it did not cost anything. Since this camping place is worse than bad we intend to move to-morrow.

February 22nd.—Washington's Birthday! A little earlier than usual I scrambled out of the feathers or covers. We want to move, and that to Beladula, about two miles from here. It is said that there is more shade and less dust there. The Babu and I went into the surrounding villages to preach. During this time the servants took down the tent and removed to Beladula. When we arrived there at 12:30 o'clock the tent had been pitched and the noon meal was ready. Beladula has more trees but although the tent is in their shades it gets very warm in the afternoon. But where did we preach to-day? From Kachonda we went first to Kamardi where a good number of listeners sat before us. From Kamardi to Murlidi. At this place a biragi, i. e. a professional beggar contradicted us. We told him in a plain and direct way that he is deceiving the people with his pious beggar verses and he himself will never be saved without Jesus. From Murlidi we went to Kajari. At this place was a great concourse of people and it was a joy to tell them of the saving love of Jesus. We sold much literature. One man said, "That which you preach appears quite evident to me. I believe it." That this might be true!

After the noon meal a brief rest and then I began to study. When I was engaged with some necessary writing about 4 o'clock about 100 men arrived from the village and I overheard one saying that they had come to call on the sahib. I put my pen down and went out. Such an opportunity must not be missed. I sat down, asked several every-day questions and then brought in religion into our conversation. But as usual, my dear visitors knew how to shape the conversation so that the old theme became No. 1. You Christians kill animals and that is sin.

When this subject was exhausted, according to my judgment, I said that we would sing a song and then tell them something from God's Word. But at this

the whole congregation arose as one person and I thought that I had not reached my object after all. But the dear Lord had planned something else and better at that. It came about thus: Said a man to me, "Sahib, you have a bicycle; we have never seen one used. Ride through the village slowly so that all women and children can see." I did so. Followed by a noisy crowd of children I rode through the village and about half a mile beyond. Then I turned back and re-entered the village by the same street. When I came back I found a large number of people gathered, both young and old. Everybody wanted to see my wheel. I dismounted at once, had Babu called and then we began to sing and preach. Whereas at the tent we would have had only about 100 listeners we had now at least five times as many. Our dear Lord knows how to use even a bicycle for His name's honor. The devil made a decided miscalculation this time.

February 23rd.—To-day we visited only two villages—Borsora and Susar. In both villages we had devout listeners. It is always the same preaching: Give up sin and believe on Jesus Christ.

In the afternoon I had to leave all reading and writing and repair my wheel. It would not keep its wind any more. Towards evening many persons came from the village again and we could witness for Christ. These people are really quite kind. The village proprietor said in the name of all that they were glad that we were in their village and that I should be sure to pitch my tent there next year also. He himself brought me a salaam of rice, dall, onions, garlic and other fragrant things. To-morrow we shall have *ewry* *bhat*.

February 24th.—While I went to Susar once more and also met the proprietor of the village, I sent Babu Joseph to Kalmidi and Karmadi. When I arrived at the tent I found a letter from my dear wife which makes me so uneasy that I must go home again. The uncle of Lalatin (one of our girls) is often in our yard. This looks suspicious—possibly he wants to steal the girl from us. That he would regret. But maybe it is only shame. May God grant it. I shall therefore go home early in the morning, the Lord willing.

So far the extracts from my day book as I kept it in the tent. I did not go out again as a heavy rain prevented me. Besides this it was getting too warm, and finally considerable work had accumulated in the yard.

March 21, 1905.

The Mennonite.

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Editorial.

It was encouraging to notice a number of correspondences from our churches in last issue. If we want to work together we must know something about each other. These correspondences bring the churches nearer to each other. Let us have more of them. They and the contributed articles will ever find glad and grateful readers.

Honor to Whom Honor is Due.

These words of the apostle do not mean that we must honor a person for everything he does or honor him for nothing. They mean the very opposite. If we find a man (or an association) whose life as a whole we must criticize but who has some good thing to his credit we are to give him the honor due to it. This one can do without assenting to all or any of the other things in his life. For instance: a Protestant may say words of praise and recognition about some of the things said or done by the Pope at Rome without thereby betraying a leaning toward the Romish system of which the Pope is head. It is in this sense this article would like to make favorable mention of the last encyclical letter of Pope Pius which is reported to contain the following timely utterance:

"There are to-day vast numbers continually being recruited by fresh accessions, who are utterly ignorant of the truths of religion, or who at most possess only such knowledge of God and the Christian faith as to lead the lives of idolaters.

"In consequence of this ignorance, they regard it as no crime to cherish hatred against their neighbor, to enter into the most unjust contracts, to use the most unjust speculation, to endeavor to possess themselves of the property of others by enormous usury and to commit other iniquities not less reprehensible.

"Furthermore, they seem unaware that the law of Christ not only forbids immoral actions, but condemns immoral thoughts and

immoral desires. Even when they are restrained from abandoning themselves to sensual pleasures, they without any scruple feed themselves on evil thoughts, multiplying sins beyond the hairs of the head. We deem it necessary to repeat that such persons are found not only among the poorer classes, but in the highest walk of life and even among those puffed up with knowledge, who relying upon a vain erudition, think they are at liberty to turn religion into ridicule."

These words are intended for the Catholic communion, but it is sad to confess that they find their application among Protestants as well.

Correspondence.

WADSWORTH, Ohio. Greetings from the Wadsworth congregation. Easter Sunday our congregation added eleven new members to its list. Eight of these were admitted by baptism, three by letters from churches of other places. May 7, we celebrated the Lord's Supper. One hundred and twenty-one (121) partook of this service. Five more members were received into church fellowship, on this communion day. Our minister has organized a catechism class of thirteen members.

The Sunday-school recently bought a new set of song books. We are enjoying our new songs. Our C. E. is progressing. We have increased some in numbers. The flower committee has been remembering the sick, last winter, with floral offerings. We have been having very nice social gatherings. They have been well attended by young and old and all seemed to enjoy them.

Rev. Grubb has again taken up his work at Sterling.

Respectfully, IDA M. ZEPF.

WISNER, Neb., May 9.—On April 30th we had the pleasure of having Rev. Chr. Kaufman, from Freeman, S. D., in our midst on which occasion we celebrated the memorial Supper of our Savior. We had preparatory services on Friday previous. We all were vividly reminded that God so loved the world, that He had to give His only begotten Son for atonement of men, that we can say now: Not my own, but saved by Jesus who redeemed me by His blood, gladly I accept the message, I belong to Christ the Lord. O, if only our attitude towards our good and gracious Savior be so that we can say, We belong to Thee who redeemed us by Thy blood. How much more would we Christians as light-bearers have a good influence upon our surround-

ings, how much better could we do the work which is set for us to do, and work which is awaiting us in the future. May this occasion which can be said that it was one of spiritual blessings bring forth much good among us all.

On Wednesday morning following Ed. Kemper with Maria Schowalter were united into marriage. The matrimonial services which were conducted by Chr. Kaufman, took place in our church, the wedding proceedings afterwards at the bride's home.—We all feel thankful for the work Rev. Kaufman did here. May the Lord bestow His blessings on it so that it may bring forth fruit.

J. P. BORER.

Eastern District Conference.

The sessions of this Conference are held once a year beginning with the first Monday in May. On the Sunday previous devotional services are generally held by the Conference delegates and guests in union with the home congregation in whose church the sessions are to take place. This is thus generally fixed as communion Sunday and the visiting brethren are invited to the Lord's table to partake with the congregation of the emblems of our Lord's death.

On Sunday morning, May 7, the Conference delegates and visitors began to assemble with the members in the Schwenksville church, which was filled to its utmost capacity. Rev. A. B. Shelly preached in German from Romans 8: 35-39, after which the pastor, Rev. W. S. Gottshall gave an English address. Over two hundred communicants appeared at the Lord's table.

In the evening the Conference sermon was preached by the retiring president, Rev. A. S. Shelly, from 1 Cor. 4: 8-9.

The business session opened Monday morning, 8th inst., with a short session of prayer and praise. 76 votes from 19 churches were represented by the delegates. Complimentary votes and membership in the Conference were granted to Rev. J. B. Epp, Rev. Otto Licht, of the Missionary Training School at Bloomfield, N. J., and H. G. Allebach.

The treasurer, J. L. Bauer, reported a balance of \$110.52 in the Conference treasury.

The selection of officers resulted as follows: President, S. M. Grubb; secretary, W. S. Gottshall; treasurer, J. L. Bauer.

William M. Gehman, Field Secretary for the Sunday-schools of the District, read a report of his two years' work during which

he held the office. On account of sickness he could give little time to the work. He threw out various suggestions bearing on the most efficient prosecution of the work, most of which gave rise to spirited discussions, not ending, however, in any definite conclusion. Evangelist Harvey W. Shelly was elected the second Field Secretary.

The secretary of the Home reported two additions during the year and two deaths. As already mentioned in these columns, Bro. and Sister Jacob Zuschnitt, who formerly served at the Home, were reinstated as superintendent and matron respectively.

The expenses during the year amounted to over \$1356. The balance in the treasury is \$12.07.

The Home Mission and Church Extension Board reported as follows: Two members of the Board had conducted a series of services at Bowmanville. A new church was built during the year at Allentown, dedicated Feb. 12, 1905. W. S. Gottshall resigned his Pottstown Congregation and recommended a change of pastors.

An animated discussion followed the report, confined mostly to the alarming lack of available ministers in the district. It was the general sentiment that the want of the spirit of self-sacrifice in both minister and congregation was the chief cause of the trouble. Harvey W. Shelly was relicensed an Evangelist for one year.

Joseph Wile, Harvey Fellman and J. L. Bauer were elected for three years on the Mennonite Home Board.

The parochial reports, some oral, by the pastors present, reviewing the progress in their different charges during the year, were full and as a whole satisfactory.

It was announced that before another month had expired the "Third Mennonite Church" would be organized in Philadelphia with its own pastor.

On Monday evening was performed the solemn ordination of Rev. J. B. Epp to the gospel ministry. The installation sermon was preached by Rev. A. B. Shelly, Secretary of the Foreign Mission Board of the General Conference, on the text 1 Tim. 1: 18-19. After the solemn ordination ceremony of laying on of hands, which was participated in by most of the elders present, Bro. Epp recounted the history of his early call to missionary service, which came to him while still a boy in Russia. For years he had attempted to ignore and even resist the call, but gradually God's leading thrust him into the work among the Hopi In-

dians in Arizona. At the conclusion of his address, Rev. Otto Licht, a classmate and close friend of Bro. Epp, gave a fitting address on the unselfish love, suffering and life demanded of the true mission army, and emphasized the value of persistent prayer on the part of those who send him out. Bro. Epp has already labored several years among the Indians and his life will henceforth be devoted to the Hopis.

The final session of Conference was held Tuesday morning. The Conference decided to appropriate \$150 toward the support of the Allentown church for the coming year and requests the Home Mission Board to solicit \$150 additional from the Home Mission Board of the General Conference and in case of failure to obtain this latter contribution, it decided to appropriate an additional \$100.

The Board of Trustees of the Conference are authorized to raise \$400 on the mortgage of \$1400 held on the Pottstown church, and to issue a new mortgage for \$1000. Rev. A. S. Shelly was relicensed on the Home Mission Board for three years.

A deficit of \$16.84 on the Year-book for 1905 was reported by the Publication Board, which was covered by an appropriation from Conference. The Publication Board was authorized to publish a Year Book for 1906.

Andrew S. Bechtel was elected a member of the Publication Board for three years.

The members of the Educational Committee whose term expired—A. S. Shelly and Wm. Gehman—were replaced by vote of Conference.

F. F. Gabel was elected by acclamation on the Program Committee for three years.

Under new business the following motion was carried: That a committee of lay delegates from the Hereford, Swamp, Deep Run, Springfield and Schwenksville charges, meet at an early date to make a satisfactory re-division of these charges, and to present their plan, if any, before a special session of Conference called by the Conference secretary at the suggestion of the committee. Milton B. Schantz was elected to call the meeting of this special committee and to decide the time and place of such a meeting.

The president appointed a committee of three to present plans at the next Conference for the purpose of organizing a Historical Association of the Conference. The members are N. B. Grubb, A. B. Shelly, and A. S. Shelly.

RESOLUTIONS ADOPTED BY THE EASTERN DISTRICT CONFERENCE.

RESOLVED, That the Conference recognizes the critical situation in which our congregations now are because of the lack of ministers and that it take all possible practicable to relieve the situation.

RESOLVED, That hereafter before Conference grants or renews an Evangelist's license it shall satisfy itself that the candidate has fulfilled the requirements of the Reading Course as outlined by the Educational Committee.

RESOLVED, That the Conference lovingly pray the Congregations not to grow weary of well-doing, in their various contributions to the support of the Home at Frederick, but to abound in this noble branch of the Lord's work.

RESOLVED, That the regulation of the work of the S. S. Field Secretary be placed in charge of the Home Mission and Church Extension Committee.

RESOLVED, That this Conference expresses its sincere thanks to the Schwenksville congregation for its generous entertainment.

The next Conference will be held at East Swamp.

A Prayer for Sunday Schools.

From all these, good Lord, deliver us:

1. The superintendent who never lays any plans.
2. The organist who never starts for the organ till the first hymn is announced.
3. The secretary who comes to the class and distributes the papers during the lesson.
4. The teacher who insults her class by telling them she has not studied the lesson.

Amen—"Oklahoma Sunday School Worker."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, May 28, 1905.—MISSIONS IN ROMAN CATHOLIC COUNTRIES. Ps. 67, 1-7.

QUESTIONS.

1. Why are missions in Roman Catholic countries necessary? Ps. 67, 1-7.
2. What is true missionary success? Dan. 12, 1-4.
3. Why shall we worship God only? Rev. 19, 5-10.
4. Who is the only mediator between God and men? 1 Tim. 2, 5-6; Heb. 8, 6; 9, 15; 12, 24.
5. Which promise of the reign of Christ does God give for our encouragement? Ps. 72.
6. Did Jesus allow His mother

to influence His messianic work? Mark 3, 31-35; John 2, 4; 19, 26-27; Acts 1, 14.

7. Shall only the priests have the Bible? Col. 3, 16-17; Ephes. 6, 17; 1 Pet. 2, 9-10; 1 Thess. 5, 27; Col. 4, 16.

MEDITATIONS.

Though there have been and are some true and sincere Christians with the Roman Catholic church, the base of that church is the ignorance in which it tries to keep the countries in which it has the power.

Wherever Protestants are living among Catholics the Catholic church tries to have good schools to compete with the public or Protestant schools, but wherever the Roman church has sway, ignorance reigns, as the countries of South-Europe and South-America show.

When Protestant missionaries have tried to bring the gospel to the people, they have been persecuted and killed, but the blood of the martyrs has been the seed of the church and the missions have been successful; many have gladly heard the gospel and the missionaries have the promise, that they that turn many to righteousness shall shine as the stars forever and ever.

God is the only one, whom we may worship, God as Father, Son and Holy Spirit; no creature deserves worship, only the creator and preserver of all.

There is only one God and only mediator between God and men, one Himself man, Christ Jesus. No pope, no priest, no saint, no mother Mary can be our mediator. Since God has freely bestowed on us His grace in the Beloved, we have free access to God our heavenly Father. Christ himself says: I say unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth from the Father. Whosoever by faith in Jesus Christ has become a child of God, needs no mediator, but has access to his Father's heart.

The power of Rome is dreadful, its adherents are unscrupulous in the means employed, but God promises, that Christ shall have dominion over all the earth and that His name shall endure forever.

When we consider Christ's relation to His mother, we find that He always treats her respectfully, but the only time, that she tries to influence Him in regard to His messianic work, He tells her: "Woman, what have I to do with thee? mine hour is not yet come," and before He dies, He severs the relation between Him and His mother giving her to His beloved John

to care for her and John to her as a son, in His place.

The New Testament exhorts us to use and search the word of God and calls all Christians a royal priesthood.

QUOTATIONS.

A bridge hung across the river must touch both shores, or it could not be a medium of passage; and it seems but the language of fair analogy to say that a Mediator between God and man must, in the mystery of His being, touch both natures, or He could not be the medium of intercourse. The yearnings of sinful but penitent humanity find voice in the ancient cry, "O that there were a dayman between us, to lay his hands on both!" We need an intervening person who can reach up to heaven and down to earth; lay a hand of divinity on God, and a hand of humanity on man; for how could He who is only God mediate between God and man; and how could He who is only man mediate between man and God? C. STANFORD.

A Romanist, in California, was called upon to pray with a dying neighbor. He said he was a Catholic and could read a prayer if he had a book. This was not desired, a praying Methodist was sent for, who came, read the Scriptures, and prayed most fervently, to the great comfort of the dying man. The Romanist went home in thoughtful mood, and related the matter to his family. "This Methodist religion," said he, "is new. I would like to know more about it. This kind of praying has a wonderful effect." In a short time a Bible agent called, and the Romanist purchased a Bible and commenced "searching the Scriptures" with great earnestness. The Spirit wrought conviction in his heart, and his wife and grown-up daughter were equally earnest inquirers after the truth as it is taught in the Gospel. In a few weeks they were all happy in the love of the Saviour.

Papist missionaries went among the New Zealand converts and tried to lead them to worship the Virgin Mary, pray to the saints and use images. They urged the authority of the church of Rome, of the supremacy of the pope, of the antiquity of the Romish communion. The New Zealanders knew the Bible, and they heard all this calmly and gave this memorable answer: "It cannot be true, because it is not in the Book." Ryle says, "All the learning in the world could never have supplied a better answer than that. Latimer, or Knox, or Owen could never have made a more crushing reply".

The Sunday School Lesson.

BY A. S. SHELLEY.

A CORRECTION.—In the last paragraph of my notes on the S. S. Lesson last week the third sentence should be:—He came to be the gracious *bearer* of a message of truth that should make men free etc.

A. S. SHELLEY.

Subject for May 28.—THE CRUCIFIXION. JOHN 19: 12-30.

GOLDEN TEXT.—Christ died for our sins according to the Scriptures. 1 Cor. 15: 3.

INTRODUCTION.

Pilate made repeated efforts to rid himself of the responsibility of a decision in the case before him. He sadly lacked the courage to deny the demand of the Jews which he knew was born of envy and hatred, yet on the other hand he had a certain sense of justice mingled with a degree of superstitious fear which made him shrink from delivering Jesus into their blood-thirsty hands. The Jews by hypocritical show of patriotism, by seemingly fearless yet horrible imprecation of the blood, to be shed, upon themselves and their children, by tumultuous uproar, and finally by angry threat, pressed their demand until he reluctantly yielded and gave sentence according to their will. Then we are told that "they took Jesus therefore" (v. 16). John uses the same verb that he had used in Chap. 1:11 where he told us that "He came unto His own and His own received Him not." Now being delivered into their power they received Him, to do with Him according to their diabolical hatred and yet withal to fulfill the purpose and plan of God's infinite and eternal love for the redemption of the sin-cursed, Satan-enslaved world.

THE LESSONS OF THE LESSON.

The first verse tells us that He went forth bearing the cross. He had come forth from God, in perfect accord with the thought and purpose of the Father who sent Him. In the language of prophecy He had said, "Lo, I come to do thy will," and now He willingly goes forth in this final act of self-surrender, obedient even to a horrible, shameful death on the cross. Simon must be compelled to bear His cross the latter part of the journey, but He willingly bears it Himself to the limits of His human endurance. He gave His life a ransom. He said: No man taketh it from me, but I lay it down of myself (Ch. 10:18). The same truth shines out in the last verse of the lesson. His head erect till then in full consciousness of all the physical and men-

tal agony He was passing through, having also refused the stupefying drug offered Him (Matt. 27: 34). He now when He could say, "It is finished," bowed His head, and Himself gave up His spirit commending it into the Father's hand. The enemy's purpose was baffled at the very moment of his seeming triumph. Jesus gave up His life in full possession of the power to take it again. He by an act of His own free will entered the bounds of death "that through death He might destroy him who had the power of death, that is, the devil (Heb. 2:14)."

The place chosen for the crucifixion, the number, character, and position of those crucified, and the inscription placed on the middle cross, are all very significant. As to the first John says literally in ver. 20 that "the place of the city where Jesus was crucified was nigh." While it was "without the gate" (Heb. 13: 12) it was nevertheless "of the city" for it cannot be that a prophet perish out of Jerusalem (Luke 13. 33). John sees and wishes to convey the close connection of the crucifixion with the guilty city.

That Jesus was placed between two robbers was, on the human side, probably the arrangement of the soldiers but it also reflects the guilt of the Jews who so utterly despised and rejected Him and indicates the awful depth of humiliation to which Jesus stooped to save even the vilest of sinners. How mercifully God through this intentionally contemptuous arrangement made it possible for Jesus to communicate to the penitent thief the hope of the destiny He was in that hour working out for him and for such as he.

The inscription placed over Jesus, annoying to the Jews as no doubt Pilate intended it to be, also emphasized their guilt and their shame brought upon them by their unbelief. Can we fail to see God's hand guiding Pilate's as he wrote? In the three great languages of the then civilized world Jesus the crucified is proclaimed the universal King and in an especial sense the Prince of the House of David—the King of the Jews that shall yet be when the fullness of the Gentiles shall come in (Rom. 11: 25).

The soldiers, too, unconsciously fulfil prophecy concerning Him and are thus made to bear strong testimony to His being the one of whom the Scriptures—the law of Moses, the prophets, and the psalms—did testify (Luke 24: 44).

According to the most likely explanation there are four women mentioned here as standing nearer the cross than the many women

of whom Matthew speaks as "beholding from afar." With them stood John the beloved disciple. How these fond hearts must have been racked with pain of sympathy and sorrow! How dark the night of despair that is enveloping them as the light of hope in their hearts flickers lower and lower! (Luke 24: 21). To the one in the center of this group, whose heart was now being pierced with the sword spoken of prophetically by Simon, Jesus addresses words of filial care and comfort, and John gratefully accepts the charge entrusted to him. The seven words of Jesus on the cross make a profitable study. John gives only three, but these three are representative. The one to Mary and John is one of the group of three which express His concern for the temporal and eternal good of others—His friends and enemies. The next one—"I thirst"—belongs to the group of two expressive of His agonizing suffering. And the third—"It is finished"—belongs to the other group of two showing the victorious outcome of His struggle. Let each reader fill up these groups from the other gospels.

In this lesson we are at the center of divine revelation. All Scripture points to Calvary and its cross. The crimson thread that runs through from Genesis to Revelation, passes over the cross of Calvary and receives its color from the blood that there flowed in atonement for the sins of the whole world. In the fountain there opened the whole stream of present spiritual blessings and of hope for future glory has its source. Krummacker says: "At the sight of the cross you will no longer think of complaining of the greatness of your sufferings; for here you behold sufferings in comparison with which yours must be counted a light affliction which is but for a moment; here the righteous one suffers for you—the just for the unjust. At the foot of the cross your grief will soon be lost in that peace and joy of God which drops from this tree unto the ground of your heart, and the foretaste you will here obtain of heaven will sweeten the troubles of this life as with the breath of morning. The cross itself will be transformed into such a medium between heaven and earth that the most comforting thoughts shall descend into your soul, and the most grateful thoughts shall ascend from your soul to heaven, like those angels of God seen in the vision on the plains of Bethel by the solitary and benighted patriarch."

In the cross of Christ I glory
Towering o'er the wrecks of time;

May 18.

All the light of sacred story
Gathers round its head sublime.

PROGRAM.

OF THE SUNDAY SCHOOL CONVENTION
TO BE HELD AT SALEM'S CHURCH,
S. D., JUNE 7, 1905.

Opening by the Chairman.

Organization.

Report of the Secretary.

What is the Task of the Sunday-school Officers:—

1. of the Superintendent?

2. of the Assistant Sup't?

3. of the Secretary?—Opened by

Prof. Tulerstein.

The Teaching of a Primary class.—

J. J. Balzer.

How shall I use my Bible?—John G.

Mueller.

What is the Aim of Teaching in Sunday-school?—Benj. Walther.

The Proper Disposition of a Sunday-school.—David Schultz.

What shall a S. S. Teacher not be? (Matt. 15, 14); what detriment will it be:— 1. to the Teacher?— 2. to his Scholars?—H. H. Epp.

Resolutions and election of officers.

Program Com. (H. H. Epp, H. H. Epp, H. H. Epp).

Marriages.

BOUGHTER-KOFFER.—In Philadelphia by Rev. N. B. Grubb, on May 6, 1905, William N. Boughter, of Philadelphia to Tillie W. Koffer, of Cedar, Pa.

BECK-TRUMBOWER.—On May 6, 1905 by Rev. N. B. Grubb, in Philadelphia, Edward G. Beck, to Mrs. Ida Trumbower, both of Reading, Pa.

PHIPPS-SPAMER.—On May 10, 1905, in Philadelphia, by Rev. N. B. Grubb, Claude A. Phipps, formerly of Huntsville, Indiana, to Miss Marie Spamer, both of Philadelphia, Pa.

SCHNEGG-NEUKOMM.—On May 15, by Rev. J. W. Kliever, in Berne, Ind., Christian Schnegg, of Bluffton, Ohio, and Ceilia Neukomm, of Berne, Ind.

Deaths.

GABEL.—In Philadelphia, on May 4, of cancer, Sarah Tillman Gabel, widow of the late Jacob Gabel and mother of our brother F. F. Gabel. Aged 77 years, 24 days. Funeral services were conducted in the First church, by the pastor, N. B. Grubb assisted by Silas M. Grubb. Interment in Northwood Cemetery.

LANDIS.—On March 22, 1905 near Bally, Pa., David Landis aged 72 years, 6 months, 25 days. Deceased was a member of the Hereford congregation. His wife and one daughter preceded him in death and another daughter followed him in a little over a month. Only one son and one grandson survive him. Funeral was held on the 24th with services by the Pastor, A. S. Shelly. Text, Phil. 4:3.

GRUBB.—On May 5, 1905 in Reading, Pa., Diana, wife of Jacob Grubb and daughter of David Landis, aged 46 years, 4 months, 20 days. Deceased was a member of the Mennonite church at Bally and here her remains were laid to rest on the 10th with services conducted by the Pastor, A. S. Shelly. Text Isa. 38:1 last part. Her husband and one brother survive.

1905.

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News of the Week.

Domestic.

GREATLY EXAGGERATED

WHILE FIRST REPORTS FROM SNYDER, OKLA. NEVERTHELESS, OVER 100 DEAD.

SNYDER, Okla., May 12.—It is estimated to-day that the total loss of life caused by the tornado, of Wednesday night will be somewhat in excess of 100 persons. Those who have investigated maintain that the property loss will not be less than half a million dollars. That part of the town through which the storm passed is a mass of wreckage. Doctors from neighboring towns are co-operating with the local physicians in caring for the injured and the relief work has been organized so that the homeless are receiving every possible attention. Reports coming in for miles around tell of pieces of timber and furniture being picked up that were carried by the wind which wrecked Snyder.

Much confusion still exists, despite the efforts of hundreds of outsiders to aid the victims of the tornado. Last night many who had lost everything they possessed went hungry and practically unprotected from the cold. Many bodies lying in temporary morgues remained unidentified, while among the injured dozens who suffered from ugly wounds or broken limbs were without proper medical attention. Others still were missing and an exact list of the casualties was not to be had.

AID FOR THE VICTIMS.

Governor Ferguson's request, to the people of Oklahoma to render immediate aid to the destitute people began to show early results. Early to-day carloads of provisions, clothing, tents, bedding and medicines began to arrive, and with them came numbers of persons from all directions to aid in attending to the immediate wants of the citizens. The most serious phase of the situation presented to-day was the necessity for the immediate housing of the homeless and providing sufficient medical care for the injured. While physicians and surgeons had arrived every hour since Thursday morning, they worked at a distinct disadvantage because of lack of house room and insufficient facilities. Among the first things accomplished to day was the sorting of medicines, clothing and provisions. Separate committees began a systematic distribution of this material.

A DAY OF FUNERALS.

All night two dozen men worked incessantly preparing the bodies of the victims for burial, and to-day dozens of funerals were held. Plenty of coffins had been sent in, but wagons and drays had to be used in carting the bodies to the cemeteries. All day long crude hearses passed through the wreck-littered streets. Poorly-clad men, women and children, most of whom had lost some member of their family and had suffered from wounds, exposure and hunger, wandered here and there, trying to find some missing loved one, or went from morgue to morgue in an endeavor to identify them among the dead.

DEATHS OUTSIDE SNYDER.

Reports brought in to-day from the country which has been shut off since Wednesday night because of lack of telegraph facilities, indicate that twenty-five persons were killed out-

side Snyder, making a possible total dead of 125. Verification of the loss of life in the country will, naturally, be slow.

ARE BUILDING CYCLONE CAVES.

LAWTON, Okla., May 14.—It is estimated to-day from the various towns in the new country that 5,000 caves are being dug. City officials and town boards are urging them and some of them have passed ordinances requiring them. At Hinton, Okla., this official public notice has been published: "At night when clouds look at all dangerous a sentinel will be placed in the bell tower, provided with a repeating shotgun. If there is apparent danger he will ring the bell and fire a number of shots in quick succession. Also any person who sees a person coming within the sentry is not stationed, will be expected to fire a gun."

ADMONTE, I. T., May 14.—In a storm which swept over Sulphur and other points in the Chickasaw nation, a number of houses were destroyed.

The body of John Layton was recovered from the ruins of the Harper Hotel, destroyed at Sulphur. Near Ada George Boland was killed by the storm.

117 DEAD AT SNYDER, OKLAHOMA. SNYDER, Okla., May 14.—Four more of the persons injured in Wednesday's tornado died to-day, bringing the total number of known dead to 117.

CORONER INVESTIGATES HARRISBURG WRECK.

TWENTY-ONE KNOWN TO BE DEAD. NINE BODIES ARE UNIDENTIFIED. MORE LIKELY TO DIE.

HARRISBURG, Pa., May 12.—The exact number of lives lost in the Pennsylvania wreck in South Harrisburg yesterday morning, when the Cleveland and Cincinnati express ran into a freight train, is not yet known. Nine charred corpses await identification at the morgue. Superintendent W. B. McCabe, of the Philadelphia division of the Pennsylvania railroad, on which the disaster occurred, said to-day that it was impossible to tell what the number of fatalities would be. Twelve of the dead are identified. Of the 136 injured, 106 received treatment at the hospital. Of this number fifty remained there and the six deaths that have occurred leaves the number still there forty-four. Several of the injured are in hotels.

Coroner Kraus to-day began an investigation into the cause of the wreck. No estimate of the financial losses of the railroad property has been made by the company officials, although it is believed that \$100,000 will not cover the loss of the passenger train alone.

United Brethren Church.

TOPEKA, Kas., May 12.—At to-day's session of the United Brethren conference the report of the business agent was read. It showed net assets April 1, 1905, of \$402,975, a gain of \$99,705 in four years. The gain in gross assets during the same period was \$402,580. The profits for the four years ending April 1, 1905, were \$146,689. A total of \$46,893 was paid in subsidies and dividends. The cash receipts were \$1,006,382, a gain of \$189,007, or \$47,251 each year.

The litigation arising from the radical members withdrawing and forming a new church has, to all appearance, come to an end. No money has been paid out for this purpose during the quadrennium. The total circula-

tion of literature was 424,382, a gain of 22,220. During the quadrennium forty-four different volumes were issued.

THE CHICAGO STRIKE.

LARGE NUMBER OF STRIKE BREAKERS RECRUITED. SCHOOL CHILDREN TAKE SIDES WITH UNION TEAMSTERS.—MILITIA MAY BE CALLED.

CHICAGO, May 16.—Big consignments of new strike breakers arrived in Chicago to-day. Three hundred white and colored men came from St. Louis. They were recruited in Louisville, Evansville and other river towns. Another large gang came from Cincinnati, consisting of white men entirely. Nearly a score of the whites deserted after they reached the city, declaring that they were not told that there was a strike on here. T. G. Baker, one of the deserters, complained that the two passenger cars in which they were brought to Chicago were locked during the entire trip. More than one hundred messenger boys employed by the Postal Telegraph Company paraded the streets to-day. The boy strikes occurred themselves chiefly in shouting at nonunion teamsters.

George Tallman and Henry Coles, two colored men, attacked by a mob of strikes sympathizers at Fourteenth and State streets to-day, were rescued by the police.

Possibility of a tie-up of all livery business in Chicago, including funerals, grew more definite at a meeting to-day of President Shea, of the teamsters' Union; W. J. Gibbons, business agent of the Cab and Livery Wagon Drivers' Union, and representatives of the liverymen's and undertaker's associations.

The employing liverymen vainly endeavored to induce President Shea and his fellow-unionists to permit the delivery of passengers at the boycotted stores. The labor leaders flatly refused to deviate from the stand taken against such delivery. Shea ordered fifteen men assigned to the department stores to see that no cab driver forgot himself and landed his "fare" at a store door.

Mayor Dunne served notice upon the strike leaders that a spread of the strike would probably mean the calling out of the militia. Mayor Dunne talked plainly of the possibilities of the police being unable to preserve peace in case anything approaching a general strike occurred, accompanied as it probably would be by a renewal of violence and rioting on a larger scale than heretofore. The officials of the Liverymen's Union were also called into the mayor's office and informed that any cabman who refused to deliver passengers to the stores under the union ban would be promptly deprived of the city license under which he operates.

SCHOOL CHILDREN STRIKE. WILL BE PUNISHED. Strikes of school children, who have left their desks by hundreds in sympathy with the teamsters' strike, are to be dealt with sternly, according to President Clayton Mark, of the Chicago Board of Education. The children's strikes have followed the use of non-union teamsters by boycotted firms in delivering coal at the public schools. It is alleged that in many cases the parents rather than the children are responsible for the strike.

Arrest and prosecution are threatened by the Board of Education as punishment for parents who permit children to go on strike in schools.

Many inspectors are to be placed at the disposal of superintendent of compulsory education Bodine to report cases where parents have violated the law.

Fifteen hundred pupils of the Graham school, Forty-Eighth and Union streets, to-day refused to enter the building. According to school officials, no "unfair" coal has been delivered at the Graham school. The authorities declared that there was no apparent reason for the strike. The youngsters became so disorderly arrested by the police. All the boys arrested were promptly put in jail. The others with great celerity disappeared from the streets.

STRIKE MAY END SOON.

CHICAGO, May 16.—Although no facts have as yet transpired to fully warrant the prediction, it is asserted both by members of the employers association and by the conservative elements in the ranks of the teamsters that the strike will be called off probably within forty-eight hours and certainly by the end of the week. Mayor Dunne's threat of calling troops and the arrival of President Gompers, of the American Federation of Labor, give rise to this hope.

Baron Rosen Succeeds Count Cassini.

WASHINGTON, May 16.—Count Cassini, the Russian ambassador, has officially informed the Washington Government of the appointment of Baron Rosen as ambassador to the United States. He has advised his government that the appointment is entirely agreeable to the President.

Foreign.

THE RUSSO, JAPANESE WAR.

RUSSIAN MAY DAY IS BLOODLESS.

ST. PETERSBURG, May 15.—A widely heralded May demonstration in St. Petersburg was a complete failure, and reports from Moscow and the provinces indicate that order ranged on Sunday throughout the empire of Russia. Disorders are reported at Riga, Kishineff and one or two other places, but up to midnight no reports of serious tumults or loss of life has been received. The May day demonstrations appear to have been complete failures.

St. Petersburg to-day was passed in almost perfect quiet and without a drop of blood being shed.

ST. PETERSBURG, May 14.—10:35 p. m.—Following the policy of trying to improve the condition of the Poles, Emperor Nicholas has sanctioned the repeal of an important law forbidding them to purchase land in the kingdom of Poland. They were deprived of this right after the insurrection of 1863.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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BERNE, INDIANA, MAY 25, 1905.

No. 21.

God Holds the Key.

God holds the key of all unknown
And I am glad,
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.

What if to-morrow's cares were here
Without His rest?
I'd rather He'd unlock the day,
And as the hours swing hear Him say
"My will is best."

The very dimness of my sight
Makes me secure;
For groping in my misty way,
I feel His hand and hear Him say,
"My help is sure."

I cannot read His future plans,
But this I know,
I have the smiling of His face
And all the refuge of His grace,
While here below.

Enough; this covers all my want!
And so I rest;
For what I cannot He can see,
And in His care I'll surely be,
Forever blest.

—Sel.

Items of News and Comment.

Quite a revival at Rosthern, Can., is reported. Many have accepted Christ.

The annual S. S. Conference for the district of Ontario, Can., will meet at Berlin, on May 23, and 24.

On Monday, May 14, they had a very warm spell at Upland, Cal. The thermometer registered 105.

The most effective sermons are not heard in flights of oratory, but seen in beautiful Christ-like examples.

The Eastern Amish Mennonite Conference will meet at the Walnut church, Homes Co., Ohio, on June 1st and 2nd.

The General Assembly of the Presbyterian Church met in the Auditorium of the Winona Assembly, Winona Lake, Ind., on May 18.

Rev. S. F. Sprunger on his preaching tour, in the interest of missions, has visited the churches in Nebraska. At present he is in Mt. Lake, Minn.

Rev. D. Goerz, of Newton, Kan., was over Sunday, May 21, with the Bethel church at Fertuna, Mo., preaching and administering the Lord's Supper.

Bro. James E. Sprunger, now at Cucamonga, Cal., is convalescing. On May 14th he attended, for the first time since his stay there, the services in Upland, Cal.

The Pacific says that licenses have been granted for twenty-seven saloons near the entrance to the Lewis and Clark Exposition at Portland. Visitors must run the gauntlet in order to get in. Many unsophisticated people and people with appetites, and boys without guardians, will fall by the way.

The 18th of May, the anniversary of the opening of the Hague Conference six years ago, is destined to come speedily into general observance as international peace day. At least in this country is this the case. The fact is that the numerous circles of the great Chautauqua Association throughout the nation will observe the day this year and hereafter annually. The editor of The Ohio School Journal has prepared a program for the observance of the day this year in the schools of Ohio.

Touching the oft-repeated extra-Kansas assertion that "prohibition does not prohibit," and the charge that there is trouble in some places about enforcement, Mr. Sheldon said in the General Conference of the U. B. church at Topeka, Kan., that he once replied to such an objector that it was far better to be at war with wrong than to be sitting down at peace with the devil. "Woe to the city," said he, "that loses its spirit of protest against wrong."

While the needs of the mission near at home are being kept before us, and supplied as God moves upon the hearts of the people to give, let us not forget the needs of the India Mission.

We have no knowledge that the brethren there are making any special calls just now; but we know that it costs to live, whether they remind us of that fact or not. The less time they need to spend wondering where their support is going to come from, the more time they will have to devote to weightier matters. As the Lord moves upon the people

to give of their abundance for their needs, we hope to see the India Mission liberally remembered.—Gospel Witness.

Party to the Evil.—Most all good men who understand the nature of the lodge refuse to connect themselves with it. Others withdraw from it when they learn its nature, or continue as merely nominal members. Bishop Warren of the M. E. church, a few years ago, is reported to have said: I have belonged to several secret organizations, including the Free-masons. I do not belong to any of them now, and shall never belong to a secret society again."

It is suggested to us that to put the words "war is hell" on the pedestal of the statue of Frederick the Great, at Washington, might give offence to the Kaiser Wilhelm, who, while he has never caused the shooting of so many human beings as his distinguished ancestor, has thought it fun to shoot, wound, and kill many thousands of tame and other creatures that never did him any harm. Well, to avoid all trouble of this kind, suppose we let the statue stand as it does, but erect by the side of it the statue of our General Sherman, and on the pedestal of that inscribe, in large words, "War is Hell."

And then, as we are a Christian nation, how would it do to erect another colossal statue of Christ such as, made from molten cannon, stands on the boundary line of Chile and Argentina to commemorate an agreement for eternal peace between those two nations, and on the pedestal of that statue engrave, "Blessed are the merciful, for they shall obtain mercy."—Geo. T. Angell.

Two Great Evils. The two worst evils of our time, inside the domain of Christendom, are probably *luxurious living* among church members, and *loose thinking* among religious teachers. And when the two go together we have a religious club instead of a church; a club, in which, of course, it would be uncourteous to suppose there are any sinners, a club that has forgotten that all men are brethren,

and that the business of the church is to stand between the living and the dead. When we have a number of such churches connected by close social ties, and perhaps giving direction to great central currents in the religious life of a city, the time then has come to waken all the powers of the pulpit and press and the platform, against the choking of God's most holy truth by purse-strings, and ribbons, and by dashes of the lavender waters of liberalism. I am speaking very frankly; but the truth is that the case needs stern surgery. Our population is a fifth in large cities; and under the voluntary system in the United States, it is likely to be our prevailing trouble that, when Judas carries the bag and betrays his Lord, he will not always have the grace to go and hang himself, and you will not have the grace to hang him.

JOSEPH COOK.

Intercollegiate Peace Conference.

Following the commencement exercises, there will be held at Goshen College, (Goshen, Ind.) an Intercollegiate Peace Conference, June 22-24. Two leading men in the American Peace movement have been secured for the evening lectures. On Thursday evening Dr. Benjamin F. Trueblood, secretary of the American Peace Society, will give a lecture on the subject "The Approaching Abolition of War" and on Friday evening Prof. Cyrus W. Hodgkin, President of the Peace Association of Friends in America, will deliver a lecture entitled, "War, viewed from the standpoints of the Bible, Science, History and Patriotism." Conferences open to the public will be held on Thursday and Friday afternoons. Among the speakers will be Pres. N. C. Hirsch of Bluffton College, Prof. Elbert Russell of Earlham College, Prof. J. Allen Miller of Ashland College and C. Henry Smith of Goshen College. Representatives are also expected from Penn College, Friends University, Juniata College, and Manchester College but the names of the delegates have not yet been received. All friends of peace are invited to be present.—Goshen Col. Record.

Sectarian School Question in Canada.

What Americans have had, and still have, reason to fear, the erection of a sectarian school system supported from public funds, now threatens the political peace of Canada. Premier Laurier of the Dominion of Canada, came to his present term of office with a great majority of the people as his supporters and electors. Since the election he has introduced a bill in Parliament providing for the admission, as we would say in this country concerning the change from territory to state, of the territories of Alberta and Saskatchewan as provinces of Canada. This proposed measure had not been discussed as an issue in the campaign, but still might have caused little commotion had it not been that the bill provided that the constitution of the proposed provinces should include the distribution of public funds to sectarian schools. As might have been predicted the proposed measure has divided the Dominion into Protestant and Catholic parties. The former are strong in condemning the plan, while the Catholics, with the prospect of public support for their church schools, are correspondingly elated.

A singular feature of the situation is that Laurier reached his office, largely at least, because of the resentment against a similar proposition for Manitoba by his predecessor, who, strange to say, was a Protestant. Laurier, a Catholic, was brought into power by this reaction, and has won a good following among the Protestants by his fairness up to this time. Indeed, his present political strength is credited largely to their support, but they now charge him with betraying the confidence thus reposed in him.

Thus the school question is found to be a source of no small trouble both in the mother country and in Canada. Nor are the people of the United States secure from similar agitation as is shown by the recent stir over the application of Indian funds to the support of sectarian Indian schools. The free public school of the United States has done more than any other single human agency to make this the greatest and most enlightened people on the globe, and is accordingly to be jealously guarded.—Union Gospel News.

The liquor business always tends to produce criminality in the population at large, and law-breaking among the saloon-keepers themselves.—President Roosevelt.

THE MENNONITE.

Contributed.

God and Man.

What is man, that thou art mindful of him? Ps. 84.
VAL STRUBHAR.

The Psalmist asks a very important question with the first three words, "What is man?" Apparently David's heart was bubbling over with joy at some especial favor that the Lord bestowed upon him. It seems as though the psalmist had been delivered from his oppressor and undoubtedly he realized the deliverance to be providential, so that he began to ponder over the goodness of God.

This meditation must have taken place sometime during the night as the third verse indicates, for as he lifted up his eyes, he beheld the moon, and around it on every side the myriads of beautiful constellations and planets, sparkling and glittering in the far distant heights, and apparently to David, they were looking down upon him as a testimony of the continuation of God's favor towards him, and in order that they might make the King's face to shine and his heart to rejoice. But while David was out beholding those monarchs of the skies clad in their gorgeous apparel of gold adorning and beautifying the heavens, he immediately turns his attention towards man and makes the comparison between him and those heavenly bodies, and is filled with wonderment that God is so careful of him, being only a handful of clay.

And again he casts his eyes upon the giants of the land and the monsters of the sea, and realizes his utter helplessness to cope with these powerful creatures physically, were it not for something that God has bestowed upon man to cause every other living thing to tremble at his appearance, and consequently is prompted to utter the words of the 139th Psalm, vs. 14, "I am fearfully and wonderfully created."

Then again he remembered God's design in the creation of man in verses 5-7 and may the Lord help us to ever keep in memory what God said to him who were affiliated with Him in the creation of man. viz. Gen. 1: 26, "And God said, let us make man in His own image, after our likeness," and verse 27 tells us that God actually did create man in His own image. The inventor is certainly more interested in the machine that bears his name than in those that have not his name stamped upon them. So God is also more interested in

man than any other of His creation on account of His divine image being stamped upon him.

Jesus tells us that the very hairs of our head are numbered, and not even a sparrow can fall to the ground without the father's knowledge. So why should not God be mindful of the creature which bears His own image?

Then let us notice a little farther the purpose of God in creating man. We read in Isaiah 43: 7, "For I have created him for my glory," and in connection with this let us read Ephesians 2: 5, 14, which gives us another good reason of God's purpose in creating man, and again 1 Cor. 11: 7, we read: "For a man indeed ought not to cover his head, for as much as he is the image and glory of God." We should not forget that, before He created man, He prepared abundantly for his living. He caused the earth to yield an abundance of fruit, and the waters to provide all manner of fish, and the very air teemed with fowls at the disposal of man for his sustenance when he would be ushered into existence.

But how has man treated his Maker for this honor that He placed upon him in the creation? Sad, indeed, is the story of the fall of man when God in His love placed him amid such glorious environments. And to test him, He gave him the tree of knowledge and forbid him to eat, at the same time informed him what the result would be if he disobeyed. But while our first parents were surrounded by all that their hearts could desire, the serpent, with her beguiling spirit, made her appearance and cunningly deceived them. This marring the image, and scattering broadcast throughout the entire world the most awful thing known to God or man which is sin. This awful malady got such a firm hold upon the antediluvians, that the Scriptures tell us that out of the whole human race only eight souls were rescued from the flood. Did this cause the Lord to forget man? No. But out of these few individuals He began to replenish the earth again with people.

Strange as it may seem, yet nevertheless true, the people began to go back into idolatry and sin soon after the flood, forgetting the awful retributions they suffered as a result of sin. Yet the Lord still remembered the human race, and before He would allow them to run rampant into sin again He called out a man of the household of Terah who was an idolater although He would begin to build up a people and a nation for Himself and through whom all the nations of the

earth should be blest. Notwithstanding this gracious promise, Israel in the height of its glory began to forget God and returned again to the sins of their progenitors, which resulted in being again forsaken of the Lord until they were almost obliterated. But still the dear Lord did not entirely withdraw from them but had them continually in mind. And as we read the prophet's words, Isaiah 9: 2, 6: "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor etc."

Yes, all through the ages the blessed Lord has been mindful of His people, and to this very day He is seeking to establish His kingdom in the heart of every individual. Yes the Lord remembers the poor and entreats them to come to Him and accept an inheritance which is incorruptible, undefiled, and that fadeth not away. He also remembers those who are burdened and invites them to come unto Him and He will give them rest. He beholds with pity the poor drunkard as he reels to and fro with the awful sentence hanging over him, "No drunkard shall inherit the Kingdom of God," and gives him a hope that maketh not ashamed if he will return unto the Lord and forsake his sin.

He remembers those who are trying, like Solomon of old, to find something in this world to satisfy the longing and desires of the flesh, and again the Lord beckons them in the words of the inspired prophet Isaiah 55: 2, "Wherefore do ye spend your money for that which is not bread, and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Yea the Lord remembers the most depraved sinners, saying, "Look unto me all the ends of the earth and be ye saved," and is not willing that any one should perish but that all should come to repentance.

Now in conclusion will say, if the Lord is so mindful of all mankind, is He not especially mindful of His bride, the church? As I am writing, there is lying in front of me a cartoon entitled the "Drunkard's Lottery", describing the result of one thousand drinking men, as follows: "600 habitual drinkers, 250 criminals, 10 suicides, 50 lunatics, 2 murderers." These figures disclose the awful fact, that out of the one thousand men, created

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after the image of God, only 88 remain not being wrecked morally and spiritually. Is not this an appalling state of things? And what is the church doing to suppress this enemy of body and soul?

I am very glad indeed for the standing our church takes on the question of nonresistance, and so far as I know are united against the shedding of human blood. But what stand are we taking against the slaughter houses scattered broadcast over this good land that the Lord our God has given us, which death-traps go under the names of buffets, cafes, saloons etc. destroying more human lives than all the armies of the world, and creating more widows and orphans, and causing more broken hearts and tear-stained eyes and debauchery and shame than any other curse upon the face of the earth? Are we still guilty of spending our nickles and dimes and dollars in maintaining these death-traps to ruin our sons and daughters, remembering that God is mindful of our carelessness and disloyalty to His divine commandments, "Let your light so shine before men, that they may see your good works and glorify your Father, which is in heaven?"

Let us also not forget as we again have been commemorating the Lord's supper, that we take heed to the Apostle's warning that we can not drink the cup of the Lord, and the cup of devils. We can not be partakers of the Lord's table and the table of devils. It is a mystery to me, how a person can go to the saloon where the adulterer, the harlot, the thief, and all the vilest and most depraved characters assemble and eat and drink at their table, and then turn around and partake of the cup of blessing without first repenting of sin. Remembering the inspired apostle's warning, "He that eateth and drinketh unworthily, eateth and drinketh to himself damnation."

May the Lord help us to stand as one body fearlessly reproofing all forms of sin, and lovingly inviting mankind to a noble, clean Christian life which can only be found in an entire surrender to the divine will of God, and the acceptance of the lowly Nazarene as the shepherd and bishop of souls.

Washington, Ill.

The Duty of Sleep.

The sleeping-room is nature's repair shop, the place of recuperation and renovation. There are persons who sometimes tell us that some great man, such as Napoleon Bonaparte, only slept

four or five hours in twenty-four. But Napoleon Bonaparte is a very poor example to follow. His restless spirit kept the world in an uproar a good share of his life, he was broken in health some time previous to his defeat in battle, and finally, fretted and chafed in his captivity, he died, aged fifty-three, long before he had reached the allotted age of man.

If a woman would last, she must rest. If she would make her life calm and strong, glad and useful, she should have abundant sleep, and to obtain it she should avoid late hours, and especially stimulants. The woman who takes anything to keep herself awake is making a great mistake, and preparing herself for future troubles. A woman who keeps awake with stimulants now will be trying to put herself to sleep with chloral by and by.

One of the great hindrances to sleep is a restless anxiety about things to come. There is so much to be done that some mothers feel that they can hardly take time to sleep; but six, seven or eight hours of good, solid sleep, begun at ten or eleven o'clock at night, is a much better preparation for a hard day's work than any amount of midnight toil or restless tossing upon the bed in the watches of the night. Be sure of this, that unless nature's method of recuperation for wasted energies and exhausted nerves is regularly followed, the penalty exacted will be terrible. It is next to impossible for a mother of even a small family, with all its demands on mind and body, to do her duty faithfully without a due share of calm, refreshing sleep.

It is a matter of duty for persons who fear God and serve Him to see to it that they have their sleep. They must not be cheated out of it, they must not be harassed until sleep foresees their eyes; they must rather bid their cares depart, and commit soul and body, mind and estate, friends and foes, to the care of a loving Father. They must make it their business to sleep.

There is nothing more favorable to healthful slumber than the peace of God that passeth understanding. With that peace we can lay ourselves down and sleep, and awake because the Lord sustains it. And we can prove how vain it is for people to rise up early and sit up late, and eat the bread of sorrows, and strive and struggle to gain those things which God is willing to give, and which He gives to His beloved while they are asleep. Our heavenly Father is able to do exceedingly abundantly above

our utmost thought, our utmost desire; and it is for us, knowing His love and care and tenderness, to resign ourselves into His kind hands, committing the keeping of our souls unto Him in well-doing, as unto a faithful Creator, fearing no evil.—The Family Friend.

Art thou weary, tender heart?
Be glad of pain!
In sorrow, sweetest things will grow,
As flowers in rain.
God watches; and thou wilt have sun
When clouds their perfect work have done.
—Lucy Larcom.

Regulating the Rattlesnake.

A farmer once found a rattlesnake. Having caught it in a bag, he carried it home and called his neighbors together, saying:

"Behold, I have captured a snake, and it is big and strong; now, what shall I do with it?"

Then one of the men said: "This is a very harmless looking reptile. I think he might be allowed to go wherever he pleases."

Another said: "My friend, do you not know that this harmless looking serpent has a sting? Now, therefore, I move that all people, and especially young people, be warned faithfully to keep out of the way of the serpent, lest they be bitten."

This counsel seemed to impress the assembly favorably.

Then a third speaker began in this wise: "Since the bite of this reptile is so very dangerous, I would submit that it might be well to make certain rules and regulations; as for instance, that he is not to go abroad on the day called Sunday; that he must not be allowed to sting anybody who is not of age; moreover, that he shall not be let out of his cage at all until a council of citizens shall decide."

"And, finally," said the wise and thoughtful man, "I suggest that an oath be administered to our neighbor, the keeper of the snake, that he will faithfully carry out these provisions."

Now it came to pass that all the neighbors were so moved with these words that with one voice they cried out: "So let it be." And so the snake still lives.

Some time ago in India an officer who was paroled with thirst was travelling with his Indian servant where water was scarce. It was evening time, and in that country the moon throws a peculiar light upon many things. The officer saw at the side of the road a pool of water that looked very clear. He was stooping down to drink when his servant called to him, "Nay, nay, Sahib, lend me your sword." Going to the pool the servant

put the edge of the sword into it to stir it, when up came the head of a cobra, the most dangerous serpent in India. The servant then brought the weapon down upon the reptile and out off his head. Had the officer drank of the pool, he would have been a dead man. There was death in the drink. How many the serpent drink is destroying every day in our great cities! Let us be servants for them and show them the work of the serpent. 'At last it biteth like a serpent, and stingeth like an adder,' says the Bible.—Temperance Banner.

A Well of Living Water.

Mr. John G. Paton, who for forty years has been a mission to the South Sea Islands, has been relating many of his experiences. One of the most interesting is the story of the well he dug, and the effect on the natives.

These heathen, it must be remembered, were on a small island where no fresh water was accessible. All they had to depend upon for supporting life was rain, and during the dry season they drank the milk of the coconut—as long as it lasted. When the "rain-god" delayed his answers to their prayers, there was much suffering.

After examining the ground carefully, Dr. Paton believed a well might be sunk that would yield fresh water. With much prayerful thought, and many misgivings lest the water, if he found any, should prove to be salt, Dr. Paton chose a spot, and began to dig.

The savages supposed he was crazy. His unheard of way of searching for water aroused their superstitious fears. All he could persuade or hire native hands to do was to pull a windlass rope and draw up the loosened earth as he sank the well deeper and deeper. He dug the earth with his own hands.

After going down thirty feet he struck a spring. Hesitatingly he tasted it. It was pure, fresh water. The effect was magical. The man who had been disbelieved and jeered at was now a "prophet." He had said he would go down into the ground to "find rain;" and now the people believed that all he told them about Jehovah and Jesus Christ was true.

Then follows a wonderful story of success; of the destruction of idols the building of a church, the establishment of schools, the framing of a code of enlightened laws, the transformation of a tribe of cannibals into a well-ordered community.—Selected.

The Mennonite.

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Editorial.

By Their Fruits Ye Shall Know Them.

A number of our churches have gone through a season of ingathering of members and some are in the midst of that season. It should always be a cause of thanksgiving when the reports come in that at various places, 10, 20, 60, 90 have been added to the church. The very fact that we give thanks to God for it proves that we acknowledge the divine hand in such additions. We remember Christ's words, "Without me ye can do nothing." We know also that without the leading and prompting of the Holy Spirit no one will get to the condition in which he calls Jesus Lord. And yet, it generally takes a great deal of human effort to accomplish even a numerical increase in the church membership. This effort may be put forth in the revival meeting, in the catechetical instruction, in the Sunday-school class, in the home, or, and that is the best way, in all of these places combined. But whatever the method employed, if we would have the desired results we must count on persevering, painstaking work. This we have done. We have seen the fruits of our labor. The harvest is past and—we think we are entitled to some rest. This is where the danger period begins.

In a sense the time which we have called harvest is but a time of planting. Each new convert is a young tree whose time of blossoming and fruit-bearing is mostly in the future yet. Immediate future though it may and should be. Therefore, have you had an awakening of spiritual life in your church? What will decide the answer to that question? Not only the number of accessions to the church. That may be merely an index of hard work done by somebody. But whether really new life has started in your church will be decided by the fruit borne. Are your mission offerings better now than before? Are the responses

to appeals for help more ready, or does the pocket still open for home purposes only? Have some or all of the old grudges died out, or does hatred for someone still occupy unchallenged a part of your heart? Are you more willing to oppose some evil now because it harms somebody, or are you still letting it serenely alone because it does no harm to you and yours? Unless we can give ourselves satisfactory answers to these and similar questions let us not be too much elated over the fact that our church roll has got to be a little or a great deal longer. Fruits, after all, is what our Master wants.

Correspondence.

DEER CREEK, OKLA., May 22, 1905. Rev. J. C. Peters, now a student in Bethel College, has accepted a call from this congregation to become its pastor. He will be with us as soon as this school year closes, which is May 30th.

This congregation has been without a pastor since the death of Rev. M. S. Moyer, eighteen months ago. Bro. Peters has preached for us about once a month while in Bethel College, also Bro. Gaede, of Medford, Okla., and others have preached for us occasionally.

J. H. Pletscher, of the Mennonite Sunday-school and E. A. Lawless, of the M. E. Sunday-school, of this place, will attend the State Sunday-school convention in El Reno, to be held May 23 to 25.

Our Township Sunday-school convention will be held June 4th in the M. E. church in Deer Creek. All Sunday-schools in the township are expected to take part in the convention.

Rev. David Martin of the Christian church, of Hennessey, Okla., has been holding protracted meeting in the Mennonite church here as the Christians have no church building here.

A Christian church was organized May 21, and also a Sunday-school will be organized in the near future. They will have regular services after this in the school-house.

BLUFFTON, May 22, 1905. On the one hand it seems an indisputable fact that a correspondent to our church papers, who is elected in January, should be able to send in his first correspondence at least a short time before half the year is past. On the other hand a congregation will no doubt profit by the experience of electing a correspondent and then becoming promiscuous for an absence of

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May 25.

correspondence. Well, one man should not have too much laid upon him anyway, for, as some one has said, every man has but a certain supply of energy and when that is exhausted he might as well stop work and replenish.

Our little congregation, as yet without a pastor, finds that considerable work must be laid upon the individual members to get it all done, but it proves the making of working material, for therein consists the advantage of a small congregation: individuals learn to work instead of depending upon some one else. Our Heavenly Father has richly blessed us in the past days of 1905. Bro. J. H. Langenwelter of the Oberlin Theological Seminary visited us regularly every fourth Sunday, and on every second Sunday between the pulpit was filled by able men, such as Rev. I. A. Sommer, editor of the "Bundesbote", Prof. N. C. Hirschy of the College, and P. P. Hilty, who has accepted Rev. Chris. Schowalter's charge at Donnellson, Iowa. Since we worship in a rented church edifice we alternate our preaching services with the Lutheran brethren of this place; but in addition to the preaching services we have Sunday-school every Sunday afternoon, Young People's meeting every other Sunday, and Bible class every Tuesday evening.

The Bluffton Mennonite Congregation represents the Middle District Conference in the town of Bluffton, where the Conference school is located; it therefore offers a church home to the students who come here from the various congregations of the conference. It is because of this fact that the congregation has felt the need of a residing pastor who will not only preach on Sundays but who will be a shepherd to the flock and who will go in and out with the several members. It was this feeling that prompted the congregation to extend a call to Bro. Langenwelter to become its pastor. Bro. Langenwelter considered the call with all deserving prayerful attention, but because of another call from his home congregation in Halstead, Kansas, he sent regrets to us and he has by this time gone home to serve the Halstead congregation. While our congregation is very sorry, not to have the further services of Bro. Langenwelter, we extend our sincere well-wishes to the brother and his congregation. May the Lord richly prosper their common labors. We however have the full confidence that God is preparing a man somewhere for us and we shall wait His bidding.

This week, Friday and Satur-

day, Bro. J. C. Mehl of Middlebury, Ind., will be in our midst and will preach to us in the evening of those days; then on Sunday, the Lord willing, Bro. Mehl will serve Communion and in the evening both Bro. Mehl and Bro. J. B. Epp from New York will preach. That promises a season of rich blessings, and with God's merciful hand over us and over His servants we hope to be able to report a successful effort to further the cause of Christ among us. Inviting your prayerful interest, I am your humble servant,
D. F. JANZEN.

Church and Mission.

From India.

Missionary P. A. Penner writes as follows to the Mission Board of his work at Champa, India, during the first quarter of the present year:

In looking back upon the past quarter we again find much reason to render thanks unto the Lord for the many favors with which He smiled upon us. Not only did He show His favor by protecting our family against disease and our work against all evil, but He also permitted us to observe that our efforts for the saving of souls were not without beneficial results. While for the present the fruits of our labors are manifest only where we concentrated our prayerful efforts more particularly, namely, among the inmates of our leper asylum, our hearts are full of hope for the future. On February 8th, we had the privilege to baptize 8 of our lepers—4 men and 4 women—who had previously been instructed. One of the women, who is the mother of two of the girls in our orphanage, chose for herself the name Mary. The "jewel" of the women chose the name Masihddani (rich in Christ), a very appropriate name for her. All the anxieties we have on account of some of the more obstinate ones, not to speak of the joy occasioned by the behavior of many of the others, are put in the shade by the excellent deportment of this Masihddani. We will add the name Jewel to the name chosen by her so that her name will be "Masihddani the Jewel." Of the men one chose the name Joseph and another one Daniel. All the rest retained their previous names. Since their baptism these newly baptized Christians were further instructed preparatory to their partaking of the Lord's Supper on the coming Sunday. We would herewith solicit the prayers of all Christians for this Bethesda congregation of leper Christians. A Christian taken

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from heathendom is necessarily weak and lacking in knowledge. It is therefore the more necessary earnestly to pray to God for His protection and the furtherance in knowledge and Christian living.

We still have some anxiety in regard to the new asylum for our lepers. We have as yet not been able to come to a satisfactory understanding with the Zemindar in regard to the conditions under which the land for the asylum is to be granted unto us. The affair is now in the hands of the highest tribunal of the C. P. and we are waiting for a satisfactory answer from him. This perpetual contention with the heathen, both in our commercial dealings with them and in the spreading of the Gospel amongst them, would be well nigh unbearable were it not for the precious promises of our dear Master. We now have 45 lepers in our asylum.

During the last six months the work among the diseased has suffered materially on account of the scarcity of money to buy the necessary medicine. We had to send hundreds away who came for medicine because our store of medicine was exhausted and no money left to buy more.*

During the past quarter our bungalow was finished so that we could move into the same on February 27th. We now have a well built, spacious and cool house to live in. The small house we formerly occupied is now used as a sick room and is at present occupied by a sick man. Another room is used as a dispensary, and the third room is used as a schoolroom and for holding religious services.

Our orphan girls occasion us much joy. One of them gives us much hope of becoming an efficient worker in our mission. She is cheerful, gifted and industrious and gives evidence of faithful endeavors for serving the Lord. Our religious meetings might be better attended than they are. There seems to be but little desire for the word of God at Champa. When we

*Since this has been written money was sent to Brother Penner to purchase medicine. Brother Penner suggests the plan, of which the Mission Board approves, that the different Mission Sewing circles be requested to contribute money for this branch of our work. Not only in India but also at the stations among the Indians of our own land medicine is needed. The Mission Board has therefore defrayed the expenses for medicine out of our general mission treasury and it shall continue to do so as far as the condition of the treasury will allow it. But if any one feels called to contribute for this special purpose the money thus contributed will be used solely for the purpose specified by the giver.

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preach the word at the bazaars we meet with much opposition and contradiction. Our native helper has to suffer a great deal. He is called a fool for having forsaken his caste and having become a Christian. "But" say they, "you have done it for your belly's sake. The sahib pays you a good salary and he himself gets many rupees from the Government for every Christian he makes." What a comfort it is to know that the disciple is not above his master.

Paul's Request for Prayer.

In reading through the Epistles, I have been deeply impressed with the many requests for prayer which Paul presented for himself to his friends. The thought has come that we should pray definitely and fervently for prominent ministers and evangelists who are being used of God. We are sometimes inclined to think that these do not need so much prayer as the more obscure ones who seem to have more temporal and spiritual testings. But in the day when all hidden things shall be revealed, we may see that the earnest prayers of the hidden ones may have been the power that moved the hearts of the people under the preaching of the leading men of God. Let us engage in this ministry of intercession for the high as well as the lowly, and God may yet show us "great and mighty things" which we know not. Jer. 33: 3.

Paul earnestly besought his brethren to pray God's blessing on his last journey to Jerusalem. Ro. 15: 30-32. It has been affirmed that Paul was self-assertive, but it cannot be proved in the light of the Spirit of the Word. "Presumptive assertion does not condescend to the language of humble entreaty. Imagine a Napoleon beseeching for the prayers of his officers and soldiers. Imagine a pope turned suppliant to the worshipping faithful! Imagine the Pharisee beseeching the publican to strive together with him in his prayers! Prayer is a strife, not against God, but against ourselves and against the powers of evil. Intercessory prayer is a method of mutual helpfulness. This is generated for the sake of Jesus Christ, and by the love of the Spirit."

Paul affirms that he was helped out of great difficulties by their prayer for him. 2 Co. 1: 8-11.

Paul desires prayer for boldness in speech for the Gospel's sake. Eph. 6: 18-20.

Paul is sure that their prayers for him have turned out to the furtherance of the Gospel. Ph. 1: 15-19.

Paul wishes them to continue their prayers for himself that the mystery of the Gospel might be known to all. Col. 4: 2-4; Eph. 3: 8, 9.

Paul's gentle reminders. 1 Th. 5: 17, 28; Col. 4: 18; 2 Th. 3: 1, 2.

Paul not only requests prayer for himself, but he exhorts others to special prayer for those in authority and for the unsaved. 1 Ti. 2: 1, 2.

Paul prays faithfully and persistently for those to whom he writes. Ro. 1: 9-11; Col. 1: 9; Eph. 3: 13-19.

Paul could say without egotism, "Be ye followers of me, even as I also am of Christ." 1 Co. 11: 1; Ph. 3: 17.—(Illustrator.)

India.

Most eloquently and pathetically do these figures set forth the intellectual and spiritual needs of India, containing one-fifth of all the earth's inhabitants:

FORCES OF DARKNESS.
30 centuries of Hinduism.
288,000,000 population.
246,000,000 unable to read or write.
40,000,000 women secluded in zenanas.
27,000,000 widows.
6,000,000 widows under fourteen.
2,500,000 wives under ten.
14,000 widows under four.
50,000,000 outcasts (pariahs).

FORCES OF LIGHT.
100 years of Protestant Christianity.

50 years of enlightened British rule.
25,000 miles of railroad.
25,000 miles of irrigating canals.
50,000 miles of macadamized roads.

53,000 miles of telegraph.
5,000,000 students in 150,000 schools.
30,000 university students.
122 hospitals, 164 dispensaries, 184 physicians, 65 leper asylums.
84 translations of the Bible.
18,000 Protestant missionaries.
391 branches of Y. M. C. A. and Y. W. C. A.
397 societies of Christian Endeavor.

2,923,349 Christians, Protestant and Catholic.—Reformed Church Record.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 4, '05.—THE MAKING OF A CHRISTIAN: HELPING ONE ANOTHER. Eph. 4: 1-6; Heb. 10: 24-25.

QUESTIONS.

1. Why should we help one

another? Eph. 4: 3-6; Col. 3: 15; 1 Cor. 12, 12-27.

2. What is necessary before we can help one another? Heb. 10, 24-25; Matt. 7: 3-5.

3. How can we help each other by sympathy? Eph. 4: 2; 4: 31-32; Gal. 6: 1-2; Col. 3: 12-14.

4. How can we help others by our example? Phil. 3: 17; Matt. 5: 13-16.

5. How can we help others by prayer? John 17, 14-21; Eph. 6, 18; 2 Cor. 1, 11.

6. How can we help one another by giving? 1 Cor. 16, 1-4; Matt. 25, 40.

7. How can we help one another by instruction? Jas. 5, 19-20; Col. 3: 16.

8. How can we help one another by encouragement? Isa. 35, 3-4.

MEDITATIONS.

Christians as children of God belong together, having the same heavenly Father. They are members of the same body, of which Christ is the head, therefore they ought to help each other. We can help one another in different ways; for instance by sympathy, sharing joy and sorrow and forbearing, because we try to understand each other and the motives which impel the other.

Before we can help others we ought to know them, their needs, their character, and we ought to learn to know ourselves and our failings and try by the help of God and the influence of His Spirit to become better, in doing that we will see, that we are by no means perfect and that others have to forbear us.

We can help others most by our own example, for example will influence others more than precept. It is a trait of the human character to imitate others and we ought to be solicitous, that we influence others in the right direction. An other way of helping others is by praying for them; the word of God says: The supplication of a righteous man availeth much in its working. Paul asks for the prayers of the churches and exhorts his readers to pray for all saints. Praying has to be emphasized by our giving for others or to others. We can give different things, money, influence, advice, instruction. And by instructing others in the right way, we can help them very much, guiding them in the right direction. But often we get discouraged by our own weakness and inability or by the unfavorable circumstances under which we work, then encouragement from friends and other Christians is a great help, when they appreciate our efforts,

acknowledge the disadvantages under which we work, yet inspire us with new courage and confidence in God and His help and our final success.

QUOTATIONS.

A traveler among the mountains of Madeira set out for a distant summit, but was soon lost in a thick mist. He would have given up in despair; but his guide ran on before, constantly calling out, "Press on, master, press on; there's light beyond!" In a little time they had passed the region of clouds and darkness, and stood upon the mountain's top with not a cloud to obstruct the vision. Beclouded, despondent pilgrim, "Press on; there's light beyond!"

When native converts on the island of Madagascar used to present themselves for baptism, it was often asked of them, "What first led you to think of becoming Christians. Was it a particular sermon or address, or the reading of God's Word?" The answer usually was, that the changed conduct of others, who had become Christians, was what first arrested their attention. "I knew this man to be a thief; that one was a drunkard; another was very cruel and unkind to his family. Now they are all changed. The thief is an honest man, the drunkard is sober and respectable, and the other is gentle and kind in his home. There must be something in a religion that can work such changes". S. S. TIMES.

The Sunday School Lesson.

BY A. S. SHELLY.

Subject for June 4.—THE RESURRECTION. John 20: 11-23

GOLDEN TEXT.—Now is Christ risen from the dead and become the first-fruits of them that slept. 1 Cor. 15: 20.

INTRODUCTION.

The body of Jesus was given to Joseph of Arimathea. The soldiers surprised to find Him dead so soon, had not broken His bones which was done to hasten death; but to satisfy themselves they had pierced His side with a spear. In both, the omission of the one and the doing of the other, Scripture was fulfilled. Pilate, too, was astonished when at Joseph's request for the body he learned that His notable victim was already dead. If he shared in a measure the fear of the soldiers at the ominous signs accompanying His death, it was no doubt with a sense of relief that Pilate granted Joseph the disposal of the body. He, assisted by Nicodemus, laid it in his new tomb in a

garden near by. As if to make up for lost opportunity these two secret disciples of Jesus seize courage at this crisis when the other disciples have fled, and boldly let their allegiance to the crucified one be known. The two Marys and a few other women stood by and saw where He was laid. Everything was hurriedly done on account of the Sabbath just coming in with sunset, and for this reason the women hastened to complete the embalming of the body with spices after the Sabbath had passed. In the meantime the Jews had not scrupled to go to Pilate on the Sabbath to demand a guard for the grave and with the guard they had gone to the tomb and sealed it.

After sunset on Saturday evening, the Sabbath being now past, the women go and buy the spices they need and then very early on Sunday morning they set out for the tomb. On the way they think of the heavy stone before the cave-like tomb which they would be unable to remove. But as they approach they find it already rolled away, and the tomb empty to their great perplexity and sorrow. In all this Mary Magdalene seems to have taken the lead, being mentioned first in all the other accounts and John mentioned her alone. Much had been forgiven her and she loved much. A demon-possessed woman at one time, her heart overflowed with gratitude and love to Him who had rescued her from her pitiable condition. And now His awful death at the enemies' hands had filled her with grief as intense as her love was great. Distracted with the thought that the precious body had been taken away she at once hurried to tell Peter and John. Our lesson begins when these two disciples have seen to the tomb, have seen it empty of all but the grave clothes, and have left again. The other women it seems have also left meanwhile and now Mary, having followed Peter and John back to the sepulchre, lingers there alone.

LESSON POINTS.

Thought the Jews remembered that Jesus had said He would rise again on the third day, the disciples seem to have lost sight of it altogether. So little did they expect anything of the kind, that they were slow to believe even the testimony of those of their own number who first saw Him. The words of the angels seemed to fall on incredulous ears. But what at first they were slow to grasp they afterwards held with tenacity of faith as the central truth upon which all their hopes depended. Sorrow

and discouragement turned into joy and hope not only in the case of a few but of many, yes of all. This constitutes one of the strongest proofs of the resurrection. They must have been assured by "infallible proofs," as Luke says, that He really was alive and not dead.

Jesus had come out of the grave not like Lazarus and others whom He had raised. He had entered upon a new stage of existence. With His resurrection began His ascent to the Father, His return to the glory He had with the Father before the world was. His relation to the disciples will hereafter be a spiritual one and they shall be in touch with Him in the same manner. His caution to Mary not to cling to Him physically and His breathing upon the disciples the breath of the Spirit teach this truth. They shall rejoice because He goes to the Father and will give them the Comforter.

How tenderly the risen Savior gathers His scattered disciples. Like the good Shepherd that He was, having put the wolf to flight, He goes after His frightened flock, speaking peace and reassurance into their troubled hearts. To one here, to another there, to two on the journey, to the apostolic company behind locked doors, to a few back at their old occupation on the lake, to a company of over five hundred gathered we don't know where, He shows Himself alive and establishes their faith on the basis of a better understanding of His and their mission. For forty days He lingers among them gradually weaning their faith from dependence on His bodily presence and preparing them for the work which He would continue through their instrumentality under the dispensation of the Spirit. How tenderly He restrains mistaken impulse, as in the case of Mary; instructs imperfect understanding of prophecy, as on the way to Emmaus; corrects a doubting dependence on sight, as exemplified in Thomas; reminds of past failure with assurance of forgiveness and restoration, as in the case of Peter. And thus He will even "strengthen the weak hands and confirm the feeble (tottering) knees."

The resurrection body was a body of "flesh and bones." (Luke 24: 39), yet it was not limited by the laws of matter as we now know it. How He could pass through closed doors, appear and disappear at will, we can not say. "The properties of matter spiritualized and glorified are entirely unknown to us from any experience of our own, nor is light thrown on them here further than

this, that Jesus, in His glorified humanity, had the power of being present when He pleased without reference to the ordinary laws which control the movements of men. In this absolute subjection of the body to the spirit there is seen the fact that in Jesus dualism has disappeared and the perfect unity of body and spirit has been reached. The old struggle between the material and the spiritual, between the limited and the unlimited, has been brought to an end; the spiritual and unlimited have absolute control" (Revision Commentary).

The difficulty of the last verse in the lesson will be avoided when we remember that forgiveness of sins must come from God and from Him alone. The power of the church can extend no further than to discern by the Spirit and to announce in His name to the world in general and to individual persons the law and condition of God's forgiveness. Forgiveness or retention of sins thus declared will stand, being not the declaration of man but of God. The authority thus committed unto Spirit filled men is not unto condemnation but unto salvation. As God sent not His Son into the world to condemn the world but that the world through Him might be saved (John 3: 17), so Christ now sends His apostles upon the same mission.

Deaths.

UMSTED. — In Philadelphia, Pa., suddenly, on May 17th, Josiah R., husband of Catherine A. Umsted, aged 73 years. Funeral services by Rev. F. F. Gabel, on May 20th at his late residence, 4429 N. Uber St. Interment at Trinity Lutheran cemetery, Germantown, Pa.

Contributions.

For the Church Building Fund of the Middle District Conference.
From Congregation at Dalton, Ohio, \$15.63; Congregation at Trenton, Ohio, \$20.00; Rev. E. F. Grub, Wadsworth, Ohio, \$5.00; John Ramseyer, Pulaski, Ia., \$2.00.

W. W. MILLER, Treas.

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Gratefully acknowledged,
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MENNONITE BOOK CONCERN,
BERNE, IND.

News of the Week.

Domestic.

Presbyterian General Assembly.

WINONA LAKE, Ind., May 18.—The most important business transacted during the first day's session of the general assembly of the Presbyterian church was the election of Dr. James D. Moffat, president of the assembly, and Jefferson college, Washington, Pa., moderator of the assembly. The election was made unanimous.

Rev. Addison Henry, the retiring moderator, in his address spoke chiefly of young men in the ministry and the great need of their influence. The important questions before the assembly, he said, the Presbyterian church is now in the period of its greatest prosperity, which includes all departments. The church's evangelistic work in Denver and on the Pacific coast was reviewed. He urged the preaching of evangelistic sermons. For sixty years, he said, the efforts of the church had been directed toward doctrine. For the next fifty years these efforts should be given to evangelistic work.

THE CUMBERLAND UNION QUESTION.

The question that overshadowed all others before the assembly, and one that will be approached with great caution, is that of taking Cumberland branch into the general assembly. While the church in the north has voted overwhelmingly in favor of it and the Cumberland church gave consent by a small majority, the commissioners to the assembly profess to see trouble ahead if they undertake to push the union of the two forces too hurriedly.

WINONA LAKE, Ind., May 19.—John H. Converse, of Philadelphia, president of the Baldwin Locomotive works, whose financial support has made possible the extension of evangelistic work of Dr. J. Wilbur Chapman, at the head of an evangelistic committee, was presented with a handsome loving cup in appreciation of his valued service. Howard M. Johnson, of New York, delivered the presentation speech, and at the conclusion of his address the applause was so prolonged as to make it difficult for Mr. Converse to proceed with his response.

This afternoon several speakers discussed the work of the evangelistic committee which during the last year centered its efforts in Denver and cities along the Pacific coast. Dr. J. Wilbur Chapman compared the revival spirit in the societies to Pentecost. He urged the assembly to continue the committee's work and to help it to a greater extent. He said a great tidal wave of religious fervor is about to sweep the United States. Dr. Cole spoke of the great effect of revivals in Denver, and Dr. Baker told of the results in Oakland, Cal.

MARRIAGE AND DIVORCE.

The committee on marriage and divorce urged that the rule that ministers refuse to perform marriage ceremonies of divorced people be continued unless the parties to the marriage are divorced for causes recognized as scriptural. In this event one year must elapse from the granting of the divorce before the minister can perform the ceremony. The committee was continued in its work.

The report of J. Wilbur Chapman's special committee on evangelistic work showed that the money expended in the work during the last year has been \$82,610. The greater part of

this was contributed by individuals, the receipts from miscellaneous sources being \$16,255.

SABBATH OBSERVANCE.

The committee on Sabbath observance urged that all forms of sport and railroad excursions be abolished on Sunday; that Presbyterians refuse to subscribe for Sunday newspapers; that in next April each minister preach a special sermon on observance of the Sabbath.

Frederick T. Stanley, of New York, speaking of the report on Sabbath observance, said fraternal societies and undertakers over the country are refusing to take charge of funerals on Sunday. He urged church people to help drugists close their stores on Sunday by not buying soda and other luxuries. Three million union labor men will, within five years, ask for state legislation to free them from Sunday labor. Signatures of the times show that proper observance of the Sabbath is one of growing moment.

C. B. McAfee, of Brooklyn, urged the abolishing of sports and excursions on Sunday. He said churches should not recognize Sunday excursions which are disguised as benevolent enterprises. C. V. H. Danvers, of Philadelphia, also spoke on observance of the day in his home city.

REPORT FAVORABLE TO UNION ADOPTED.

WINONA LAKE, Ind., May 22.—And a strong applause, without debate or a dissenting voice, the general assembly of the Presbyterian church voted to unite with the Cumberland Presbyterian body which withdrew from the original denomination, thereby in effect bringing together the two largest branches of the Presbyterian faith. The adoption in its entirety of the report of the special canvassing committee, the assembly ordered that the question as it now stands be referred to the committee on co-operation, the membership of which was increased twenty-one, with the provision that it have power to confer with a committee from the Cumberland body to the end that details of the consolidation may be worked over in a report to the next assembly. The assembly will consider the corporate and legal rights of both bodies, keeping the consolidation within the legal limits, thereby avoiding civil suit and injunctions.

The proposed union with the Reformed church general synod was discussed but no action was taken, pending action by that body which is in session at Newark. The resolutions incorporated in the report of the committee on marriage and divorce which among other things prohibit the re-marriage of an innocent party to a divorcee until one year has elapsed, were adopted.

Chicago Strike Breaks Out Afresh.

CHICAGO, May 20.—The strike of the teamsters. Instead of being declared off, will be spread to greater proportions. This was decided tonight by the members of the teamsters' joint council which was in session until midnight. The council met at 1 o'clock to hear the report of the negotiations that had been in progress with the employers throughout the day. They agreed to all the stipulations of the employers with the exception of that which declared drivers of the express companies should not be taken back. This was the rock upon which the peace program was wrecked, and after several hours of debate it was decided that the teamster's union could not leave the express drivers to make a lone fight, but must stand by them. It was decided to call off all negotiations and prepare for a further fight.

THE MENNONITE.

THE PHILADELPHIA GAS FRANCHISE TROUBLE.

MAYOR TAKES FIRM STAND.

PHILADELPHIA, May 23.—Director of Public Works Costello and Director of Public Safety Smyth today, at the request of Mayor Weaver, tendered their resignations. This is the latest development in the fight against the lease for seventy-five years of the city gas-works to the United Gas Improvement Company. The resignations may be a part of Mayor Weaver's "hidden plan" to prevent the leasing of the gas works.

Each official, in tendering his resignation, used the phrase: "To take effect when my successor has qualified." These words are taken in political circles to indicate a determination to hold on to the offices as long as possible, as the successors of the two directors must be confirmed by a two-thirds vote of select council. Mayor Weaver evidently took the same view, as it was stated this afternoon that he had notified Costello and Smyth that the form of the resignations was not satisfactory, and he gave them two hours to resign without qualification on pain of removal from office.

WAR ON THE "ORGANIZATION."

The action of the mayor is the all-encompassing topic of conversation in the city. It is safe to say that no such political sensation has been sprung in the last twenty-five years. Now that the mayor has declared war on the Republican organization leaders who placed him in office, it is expected that a bitter fight will be waged during the remaining two years of his term. Including policemen and firemen there are upward of 20,000 officeholders in Philadelphia and practically all of them are at the mercy of the mayor. The "organization" leaders, headed by State Insurance Commissioner Durham, expect that no mercy will be shown and that every supporter of the "organization" will be removed from office.

CAMPAIGN OF PRAYER.

The campaign of prayer by the preachers against the gas lease was carried into Mayor Weaver's office yesterday. Nearly 100 ministers knelt about him and prayed that he take action against the proceedings of the city. While one minister exhorted the mayor the rest prayed.

The mayor declared he would kill the measure. As he realized that his veto would be useless, he said he would take more drastic measures. He would not announce his plan, but said it would be in operation in a few days.

The city hall prayer-meeting had its beginning in the weekly gathering of the alliance of the Methodist clergymen, where a proposition to go to the city hall was acted on at once.

The mayor had been apprised of the ministers' coming and met them.

As the spokesman began to address the mayor the balance of the ministers dropped to their knees and began to pray. Finally, Weaver, pale and shaking, raised his hand for silence. Those on their knees stand while the mayor was speaking.

MAYOR HINTS AT SECRET PLAN.

"Men of God," said the mayor, "I say to you that at no time in the last two years ever have I varied in my thought toward the city of Philadelphia. I have never ceased to fight for it; and never, as long as I sit in this office, will I cease to fight for it. 'You have seen what I think of the gas lease. Within twenty-four hours after the passage of that bill by the Councils I made up my mind what I

would do. No living soul but myself knows what I propose to do, but I shall carry out my purpose.

"I know my veto is useless, but I tell you the gas lease will not be consummated. As to the methods I have worked out to prevent this they will develop within the next two or three days. I will use all my power to prevent this great iniquity."

At a mass meeting held later it was resolved to boycott socially and in business the councilmen who will override the mayor's veto on the lease.

There will be a parade of protest Saturday, and to-day every business and trade organization in the city will meet to take action on the gas lease question.

THE CHICAGO STRIKE.

STRIKE IS ON TO A FINISH. TROOPS READY FOR CALL.

CHICAGO, May 23.—All prospects of peace in the teamsters' strike have disappeared and it will be open war from this time on. The last conference looking toward a peaceable adjustment was held at 6 o'clock tonight between James B. Barry, business agent of the Express Drivers' union and the local managers of the seven express companies. When the meeting finally took place the conversation was brief and pointed. Business agent Barry opened the negotiations by saying: "Our position is this: I want all the men re-instated except those who have been guilty of violence. I cannot do anything different. That is what the local union wants and that is what the local officers have told me to demand. That is all I can do. The men told me that they all want to go back in a body or they won't go back at all. That is the position of the union and the local officers."

The reply of the representatives of the express companies was brief. It was: "Our position to the re-instatement of the men will be the same four years from now that it is to-day. We will not take them back under any circumstances."

This brought the conference to a close and all parties concerned in it immediately left the city hall. The spread of the strike to-day was not as large as was anticipated, it being understood in many quarters that there was still a possibility of peace being reached.

It has been determined that at the first outbreak of rioting such as marked the strike several days ago a call will be made on Governor Deneen for military assistance.

Sheriff Barrett said to-night: "At the first outbreak of trouble which in any way approaches rioting we shall call troops. I will do everything in my power to maintain order, but the minute it gets beyond me I will wire the governor and the troops will be on the ground within two hours."

4000 militia men are ready for orders.



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May 25, 1905

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JUNE 1, 1905.

No. 22.

Glories in the Heavenly Home.

Glories upon glories
Hath our God prepared,
By the souls that love Him;
One day to be shared;
Eye hath not beheld them;
Earth hath never heard;
Nor of these hath uttered
Thought or speech or word.

Far o'er yon horizon
Rise the city towers,
Where our God abideth,
That fair home of ours;
Flash the streets with Jasper,
Shine the gates with gold,
Flows the gladdening river,
Sbedding joys untold.

—SEL.

Items of News and Comment.

The only solution of the saloon problem is NO SALOON.

Rev. N. C. Hirschy, of Bluffton, O., is expected at Berne, Ind., on Ascension day, June 1st.

A Song Service has been arranged in the congregation at Berne, Ind., for the evening of June 4th.

Missionary H. L. Weiss, of Chili, South America, is holding meetings in the M. B. Church, Hillsboro, Kan.

The ex-editor of the "Herald of Truth," Bro. A. B. Colb, had charge of the work while editor D. H. Bender was recently on a trip to the Canadian Northwest.

Bro. D. C. Welty, of Berne, Ind., on his trip to California stopped off at Newton, Kan., last week to take in some of the special exercises at Bethel College.

Miss Alida van der Smuisen, formerly a student of Bethel College, will teach German school in the southern part of Newton, Kan., beginning on June 5th.

The S. S. Convention of the Mennonite churches of Kansas will be held on Friday, June 9, at the "United Johannal church," several miles from Hillsboro, Kansas.

Seven of the eight boards of the Presbyterian Church reported this year the largest annual income in their history, a total of over three and a quarter million dollars, of which sum over two millions was divided between home and foreign missions.

A number of Mennonites from Waterloo Co., Ontario, who went to the Northwest Territory and settled near Humbolt, Saskatchewan, organized a Sunday-school on May 7th. They also expected to organize a church on the 14th.

The Pennsylvania Railroad has filed remonstrances against applicants for liquor licenses in Altoona and South Altoona, Pa., on the ground that these communities are composed exclusively of railroad employees. The exposure of the men to temptation to drink means a menace to public safety.—The Friend.

Bro. J. F. Lehman, of Berne, Ind., attended the 2d annual convention of the National Association of Postmasters of the 2d and 3d classes, held at Washington, D. C., on May 25 and 26. In the city he met Mr. Peter Krebbs, of Berne, Ind. This is perhaps the only Mennonite family at present in the U. S. capital.

"More good is being accomplished right now than ever before, and people are being led to regard the teachings of the Scripture with greater sincerity than at any time within the last century. A spirit of greater harmony prevails, and all denominations are being welded into one great force, and are waging a determined fight against the common enemy."—Bishop Vincent.

On Friday, May 26, Rev. S. F. Sprunger attended the closing exercises of the German school at Mt. Lake, Minn. During the week he filled several appointments. Bro. Sprunger expects to be at Freeman, S. D. next Sunday, where the Northern District Conference will convene on the 5th of June.

We suggest that every delegate to the next General Conference take along both a megaphone and ear trumpet. We never could see the wisdom of speaking only for those within a radius of fifteen feet. We suggest also that rubber heels be taken along for the invertebrate floor-walkers, and rubber tongues for the lobbyists.—Religious Telescope.

Bro. P. P. Hilty, of Bluffton, O., heretofore a student of the C. M. College and assistant minister of the Grace Church at Pandora, O., will be ordained to the ministry on the 11th of June by Rev. A. R. Schorman. He will then leave in the near future for Iowa, to take charge of the Mennonite church at Donnellson, Iowa.

Sad news reached unexpectedly the relatives of Rev. S. K. and Mrs. Mosiman who started on May 13th from New York on a journey to Halle, Germany. On the 25th of May Bro. Mosiman sent from England a cablegram stating that Mrs. Mosiman died suddenly on the voyage to Europe, and that the corpse was taken to Hamburg.

Missionary J. B. Epp, on his way back from Brooklyn, N. Y., to his parents in Newton, Kan., is making a tour through most of the churches in the Middle District Conference, preaching and promoting the cause of missions. After a similar tour through the churches in Kansas, Bro. Epp will leave again for the mission station among the Hopi Indians at Toveva, Arizona.

Monday, May 22, the annual meeting of the members of the educational society (Schulverein) which maintains the "Mennonitische Fortbildungsschule" (Mennonite preparatory school) of South Manitoba, was held at Altona. After the transaction of the regular business a vote was taken on the place of location for the new school building. Winkler, Altona, and Gretna were the places under consideration, of which each one received the following votes: Winkler 117, Altona 179, and Gretna 151. By motion the decision was made unanimous. The intention is to erect a new school building at an expense of from \$15,000 to \$20,000, affording students the opportunity of boarding and lodging in the building. The amount of the endowment fund solicited, up to this time, is \$25,020.

A certain town in Ohio, with a population of 5,000 is said to have twenty-eight secret lodges with a membership of 2,394. The first cost of entrance into

these societies \$31,079 and the annual dues amount to \$9,132. That is, this town pays a little over \$6 for every man, woman and child in it to initiate 1,394 of its citizens into these lodges, and it pays nearly \$2 annually for each man, woman and child for their support. And it gets, in return twenty-eight places of secret amusement and a mock worship, twenty-eight organizations whose influence is detrimental, if not antagonistic, to its churches, making their spiritual and evangelistic influence upon the community of no effect. When will our churches cease to take the secret lodges into their houses to steal away their spiritual life and power?—Chr. Conservator.

PEACE.

Japan has surprised modern nations by her civilization in the arts of peace made possible by her long freedom hitherto from foreign wars. And now, with fitting irony her ambassador in Paris can thus address our so-called Christendom:

"We Japanese have for many generations sent to all the civilized cities of Christendom the finest lacquered ware made in the world, enameled goods with varicolored glaze inlaid with threads of precious metals which were marvels of beauty and miracles of human patience and skill; decorated porcelain, hand-painted, which had been repeatedly fired and emerged from the kilns pure and flawless, so that your most refined and cultured ladies placed them in silk-lined china closets, and feasted their eyes and those of select gatherings upon their beauty only upon holidays and state occasions; we have sent you the most exquisite wood and ivory carvings ever created by the cunning hand of the artist; bronzes which you have honored yourselves by placing in your museums; birds and animals, drawn anatomically correct, and colored in the beautiful hues of nature with infinite skill and cultured devotion; vases whose modeling, decoration and firing required the labor of months and years, so large in size and so exact in every detail as to startle your best artists and challenge the admiration of your finest connoisseurs, and

despite all of this, you have persistently classed us among the barbarian people of the globe. But now, since we have killed several hundred thousand Russians on sea and land and won a series of uninterrupted military victories, unsurpassed in reckless abandon of life, in devotion to kin and country, in endurance and self-abnegation, and in bravery and the shedding of blood, you suddenly awake and begin to recognize us a civilized people.

"And yet it is you who pretend to love peace and deprecate war. For was it not your glorious Milton who said, 'Peace hath her victories no less renowned than war?' And did not America's Quaker poet, Whittier, write:

'Peace has higher tests of merit
Than battle ever knew.'"
(The Friend.)

Conventions of 1905.

General Synod of the Reformed Church in America, Asbury Park, N. J., June 7.

Lutheran Church General Synod, Pittsburgh, June 14-21.

International Sunday School Convention, Toronto, Can., June 20-27.

World's Student Conference, E. Northfield, Mass., June 30-July 9.

International Convention of Christian Endeavor, Baltimore, July 5-10.

National Young People's Christian Union, Hartford, Conn., July 12-19.

General Conference of Christian Workers, E. Northfield, Mass., August 4-20.

Contributed.

Prayer and Healing.

BY JAMES H. MCCONKRY.

"And the prayer of faith shall save the sick."—Jas. 5:16.

The truth concerning this important phase of prayer may be best considered under four heads, namely:

Is God able to heal?
Does God ever heal?
Does God always heal?
Does God use means in healing?

Is God able to heal?

We need not tarry here. There can be but one answer. The omnipotent God who made the body can just as easily heal it, if it be His will. There is no limit to His power, and to any child of His who believes in the omnipotence of God, there can be no difference of view here. Passing on then:

Does God ever heal?

Here, too, there will be but

little divergence of view. The Word of God plainly records the exercise of God's power in the healing of the sick. And not only was this true in the time of our Lord upon earth, but also even in all the centuries which have elapsed since He left it. There are too many authentic cases of the exercise of God's healing power in these latter days for any fair-minded man to deny the fact that He does still so exercise that power. But we approach a much more important and mooted question in the next point to be considered, and that is:

Is it always the will of God to heal?

There is a large class of God's children who answer this question by an emphatic affirmative. They earnestly contend that it is the will of God to heal all sickness; that it is only our unbelief, our failure of appropriating faith, which keeps us from being healed in case of sickness, and that all who will really trust the Lord for healing and claim the same in Him, shall realize it in fact. This is one of the most important and vital teachings upon the whole theme and as it reaches the heart of the whole matter, the arguments of its advocates are worthy of our most careful and prayerful attention. And first they claim that:

Healing is in the atonement.—This is true in that every spiritual deliverance comes to us from the atonement. But it must be remembered that the atonement of Christ covers the Millennial age to come as well as this age in which we now live. And it does not follow that because the children of God are to be delivered from all disease and sickness that deliverance is for now instead of hereafter when "inhabitants of Jerusalem," (that is, the dwellers in the Millennial age,) "shall no longer say 'I am sick.'" For it is clear that there are many blessings in the atonement, the fullness of time for the enjoyment of which has not yet arrived. Thus deliverance from death is covered by the atonement of Christ. Yet it is not ours in this age, but in an age yet to come after the coming of our Lord. So too it is argued that Christ was made a curse for us and that we are therefore made free from all the curse of the law, and that under this is included sickness. But that we are not made free now from all the curse of the law is clear in that the curse upon the earth is clearly not removed until our Lord comes, and in Rom. 8:19-23 we see the whole creation groaning under this bondage and looking forward to another age for

deliverance from its thralldom. Thus we see plainly that we cannot claim in this age all that is included under the atonement of Christ, and therefore cannot claim universal exemption from sickness on the ground that it is in the atonement of our Lord.

Sickness comes from Satan, it is furthermore said, and therefore it must be the will of God to take it away. But in answer to this it may be said that there are many things which are of Satan, which God yet permits to exist until His time for their removal has come. Thus, as seen above, death is of Satan, yet God permits it for the present. Sorrow and suffering are of Satan, yet God suffers them for the present. Temptation is surely of Satan, yet God permits His children to be assailed. So sickness may be an assault of the adversary upon our bodies, yet God may permit it. God clearly permitted Satan to attack His servant Job. So too Paul's thorn in the flesh is clearly declared to have been "a messenger of Satan," yet God did not remove it. That it is not always God's will to heal seems clear:

By the Experience of His children.—After all it is not a fact of every-day observation that God does use physical affliction for the chastening and purification of His children, and that He suffers it to remain until He has accomplished His purpose of love and child-training with them. Surely this is the case in the lives of myriads of His godliest saints. Who is there of us who has not seen astrone, perhaps rebellious, life go into the crucible of affliction of all kinds, bodily included, and come forth strengthened and purified as no other dealing of God seemed hitherto able to accomplish. We recall the case of one of the most devoted and successful workers in the Lord's vineyard. For sixteen years she lay a helpless invalid, suffering keenly much of the time. At the end of all these long and weary years she awoke one midnight to the consciousness that she had never been wholly submitted to the will of God in her illness; that deep in her heart there had always been a root of bitterness, a spirit of rebellion that God should permit her to suffer. Then and there, with the vision of her rebellious will vividly before her, she yielded that will wholly and unconditionally to her Father in heaven, to patiently bear not only that will He might send, but also all that He might permit to come into her life in the way of bodily affliction. She was as she expressed it, just as willing to lie there a thousand years, if it were God's will, or to be raised up to

health if that were His will. Within a week she was, miraculously, healed by the power of God. All those years God permitted her to stay under this bodily affliction to bring her into that place of absolute submission to His will, without which He never could have used her for the glorious work to which He was calling her. And do we not see Him permitting others of His own thus to be afflicted not only for years, but for a whole lifetime, without the ensuing healing which came in this case? And as we mark the Christ-like patience, gentleness, and long-suffering which are wrought out in these lives in the chamber of affliction, must we not confess that for some reason God is suffering it to be thus? And dare we assert that the only reason such godly souls are not healed of their diseases is because they do not have faith in God? Such an inference is incredible to those who know the saintliness of many such lives. In the eleventh chapter of Hebrews we have a striking lesson along this line of truth. There we are told of some who "obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword," and, in general, received mighty deliverance at the hands of their God. But we are also told that "others were tortured, had trial of cruel mockings and scourgings, were stoned, were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." What was the difference in these two classes? Were those who escaped delivered because they had faith in God, while the others were not delivered through lack of the same? Surely not. For we are distinctly told that they "all obtained a good report through faith." They all had exactly the same faith in God. That is, the "others" who were afflicted, destitute, and tormented were so not because of lack of faith in God, but because, in His inscrutable wisdom, God's will for them was different than for those who were delivered from the same perils and persecutions. Do we not often see God acting in precisely the same manner with those diseased and afflicted in body? Some He heals marvelously, miraculously. Others, for some cause best known to Himself, He permits to stay in the place of infirmity and affliction. It seems clear that it is not because these lack faith to be healed, if God will, but that it is not His will to heal.

We see again that it is not always God's will to heal:

1905.

Because of the silence of God's Word.—If, as many claim, it is the will of God that all should be healed, and those who fail of this do so through lack of faith in Him, then it seems strange that so wondrous and important truth as this should not be very clearly taught in the Word of God, and especially in the epistles, in which God gives special light and teaching for His church. And yet all through these epistles there is a notable and significant silence concerning any such teaching. True there are such passages in the Gospels, as Matt. 8:16, 17, in which we are told: "He healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." Yet this seems to be a foreshadowing of the time to come when all sickness and infirmity shall be taken away rather than for the present period in which we live. For Paul, we are told in 2 Tim. 4:20, left Trophimus at Miletum with one of these "sicknesses"; and Paul himself continued to bear one of these self-same "infirmities" which was certainly not taken away in his case, 2 Cor. 12:7-9. If the deliverance from sickness and infirmities is so sweeping as is claimed, why should these and others be left under their power? But while the same epistles are so significantly silent as to the will of God to heal all sickness, they do set forth clearly and simply what God's own mind is upon this subject when they say in James 5:15,—

The prayer of faith shall heal the sick.
(To be concluded.)

How to Break Bad Habits and Cultivate Good Ones.

There is an eastern story of a fly that lighted on the edge of Abdallah's goblet, took a sip, and flew away. It came again, and as it was not brushed away it grew bolder and bolder. With each sip the fly became larger, and at last Abdallah perceived that it was a man. He began to eat Abdallah's meat. The youth drove him away, but he came again, wearing beautiful clothes. One day Abdallah was found dead, his face black, and on his throat the print of a mighty finger, as large as a man's hand. The fly had become a giant.

That is a picture of the ease and rapidity with which bad habits grow. And after they are fixed upon us, it is the hardest thing in the world to uproot them.

Dr. Peloubet tells of an old tavern that was changed to a dwelling house, the bar-room be-

ing transformed into a parlor. The building was used as a dwelling for twenty years, but even at the end of that time, if the parlor were closed for a few days, it would smell of the old rum and tobacco.

A father once taught his son this lesson: "Drive a nail into this board, John," he commanded, and the boy obeyed. "Now pull it out again." The boy did so. "Now John, pull out the hole." Ah, you may think you have conquered a habit, pull it up by the root; but the hole is there, and it is so easy to fall into the old ways.

Endless patience is needed, if we would break off our bad habits. Remember John Boyle O'Reilly's rhyme:

"How shall I a habit break?"
As you did that habit make,
As you gathered you must lose;
As you yielded, now refuse.
Thread by thread the strand we twist
Till they bind us, hand and wrist;
Thread by thread the patient hand
Must unwind ere free we stand.

That is true, and we must be patient and persistent with ourselves and with all that are trying to undo the past. And yet we must not make the mistake of the foolish man who set to work, one winter morning, to scrape the frost from his window panes. "It keeps coming on one pane as fast as I get it off another." "Why, man," said the neighbor, "leave your windows alone and kindle a fire, and the frost will come off all at once and without any of your trouble."

You are like that foolish man if you try to break off your bad habits one at a time and by your own efforts. Build in your heart the fire of love, crowd your life full of warmth and good cheer and brightness, and the bad habits will disappear as the frost melts off the window pane. Patience

is needed still, and lots of it. The fire may go out. You may need to rekindle it, again and again. In any event, as O'Reilly says, you must work as hard to get rid of a habit as to get the habit in the first place. But work on the heart and not on the habit. Crowd out the evil by crowding in the good.—Sabbath Reading.

How to Keep Pure.

Sylvanus Stall D. D. has written a series of books on social life, entitled "Self and Sex Series." From vol. 2 of the series entitled "What a young man ought to know" we make the following extract:—

"The young man who desires to be pure in life must be careful about the purity of his blood. No man can eat pork at least to any considerable amount, without perceptibly poisoning his blood. Numerous forms of skin disease (such as scrofula, cancer etc.) are easily traceable to the eating of pork, both fresh and cured, in the many forms of sausage, puddings ham and bacon. But some people say if pork is not eaten then why was it created? The hog, like the hawk and the crow is a scavenger. He was created to eat that which is loathsome, and which, if not destroyed, would endanger our lives by exposing us to infection and death. But even when swine are kept to consume the refuse, there is no reason why the flesh of these scavengers should afterward become a form of food for human beings." The eating of swine flesh seems to be a relic of the savage state, in which people ate anything, even their fellowmen. God expressly told His people not to eat certain things—because they were impure, that is, they would produce

impure blood; among these He very expressly forbids swine. H. L. Hastings in his writings expresses the same sentiment as Dr. Stall above. Besides the above assertions, we have the undisputed testimony of whole families who have for a number of years entirely abstained from the use of pork and lard, that they have none of these diseases, are free from headaches, neuralgia, tuberculosis, indigestion, dyspepsia or any other of the numerous diseases arising from impure blood and diseased stomachs.

If God created the hog to be a scavenger, if His laws are against the eating of his carcass; if his meat create impurity and disease in man; if there is ample provision both in meat and vegetable to satisfy the hungry, to make pure blood and consequently tend to health and pure life, why should man want to eat the hog any longer?

PURE LIFE.

Wishing.

Do you wish the world were better?
Let me tell you what to do,
Set a watch upon your actions,
Keep them always straight and true.
Bid your minds of selfish motives;
Let your hearts be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrap book of your heart;
Do not waste one page on folly,
Live to learn and learn to live,
If you want to give men knowledge,
You must get it, ere you give.

Do you wish the world were happier?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way.
For the pleasures of the many
May be oftentimes traced to one,
As the hands that plant the acorn
Shelter armies from the Sun.

Statistics of Eastern District Conference, May 1905.

Name of Congregation.	Contributions										Total
	Membership	Increase	Decrease	Membership of S. School	Teachers	Meeting	Membership of Missionary Society	Membership of Young People's Soc.	Congregational Purposes	Sunday School	
Allentown	33	4	1	80	10	236	27	85	22	\$ 6 41	\$ 301 90
Bertolito	12	0	0	102	0	0	0	0	0	\$11 81	116 81
Boyetown	30	0	0	50	112	96	23	21	17	27	153 44
Bowmansville	30	2	36	3	73	58	3	85	8	00	89 43
Deep Run	174	4	4	95	10	139	43	13	78	3 44	277 00
East Swamp	100	4	0	75	220	41	44	19	25	33	314 55
Flatland	46	0	100	40	94	15	87	68	27	03	230 01
Germantown	15	0	47	10	31	21	18	13	0	0	49 34
Hereford	213	11	8	153	493	30	62	98	135	56	909 08
Philadelphia 1	437	25	28	415	2979	84	729	82	105	26	6485 79
Philadelphia 2	90	15	3	240	636	58	177	00	00	00	903 58
Pottstown	25	2	100	200	120	15	48	36	00	00	168 51
Quakertown	52	4	200	30	295	93	120	89	33	05	468 48
Schwensville	216	17	13	70	54	00	57	87	55	76	733 35
Soucon	15	1	75	0	62	36	26	00	0	31	110 17
Springfield	57	4	54	0	55	20	0	10	50	14	117 52
Souderton	158	13	6	125	357	00	0	25	54	30	467 54
Upper Milford	98	4	90	0	429	52	54	71	45	80	619 30
West Swamp	178	6	8	225	518	00	73	83	120	34	775 93

The Mennonite.

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Correspondence.

STERLING, O., May 26.—Rev. King, a student at the Berea Theological seminary, was a visitor at this place, and he very ably served us with the word of God, on Sunday morning, May 21. The text for his discourse was John 21:15-19. May we be as faithful to the charge entrusted to us as was Peter when Christ said, "Simon, son of John, lovest thou me?"—Tend my sheep."

Rev. E. F. Grubb has again taken up the work here for the summer.

QUAKERTOWN, PA., May 26, 1905.—A blessed series of services were held in our church here during the week beginning with the 14th of May. On Sunday and Monday evenings, May 14, and 15, Brother H. G. Allebach preached able and impressive sermons. On Tuesday evening Bro. A. M. Fretz spoke very ably and convincingly on the workings of the Holy Spirit. Bro. W. S. Gottshall filled the remaining three evenings until Friday evening presenting some of the Gospel truths in his wonted forceful manner. All the meetings were fairly well attended and no one who came had cause to regret his coming. On Saturday evening services preparatory to the celebration of the Lord's Supper were held which the pastor of the church conducted and spoke from 1 Cor. 11:27, 28. On Sunday afternoon the Lord's death was commemorated by celebrating the Supper instituted by Him for this purpose, when the church was well filled with an attentive audience and when nearly all the members of the Bethany congregation and a few others from other congregations partook of the emblems of His broken body and His shed blood.

On Sunday evening next the Young People's Society of Christian workers of our church intend to hold their anniversary meeting when Bro. A. S. Bechtel, of Philadelphia, the President of the Young People's Union of

our Eastern Conference is expected to be with us and address the meeting.

BLUFFTON, Ohio, May 29, 1905. Filled with delight and gratitude, I can report that our little congregation was not disappointed in its expectations for a season of blessings and encouragement in the Christian work, as alluded to in my last week's correspondence. Indeed, I believe it to be true, that we get very much what we expect and what we desire. Bro. J. C. Mehl from Middlebury, Ind. arrived here on Thursday evening of last week and remained with us until Sunday afternoon, going from here to Pandora to preach on Sunday evening, and leaving for his home on Monday morning. While here with us Bro. Mehl visited at the College on Friday and Saturday, where he went in and out of the class-rooms freely and mingled with the students. This opportunity offered him an insight into the work of the institution as he had never had it before. We hope Bro. Mehl will tell his companions on the board to follow his example in visiting the school.

On Friday evening Bro. Mehl preached on the theme of God's wonderful plan of redemption in bringing all peoples into this plan, and how God wants His children to become one body with Christ as the head, basing his sermon on Romans 12:4, 5. On Saturday evening he preached again on the theme, "Heart-life is the only life that counts" basing his sermon on Proverbs 4:23 and Matt. 5:8. In his sincere way he illustrated and emphasized that thought that out of the heart are the issues of life: Our thoughts make us what we are; and since our thoughts are influenced by our environments and our associations, we should be very careful in the choice of our companions and our surroundings. On Sunday morning Bro. Mehl spoke very tenderly and yet very effectively on the need of Christians loving one another. He took for his text John 13:34a. In the Old Testament dispensation love was taught negatively by telling the people what not to do; in the New Testament dispensation love is taught positively, hence "a new commandment." When people, yea, even those who claim to be Christians, hate us and speak against us and we are tempted to hurl a club back at them, then let us pause at Galatians before the cross and learn of Him who was pierced through hands and feet, when He said: "Father, forgive them, for they know not what they do." Bro. Mehl preached briefly and then

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administered the communion. All the members of the congregation, with the exception of a few who could not be present, partook of this symbol of the Master's suffering and death. A few visitors also communed with us, making the total of communicants about forty.

On Sunday evening Missionary J. B. Epp on his way to Kansas from Brooklyn, New York, where he has prepared himself for the field among the Hopi Indians in Arizona, was with us and told us in what definite ways the Lord had called him to his work. He then admonished every individual to heed the Master's call unto His work. The great points of his message were, that he rejoiced in his work, that he saw much beauty in the clouds and in the gorges and cliffs of those arid regions, and that he would not have any man to pity him, or any missionary, but would have us think of the missionary as being in his God-appointed field of labor, as any professional or business man is in his, if he is in the right place. Bro. Epp said he could not be happy in any calling but that of a missionary. A beautiful view of life and life's work! Would that we could all look upon our several duties in that light at all times.

These brethren have left us and we must labor on. We have been very much encouraged to do so and desire to be found faithful. May God continue to bless the labors of these brethren in their respective fields. Your humble servant

DANIEL F. JANTZEN.

CANTONMENT, Okla., May 25. In order that the readers and all mission friends may share with us in the experiences of the past weeks, we send to-day a short letter for your columns. It has been the request of the secretary of our Mission Board that we do this from time to time, thus helping to maintain the interest for missions in the home churches.

We feel confident that three precious souls who recently passed from our midst, have gone to be with the Savior in whom they trusted to the end. Two of these were young men, of whom one was baptized in the church not long ago, the other in his tent home. Both were joyful in anticipation of the rest and joy promised to them in the Word. The third was our sister, Mrs. Maggie, who after a long lingering illness finally died. She too was ready and glad to go. Seven children have preceded her, and only the husband and a daughter, of sixteen are left of the immediate family. Though they feel

their loss keenly, they bear it bravely in the glad hope of seeing their loved ones again some day.

On May 7, the company of Cheyenne Christians rejoiced to welcome four more sisters to their number. One Cheyenne woman and three young girls freely testified of their faith in the Lord and were baptized. There is joy in the presence of the angels of heaven as well as with the company of believers on earth, welcoming such as these, and this joy our dear mission friends share with us.

Hindered by the lingering sickness of his wife, from following the instructions of the Board to help in the new Montana field, Maggie or Kaovess, now felt inclined to go with his daughter, Miss Williams, who had spent a number of months here in further study of the language before going to the new field, was also ready.

With the growing band of Indian Christians, we all gathered once more about the Lord's table last Sunday morning. It was a quiet, helpful service. We were glad to note that voices as yet unaccustomed to gospel songs in their own language, were gaining confidence to sing with us.

At a little open air meeting in the afternoon, out among the teepees, opportunity was given to those about to leave for Montana, to say a few words in farewell. Basing her remarks on 2 Thess. 3:1, Miss Williams spoke of her joy in seeing so large a company of Christians, whereas seven years ago when she entered the work here, there were so very few. She encouraged them to pray for the new field, for the Cheyennes there, for the workers who tell the precious gospel story that the "Word may have free course and be glorified."

The little party left for Montana early on Monday morning, and hoped to reach the new station to-day, Friday. May their going, by the blessing of the Lord, be the means of enlightenment to many a darkened heart there. In His service,
BERTHA E. KINSINGER.

Church and Mission.

From Our Arapahoe Mission at Cantonment, Okla.

Rev. John A. Funk, missionary among the Arapahoes at Cantonment, Okla., writes of his work during the first three months of the present year:

The work upon our field progressed slowly but steadily and not without visible effects. By the grace of God six more souls have become willing to receive

baptism. These in connection with five others, who have previously asked for baptism, constitute a class of 11 souls who now receive instruction preparatory to baptism. May these be truly awakened and enlightened by the Spirit of God and may they be so thoroughly grounded in the word of God that they may be influenced and governed by the same throughout their entire life's journey! The young converts from heathendom are subjected to many trials and are beset by many dangers. They therefore in special manner need the prayers of our Christian brethren and sisters at home. It is a fact greatly to be lamented that many of our young Indians who have come in contact with Christianity while away to school are a hindrance to the furtherance of Christianity among their people. They have learned to discard the religion of their fathers. It is altogether too low for them, inasmuch as they consider themselves much wiser than their fathers were. And now it is the religion of the "Mescal Bean" that appeals most to their tastes and to mix this in with the religion of Christ seems to be their principal aim.

Our religious meetings could be held regularly both in our church and in the Government school. I am very grateful for what the dear Mission Board has done for me in the way of enabling me to print the Gospels of Luke and John. The work progresses but slowly for the following reasons: In the first place I am a novice in the printing business and in the second place I am obliged to be away from the work a good part of the time. Asking the dear Mission Board to remember us and our work in their prayers we remain your laborers in the vineyard of the Lord,

JOHN and CORNELIA FUNK.

John Wesley's mother once wrote to him in college: "Would you judge of the lawfulness or the unlawfulness of a pleasure, take this rule: whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things; whatever increases the authority of your body over your mind—that thing to you is sin."

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 2, 1905.—THE MAKING OF A CHRISTIAN: HIS DESTINY. 1 John 2, 15-17; 3:1-3.

(Consecration meeting.)

QUESTIONS.

1. What is our destiny? 2. Pet 1:4; 1 Pet. 2:9a; Rom. 8, 29b; 1 John 3:1-3.
2. What is necessary to be able to reach our destiny? Gen. 12:1-3; Mat. 16:24; 10:38-39; Luke 9:23-26.
3. How do we reach it? Deut. 7:11; 1 John 2:15-17; Mat. 16:25-27.
4. How does God enable us to reach our destiny? Ezek. 11:19; Rom. 8:29a.
5. What does Christ do for the fulfillment of our destiny? Ephes. 1:3-12.
6. What does the Holy Spirit

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do to make us reach our destiny? Ephes. 1:13-14; John 15:26; 14:26; 16:13; Rom. 8, 13-16.

7. How do we show our destiny? 1 Pet. 2, 9b-11. Ezek. 11:20.

MEDITATIONS.

Our future has a great influence upon our present; for what we live, the aim of our life, our destiny influences our character and our actions.

Man, though a shortlived and frail creature, has the most sublime destiny. We are called to be partakers of the divine nature, we Christians are an elect race, a royal priesthood, a holy nation, a people for God's own possession. God calls us His children though we are by no means perfect and it is not yet made manifest what we shall be, for we shall be conformed to the image of His Son.

We cannot reach our destiny except we are willing to forsake some things; so Abraham had to leave his country and kindred, we have to deny ourselves, give up our own will for this is the only way to reach our destiny by doing the will of God, for this world passeth away and the lust thereof; but he that doeth the will of God abideth forever. We have to deny our old sinful life to gain eternal life. We could never do that by our own effort, but God creates in us a new heart, He foreknew us, He also foreordained us, He gave His only begotten son and through Him we learn God's love and learn to love God. Through Jesus Christ God adopts us as His children, in the Beloved He freely bestows on us His grace. In Christ we have our redemption through His blood, the forgiveness of our trespasses, according to the riches of His grace.

The Holy Spirit makes us reach our destiny by teaching us, by guiding us into all truth. He is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory. For we have to show our destiny by glorifying God by our good works; we must show forth the excellencies of Him, who called us out of darkness into His marvelous light and every one that hath his hope set on Him purifieth himself, even as He is pure.

QUOTATIONS.

Whatever man's destiny may be, His mind is changed accordingly: With it his heart is united blends, And thus come God's appointed ends.

Oriental, tr. by W. D. ALGER.

There is a time, we know not when, A point we know not where, That marks the destiny of men To glory or despair.

There is a line, by us unseen, That crosses every path; The hidden boundary between God's patience and His wrath.

To pass that limit is to die To die as if by stealth; It does not quench the beaming eye Nor pale the glow of health.

The conscience may be still at ease, The spirit light and gay, That which is pleasing still may please,

And care be thrust away.

Oh where is this mysterious bourn By which our path is crossed? Beyond, which God Himself hath sworn

That he who goes is lost.

How far may we go on in sin? How long will God forbear? Where does hope end? and where begin

The confines of despair?

An answer from the skies is sent: Ye that from God depart, While it is called to-day, repent, And harden not your heart.

I. A. ALEXANDER.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for June 11.—THE MESSAGE OF THE RISEN CHRIST. Rev. 1:10-20.

GOLDEN TEXT.—I am He that liveth, and was dead; and behold I am alive forevermore. Rev. 1:18.

INTRODUCTION.

The connection between this and the preceding one is found in the title and in the verse taken for the golden text. Forty days the risen Savior lingered with His disciples in occasional bodily appearances until one day He led them out, as Luke tells us, to the mount called Olivet over against Bethany and there, after a parting instruction and blessing, He parted from them and was carried up into heaven, a cloud receiving Him out of their sight. They were told, however, by angelic bystanders that in like manner as they had seen Him going into heaven He should come again. Of that day when by His coming again the consummation of all things shall be ushered in, the book of Revelation mainly treats. The Savior now in heaven sends by His angel a message to His servant John—a message expressed largely in symbolic language and visions. The prophecy of His coming again is mentioned in the introduction (chap. 1:7) in these words: "Behold He cometh with the clouds; and every eye shall see Him and they which pierced Him; and all the tribes of earth shall mourn over Him."

WHAT THE LESSON TEACHES.

The subject of the message is indicated in verse 19. John is there told to write the things which he saw, and the things which are, and the things which shall come to pass hereafter. Here is the key to the whole

book. The unveiling of mystery has three phases. The body of the book between the introduction (1:1-9) and the conclusion (22:6-21) accordingly divides itself into three main divisions. The first of these constitutes our lesson (1:10-20) where John writes "the things which he has seen," viz. the unveiling of Christ Himself in His divinely glorified humanity, in all the glory of His triumphant majesty and power. The second division takes in chapters 2 and 3 and treats of "the things that are" the church in the present dispensation and Christ's message to it. The third, and by far the longest, division (chap. 4:1 to 22:5) unveils "the things that shall come to pass hereafter"—Christ in judgment purging His kingdom and with His raptured saints taking possession of it in the millennial reign.

As to the time and place of receiving the revelation John tells us in verse 9 that he was "in the isle that is called Patmos for the word of God and the testimony of Jesus." The strong hand of persecution by the Roman authorities had banished him to this lonely spot. He thinks of himself as a brother and fellow-sufferer with those to whom he is to give the message. But he encourages himself and them with the thought of the kingdom which they shall share with Jesus and the patient endurance of suffering which this thought inspires. In this frame of mind, knowing with the psalmist that "the angel of the Lord encampeth round about them that fear him and delivereth them" and with Paul overflowing with joy in all his afflictions (2 Cor. 7:4), his prison became the presence chamber of the King and he was made the recipient and transmitter of revelations possessing the most far-reaching import.

He was in the Spirit, v. 10. This describes both his attitude of soul leading up to the vision and the standpoint from which he saw and heard what he did. He was communing with God in the Spirit as it is the privilege of every saint to do, when the Spirit took possession of him in a special sense for the purpose of prophetic revelation as was the case with Isaiah, Daniel, Ezekiel and the other prophets of old. Being in the Spirit in prayer and heart communion with God in His Word opens the way for visions in the Spirit of "the deep things of God"—the things that otherwise "eye hath not seen nor ear heard" (1 Cor. 2:9, 10).

"The Lord's day" may mean the first day of the week—the Christian Sabbath—or the great

and notable day of the Lord mentioned in Acts 2:20. Those that take the latter view translate "in the Lord's day." There is an intimate thought relation between the two. Naturally the weekly Lord's Day, commemorating the glorious and triumphant resurrection of the Lord and also the pouring out of His Spirit on His disciples, would be the occasion of such spiritual meditation as would fill the soul with rapturous thought of the coming day when the glorified Lord should come again. The first day of the week is at once a prophecy and a promise of millennial rest and glory.

The first that John hears is a voice speaking as through a trumpet. This instrument is prominent in the symbolism of the revelations that followed. Seiss in his Lectures on the Apocalypse says: "Trumpets are expressive instruments. The voice of the trumpet is the most significant voice known to the Holy Scriptures. God Himself gave to His ancient people very special directions with regard to the use of the trumpet. It is itself described as a *cry*—a loud and mighty cry—which related only to important occasions. The time for the blowing of trumpets was always a time of moment—a time of solemnity—a time for men to bestir themselves greatly in one way or another." The moving of Israel's camp, the coming in of great festivals, the announcement of royalty, the manifestation of the majesty and power of God, the overthrow of the ungodly—these were some of the things to be proclaimed by means of the trumpet. The message to be given to John is thus indicated to be one of great importance.

The description of Jesus as He appeared to John is most wonderful. In the words of G. Campbell Morgan, it is "an unveiling of His glory in relation to the Church which is full of the most exquisite beauty. The first impression is that which creates a sense of fellowship. He is a 'Son of man', kin to John himself and to all those to whom the messages are to be delivered. One who has been made partaker of their nature. And yet the Person seen is a Son of man infinitely removed from all others in the amazing splendor of His glory. The whole effect produced is that of the merging in one Person of perfect humanity and essential deity. Human breasts girdled with the gold of Divine love; the head and hair of humanity resplendent with the youthful age of the eternal snows; eyes of human appeal illumined with the flame of divine penetra-

tion; feet of man's journeying, strong and pure with the force and fire of God; a voice uttering human syllables, and yet resonant with the anthem of the infinite sea; a right hand of human contact poised in divine strength seven stars; a mouth of human utterance, from which truth Divinely searching, proceeds; a face of human expression shining in the glory of the essential light of God."

John fell at His feet as one dead—the natural effect of a sight of such awful splendor. He was raised up by the right hand of Him whose message from God to man may be summed up in the two words here uttered:—"Fear not." The perfect love of God as manifested in Jesus Christ casteth out fear.

The seven churches symbolized by the candlesticks and the stars, and named by name, stand for the whole church not only of that day but of all time to the end of the age. The various circumstances of these seven churches, their faults and their excellencies, represent the condition of the church in different stages of its history and in its different manifestations at the same stage. To all, the repeatedly emphasized admonition is,—"He that hath an ear let him hear what the Spirit saith to the churches." And to all is the promise,—"Blessed is he that readeth and they that hear the words of this prophecy, and keep the things which are written therein."

PROGRAM

OF NORTHERN DISTRICT CONFERENCE
TO BE HELD IN SALEM'S-ZION'S
CHURCH, S. D., JUNE 5-6, 1905.

SUNDAY, JUNE 4.

Morning—Mission Services.

Afternoon—Children's Festival.

MONDAY, 5.

1. Conference Sermon by President.
2. Organization.
3. Business.
4. Reports.
5. Admission of new congregations.
6. Subjects for discussion, assigned to brethren resp. for introduction by short essay, and afterwards open for free discussion, from 20-25 minutes.

- a.) What are the advantages of a church which is a member of a Conference over that church which stands isolated?—Joseph Kaufman, Freeman, S. D.
- b.) What blessings has my church received through the service of the General Conference and the Northern Conference?—Corn. Ewert, Loretta, S. D.
- c.) Can and may we, as Northern Conference extend our field of labor beyond the limit of our district?—Chr. Kaufman, and Jacob Walther.
- d.) What is the task of a District Conference toward the General Conference? What claims may it ask of it?—D. Thielen, Marion, S. D.—J. Friesen, Henderson, Nebr.

e.) What work must be considered the Mission of our Conference in this District? And how can a uniform cooperation of all the congregations in this work be promoted? (according to Rom. 12 and Eph. 4.)—H. J. Fast, Mt. Lake, Minn. and Chr. Muller, Marion, S. D.

f.) How can a minister be convinced whether his church is enjoying sound growth, internally and externally?—H. H. Epp and Peter Boehr, Nebr.

g.) What does the fact tell the churches that so much of their work is done by societies which are not a part of the church?—H. A. Bachman, S. D.

h.) What is the Apostolic conception of the Church and the Church Offices?—

i.) Answering of Queries.

j.) Elections, Resolutions, and close of the conference by short addresses on the evening of the second day.

Committee: CHRISTIAN MUELLER,
ARTHUR LEISE,
JACOB J. BALZER.

PROGRAM

OF THE SUNDAY SCHOOL CONVENTION
TO BE HELD AT SALEM'S CHURCH,
S. D., JUNE 7, 1905.

Opening by the Chairman.

Organization.

Report of the Secretary.

What is the Task of the Sunday-school Officers?—

1. of the Superintendent?
2. of the Assistant Sup't?
3. of the Secretary?—Opened by Prof. Thielen.

The Teaching of a Primary class.—

J. J. Balzer.

How shall I use my Bible?—John C. Mueller.

What is the Aim of Teaching in Sunday-school?—Benj. Walther.

The Proper Disposition of a Sunday-school.—David Schultz.

What shall a S. S. Teacher not be? (Matt. 15, 14): what detriment will it be?—1. to the Teacher?—2. to his Scholars?—H. H. Epp.

Resolutions and election of officers.

Program Com. (H. H. Epp, Corn. Ewert, H. H. Roeger).

Marriages.

EBERT—ALBRIGHT—On May 6, 1905, in Souderton, Pa., by Pastor A. M. Fretz, Warren W. Ebert, and Helis Albright.

Deaths.

MYERS—On May 15, 1905, in Dublin, Pa., Freddie Levitus Myers, child of Titus and Anna Myers, aged 11 months and 9 days. Interment on the 17th at Deep Run. Services by A. M. Fretz.

KNAB—At the Mennonite Home, Frederick, Pa., after several years of great suffering from internal cancerous growth, on May 19, 1905, Miriam S. M. Helmer, and wife of William A. Knabb, aged 73 years, 1 month, 18 days. The deceased leaves a deeply bereaved husband and three children. Funeral services were conducted at the Home by her pastor, Rev. N. B. Grubb, assisted by Rev. A. S. Shelly, on the 22nd inst. Funeral services were also conducted by her pastor in the First Mennonite church on the evening of the same day.

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Domestic.

Young Rockefeller to Quit Standard.

New York, May 27.—John D. Rockefeller, Jr., according to a disclosure among the members of the Bible class today, intends to resign the leadership of the class and then withdraw from all official connection with the Standard Oil company.

This determination, it was said, is due only in part, if at all to ill health, but is largely the growth of the great public outcry against "tainted money" recently raised by a number of Congregational ministers in New England, and taken up by the clergymen of other denominations and by the people at large.

It was further said, and said specifically, by a member of the Bible class at the close of the meeting of that organization, that he understood that young Rockefeller had had several rather heated interviews with his father on the general subject of Standard Oil methods.

Rockefeller, Jr., according to the members of the Bible class, has made it clear to Rockefeller, Sr., that the former did not approve of all the Standard's modes of doing business, but regarded them at least as affording an excuse for the cry which has been raised against "tainted money."

As for young Rockefeller's health, it was said to day that his real ailment had turned out to be nervous dyspepsia of a type similar to that which afflicted his father for years. The trouble is attributed in a large part to the care and worry growing out of the great responsibility that has devolved upon the young man since his father transferred to him the actual official control of shares in the Standard Oil company and the various banking and railroad corporations affiliated with the great kerosene monopoly.

Although outwardly the Rockefellers, father and son, have appeared to be much alike in certain placidity of temperament, it is said by those who know the son that he is in reality of a nervous disposition.

The rumor of a break between them on the subject of Standard Oil methods and "tainted money," with the determination on the part of the son to clear himself of the "taint" did not arouse much surprise on the part of the members of the Bible class, who discussed the subject. The younger Rockefeller has devoted himself with every show of enthusiasm to his Bible class and has within the past few months gone publicly on record as saying some very sharp things about modern business methods. He has practiced absolute poverty. He has said that a corporation that did not do good to others as well as to itself would fail. All his talks to his class have been marked by earnestness.

According to a member of the class young Rockefeller, while in Cannes sometime ago, was under the care of a specialist who told him that unless he showed great improvement this summer he would have to return to Europe this fall and continue the cure during the winter.

Foreign Governments Ship Paupers and Criminals to U. S.

WASHINGTON, May 27.—The president has decided that one of the strongest recommendations in his message to congress will urge the speedy enactment of a new and strin-

gent immigration law which will greatly reduce the flood of foreigners who are coming to this country to steadily increasing hordes and improve their character. His action will be based on the evidence of a conspiracy on the part of European governments and the big steamship companies to unload their paupers and criminals in the United States, details of which plot have been fully reported by Marcus Braun and other immigration agents who were sent abroad to study conditions.

These reports are so sensational that they never have been made public, being withheld by order of the president himself, to whom they were transmitted for his full information. The proof of the conspiracy is complete according to the president's views, and he will be satisfied with no half way measures. This year immigration is breaking records. On the basis of the last nine months the total for the fiscal year which ends June 30, will be more than 1,000,000 and many thousands of foreigners are of the most undesirable class. The president is convinced that it is time to call the halt which Commissioner General Sargent has recommended every year since his coming to office, and he will exert all his influence to that end.

The manner in which immigration is to be restricted is to be left to congress to work out, but several plans are already under consideration. One is to increase the head tax on immigrants to \$25 or more. This, it is thought would keep out thousands of the vicious and criminal class, few of whom have any money when they land. Their governments are quite willing to pay their passage to New York to get rid of them, but it is not believed they would pay a heavy head tax.

Another plan is to limit the total number of immigrants each year, apportioning a percentage to each nation. An educational qualification is also being considered, but as many of the criminal classes have some education the effectiveness of such a restriction is doubted. It is possible that an educational test may be added to a heavy head tax.

Foreign.

THE RUSSO-JAPANESE WAR.

Great Naval Battle.

RUSSIAN FLEET ALMOST ANNIHILATED. SEVENTEEN SHIPS SUNK, FIVE CAPTURED AND TWO REBUILT AND REPAIRED AND PURSUED.

WASHINGTON, May 29.—In the great naval battle fought Saturday and Sunday in the Straits of Korea, the Japanese obtained a complete and overwhelming victory. Late advices show that Rojstevsky's fleet, composed of his most effective and powerful ships, was completely shattered. According to the latest information six Russian battleships, one coast defense armor-clad, five cruisers, two special service ships and three destroyers were sunk, and there were captured two battleships, one coast defense armor-clad and one special service ship.

Rojstevsky's flagship escaped badly damaged and with other vessels of his broken fleet is being pursued by the victorious Japanese.

While London rumors say that several Japanese vessels were lost, Admiral Togo officially reports that his squadron was not damaged. A number of Russian vessels still remain near

THE MENNONITE.

Shanghai, but it is evident that as a fighting force the great fleet has been destroyed. No details of the battle are permitted to pass the Japanese censor, but Tokio dispatches make it clear that Admiral Togo is pressing his advantage and harassing the Russian vessels which are attempting to take refuge at Vladivostok and make more complete his already sweeping victory.

Rear-Admiral Nebogatoff (former commander of the fourth division of the Pacific fleet, and recently commander of the information squadron, composed of scouts and merchantmen), with 3,000 other Russians, is among the prisoners captured by the Japanese. Vice-Admiral Rojstevsky appears to have escaped. The battle began Saturday morning and the Japanese are still in pursuit of the Russians.

RUSSIA IN OTHER DESPAIR. CRIES OUT FOR PEACE AT ANY PRICE.

St. Petersburg, May 30.—1:55 a. m.—After waiting vainly all day and evening for direct news from the scattered remnants of Vice Admiral Rojstevsky's destroyed and beaten fleet, the Russian admiralty at midnight no longer attempted to hold against the overwhelming evidence pouring in from all directions that the fleet on which all their hopes were centered had suffered a greater disaster than did the combined French and Spanish fleets at Trafalgar. More bitter even than defeat is the Japanese claim of virtual annihilation of the Russian fleet, with practically no loss on their side, and many officers cling doggedly to the belief that Vice Admiral Togo must have suffered heavily.

With every ship of Rear Admiral Nebogatoff's reinforcing division either sent to the bottom or forced to strike its flag, and only six of Rojstevsky's original sixteen fighting ships absent from the list of the vessels sunk or captured and with the Japanese pursuit still continuing, no naval authority has the temerity to dream that Russia can again attempt to wrest the mastery of the sea from Japan in the present war.

The captured warships alone will furnish Japan with ready-made reinforcements which will be more than a match for the fourth Pacific squadron now about to sail from Cronstadt.

The emperor was completely prostrated by the news and, according to reports, he broke down and wept. The effect of the disaster will be a terrible blow to the government. The futility of trying to stagger on, on land, is everywhere recognized and the cry of "peace at any price" is sure to be raised. The radical liberals are openly rejoicing in this hour of their country's humiliation. They declare that the disaster means peace and a constitution and that the deaths of thousands of their countrymen and the loss of over a hundred million dollars' worth of warships is not too big a price to pay. The friends of peace in the government are already reproaching the war party with forcing the issue between Togo and Rojstevsky.

When the fleet appeared in the straits of Malacca they tried vainly to persuade the emperor that the time was opportune for the opening of peace negotiations but the war party convinced his majesty and Rojstevsky that the honor of the navy insisted that the fleet be given a chance to retrieve the disasters suffered on land. Diplomats entertain no doubt that the belligerent-faction would urge that the war be fought to the bitter end, but the friends of Russia, abroad, and especially France, are now bringing

overwhelming arguments to bear in favor of peace.

The censorship is taking the position that it is improper to accept the Japanese reports in the absence of official news and has forbidden the publication of foreign dispatches giving details of the defeat. Nevertheless, news of the magnitude of the disaster spread like wild fire throughout the city and the main facts were embellished in picturesque detail, notwithstanding the official declaration.

The admiralty is without reports of the defeat. Private advices are said to have reached the city from Vladivostok, according to which Rojstevsky is alive, but that he had a narrow escape. He is said to have transferred his flag from the Kolzar Souvaroff to one of the battleships subsequently sunk and that he was wounded and picked up by a torpedo boat.

A large portion of the officers and sailors of the fleet were residents of St. Petersburg and evidences of expectant grief are seen on every hand. Wives and families are besieging the admiralty and are visiting the churches to pray for the escape of their loved ones.

TOGO TROOPS RUSSIAN BY SURPRISE.—PUT THEM BETWEEN TWO FIRES.

London, May 30.—According to the correspondent of the Daily Mail at Seoul, Korea, early on Saturday morning Vice-Admiral Togo, with practically all the powerful fighting ships of the Japanese navy, was at Masampo, Korea, when wireless signals from his scouts between Tsu and Quelpart, islands announced the approach of the Russian fleet in full force. A few hours later the scouts reported that the Russians were not ascending the west channel, as had been anticipated, but that they were coming up the eastern channel, which caused some surprise. Admiral Togo immediately started at full speed round the north of Tsu islands, and when he doubled the islands he saw the Russians coming in two columns. He then brought a terrific fire to bear on the flank of the port column, and as the Russians fell into disorder he forced them steadily eastward towards the Japanese coast, where they were attacked by several vessels that flew the Japanese flag. Repeated torpedo attacks were delivered, some of them with greatest success.

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"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JUNE 8, 1905.

No. 23.

The Real Hero.

"I wish I could be a hero,"
A little boy said to me;
"And when I grow up, a hero
I really mean to be."
"I mean to be brave," he told me,
While his face was all aglow;
"I'll do something grand and noble
That all the world shall know."
My little undaunted hero,
I've something to say to you:
In the time when you're sorely tempted,
To your own self be true.
Do right and let no one lead you
Into the ways of wrong,
And you'll be as true a hero
As ever 'rouned poet's song.
—EREN B. REXFORD.

Items of News and Comment.

The dentist A. O. Haury, of Kansas, is now located at 2355 Indiana Ave., Chicago.

Bishop Michael Horst, of Orville, O., has been suffering from rheumatism several weeks.

Of late Mrs. Ressler, missionary at Dhamtari, India, was not able to contribute much to the papers on account of ill-health.

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Contributed.

Prayer and Healing.

BY JAMES H. MCCONKEY.

(CONTINUED)

THE PRAYER OF FAITH shall heal the sick.

What is taught here? Clearly, that sickness comes under the sphere of prayer. We are to come to God in prayer in sickness exactly as we come to Him in prayer concerning anything else in our lives. Therefore being brought by God into the sphere of prayer it is subject to precisely the same conditions and the same great laws of prayer as anything else that falls within its domain. And one of the supreme and unchangeable laws of prayer is that only when we are praying according to God's will can we expect Him to hear and grant our petition. And that brings us to note the next point in the teaching of this passage in James, to wit, that:—

The prayer of faith shall save the sick. In other words the mere bringing the sick to God in prayer does not insure their healing. The mere praying to God and claiming healing does not bring that healing. There must be a certain kind of prayer, and only that kind of prayer, which is here called the prayer of faith, can insure the healing by the Lord of the one prayed for; only then "the Lord shall raise him up." It becomes then of supreme importance to answer aright the question "What is the Prayer of Faith?"

Note first that the faith of the prayer of faith, the only kind that brings healing, is not a forced faith. It is not that kind of faith which says, "If I ask for healing, all I have to do is to believe I am healed, and I shall be." Such a faith is spurious and man-made. It is not true that "whatever we ask of God we would get if we only had faith enough," as we sometimes put it. Such a conception of prayer is crude in the extreme. All true faith rests not upon its own daring and rashness, but upon the revealed will of God. We have no right to trust God for that which is not His will for us. The same Christ who trusted Him in the hunger of the wilderness did not dare to trust Him to keep Him in hurling Himself from the pinnacle of the temple—a thing which was not according to His will. God was just as able to do the latter as the former, but it was not His will. So that is not great faith which, without seeking to know His will, sets hard, rash things for God to do, and calls on Him

to work up to them. But that is great faith which, waiting on God to know His will, when that will is once seen, rests without a quiver upon His eternal promise as sure that the prayer has been heard as though the thing prayed for were already in hand. "This is the confidence that we have in Him that if we ask anything according to His will He heareth us." * * and we know that we have the petitions that we desired of Him." God does not expect us to believe except upon evidence from Him. He gives us that evidence, as we saw in the preceding chapter, either through His Word, providences, or inner witness of His Spirit. If, as we have seen, we have no revelation in His Word of universal healing, and none in His providences, then we have no right to believe save upon the one remaining evidence, namely the revelation of God to us by the inner witness of the Spirit. The prayer of faith, then, is the prayer in which God Himself gives the petitioner an inward assurance by His Spirit that the thing he prays for is according to God's will and has been granted. The prayer of faith can thus only be prayed in that which is according to God's will. If the petition is not according to His will God withholds this assurance. The absence of this assurance therefore is proof that it is not the will of God to heal the sickness concerning which we pray—unless indeed such lack of assurance is due not to God's unreadiness to give but our failure to spiritually discern the same through our unfamiliarity with the inward witness of God in prayer. But, barring this, we must have this confidence and assurance born of the Spirit of God, and not of our own imaginings, as the evidence that God has answered our prayer for the sick. No other prayer than this prayer of faith heals the sick, and if we do not have it we cannot claim the healing of which it is the only divine witness. Our claims to healing if not thus founded may be only counterfeit, born of our own presumption and unwillingness instead of the inward witness of God by which "we know that we have the petition we have asked for." The general faith that God will heal because He is able to heal; or because He has healed others, or us at other times; or because Jesus Christ is "the same yesterday, today, and forever," is not sufficient faith for healing. It must be a specific faith, given by God, for the individual case as we pray concerning it. This alone is the prayer of faith. This alone is the faith of God which brings healing as distin-

guished from our own self-efforts at faith, which brings only disappointment, self-deception, and false claims to that which we have not really experienced. We recall an illustration of this truth which some years ago came under our own notice. A number of friends had gathered at the call of one of the group, to pray for a fellow friend who was lying at the point of death in a distant mission field. As we prayed with increasing earnestness there came into our hearts a marked, conscious spirit of assurance and confidence that our prayer had been heard and answered. One month after came the tidings by letter that although the family of the sick man had gathered at his bedside several times to see him die, yet a short time after the day on which we had received the assurance from God of his recovery he had been suddenly restored to health and was then about his usual duties. Not long after we were called to the room of a young friend whose eyes were also turned toward the foreign field, but who was being hindered by illness. We prayed, again and again for him. At last, after an hour of supplication on his behalf, we arose from our knees without a shadow of assurance concerning his recovery. We could get no liberty save in resting in submission to God's will, whatever that might be. In one week the young man had gone home to be with the Lord. We had all faith in God's ability to heal the last named friend as well as the first. But we had no assurance of faith from God that He would do so. The lesson seemed clear. In one case it was God's will to heal; in the other it was not.

The supreme truth therefore which must be writ large over this whole question of healing is—the Sovereignty of God. If, when we come to Him in prayer for healing, it be His will to heal, He will give us the assurance of the same and enable us to offer the prayer of faith, which faith, being given by Himself, is at once the promise and pledge of answer. But if it is not His will to so heal, then, as in all prayer, it is simply ours to suffer patiently whatever He permits to come, and to miss none of its blessing through failure of submission.

A word as to the anointing with oil mentioned in this same passage in James. The oil is plainly the symbol of the Holy Spirit, as the sole agent in healing. The formal anointing of the sick honors God in acknowledging Him as the healer as well as creator of the body. Doubtless it pleases Him to have His

children, when so led, give this testimony to Him, in sickness. On the other hand the many cases in which He heals without this rite show that anointing is but the shadow of which the Holy Spirit is the substance. And just as God baptizes with the Holy Spirit, without the water baptism with which He usually associates it in the Word, so does He heal myriads without the anointing here named. We are evidently to use it when the Holy Spirit leads us to it. We are plainly not to be in bondage to it as having any efficacy in itself apart from the Holy Spirit it typifies. The same interpretation of the Spirit, rather than the letter of this passage, would lead us to believe that where, for any reason, the elders of the church were not available, the calling of godly friends who knew the Lord in prayer, would satisfy all needful conditions as to the persons who were engaged in this fellowship of prayer for the sick.

Does GOD USE MEANS in healing?

There are two classes of believers who are in error here:—

Those who look to God and rule out means.

Those who look to means and rule out God.

Let us consider them in their order:—

1. *Those who look to God and ignore means.*

Two principles may be laid down here concerning healing:—

First, there are three forms of healing:—

The Supernatural.—This explains itself. It is that form of healing in which God Himself, without the use of means, and by the direct touch of His own omnipotence, heals the body.

The Natural.—Where health returns through rest, sleep, nourishing food, change of scene, and a ceasing from the violation of those natural laws by the transgression of which health has been lost, and through the observance of which it again returns.

The Remedial.—Where remedies and means, either medical or surgical, are concerned in the restoration to health.

(To be concluded.)

Our God shall stretch out his hand upon the dust and the dead shall rise incorruptible, and that in the substance of the same flesh that every man bears. — John Knox.

Have we no pity for the families, the husbands and wives, on whose hearth-stones are burning, because of drink, the very fires of hell?—Farrar.

Reading.

Reading is an art, practiced by many but understood by few. The good reader is almost as rare as the thoroughly honest man. True, we all can read and we all do read, but we do not all read equally well, nor do we all receive the same benefit from the same kind of reading. But as all read or should read, we should also seek to derive some benefit from our reading. If we do not, the time spent in reading will be so much time wasted. To derive benefit from reading, however, certain conditions must be observed. First, we must read with close attention. The habit of skimming over the printed page is a mockery of good reading. The eyes may follow the lines word for word, but if the mind wanders, time thus spent does not pay for itself. Daydreaming, as this habit may very appropriately be called, like all evil habits, is expensive and ruinous. It robs us of time, of opportunity to acquire knowledge and self-culture, and of many enjoyments which may come to us through good reading. We should read, therefore, with close attention, following the line of thought carefully, and watching for any peculiarities of thought or language.

Again we should read with a definite purpose. The man who reads without a purpose, is like the man who eats without being hungry; they will both get about the same amount of good. A man walking up and down the street, going nowhere particularly, generally arrives at his destination without much trouble. The man who has no purpose in his reading, who aims at nothing, strikes nothing; he seeks nothing and finds nothing; he does not ask for anything and consequently does not receive anything. The habit of inattentive, listless reading is largely due to the fact that so many of us read with no definite purpose in view. If anyone reads with a purpose, if he seeks to gain something by his reading, there is no doubt that you will find him a careful attentive reader, who keeps his mind firmly fixed upon the subject before him.

But right here the question becomes pertinent, What is the purpose of reading? Why do or should we read? The objects of reading, it would seem, are principally two, recreation, or amusement, and instruction. Of these two objects the latter is unquestionably the more important, though the former also has its legitimate place. But for recreation we generally seek a lighter kind of reading, as we do not then wish to exert our minds strongly.

Reading, if the subject matter is of the proper nature, is certainly a very harmless amusement. For this kind of reading, the newspaper furnishes very good material, if it is not of the sensational type, but a decent, reliable paper, such as are not very rare now, thanks to modern journalism. Every intelligent citizen should be informed on the important questions of the day; and by important we mean such as are of vital interest to one's country especially. It is of much greater importance to know the exact status of the Beef Trust or Oil Trust investigation, the decision of the Supreme Court upon the Ten Hour law in New York, or the proceedings of Congress; than to know the pedigree of every racehorse on the track, the exact record of every pugilist or baseball team, or the details of the latest murder. Such reading calls for no great exertion, and need not take much time daily, if done in a systematic manner. When after the day's labor, a man comes home exhausted in mind and body, and feels at variance with the world, with himself and his business, he is not in a proper mood for meditation or study. His meditation is only too liable to degenerate into a melancholy brooding, from which he will rise none the wiser or better. But let him take up some book, magazine, or paper, which he can read without taxing his mind too severely, and let him read until his mental equilibrium is restored, until his faculties have returned to their accustomed channels, and he will end his reading with better ideas of himself and the world than he began it.

The benefit of such reading, however, is only temporary, lasting only during the time actually occupied in reading. For this reason, the second object of reading, that of reading for instruction, is vastly more important. Its results are greater and its benefits permanent. But we need not hope for such results from superficial reading. Reading for instruction must be thorough and systematic. For this, of course, some time is necessary, but, surely comparatively few people can not find time for self-instruction and self-improvement, if they are really desirous for it. We can hear people on every hand complaining of what poor opportunities they had, of how they used to wish for better opportunities. A variety of complaints are put forth as an excuse or explanation of the mental deficiencies of which they feel conscious. But the simple fact of the existence of such deficiencies is probably proof

enough that they never would have set the world on fire, even if they would have enjoyed better opportunities and used them. We need point only to Franklin, Jackson, and Lincoln, and ask what opportunities they had. They were poor and had to provide for their bodily wants just as we have to do; but they found time for self-improvement, and why should not we? Something else is required to make a success of life besides opportunity. But it seems every man has an opportunity—be it ever so small, but still an opportunity—for self-improvement, and we can point to no better guide than the proper kind of books. If a man has a clear eye to see where an opportunity presents itself, and sufficient will power and force of character to use it, that man is sure to leave behind him "footprints on the sands of time." Without stopping to argue the point, we do not believe that such a thing as a self-made man is possible in the strict sense of the term. But it does seem that the characteristics enumerated as the most prominent qualities of the article commonly designated by that name. If a man is a so-called self-made man, reading has been the making of him to a very great extent. After a person once leaves the school-room, he takes one of two courses: either he puts away all books and banishes all thought of study and self-improvement from his mind, plunging headlong into the practical affairs of life; or he continues the work begun in the schoolroom, developing his mental faculties, broadening his views, elevating his ideals, satisfying the cravings of his soul for the highest and best in life. Which one makes more of life? Which one is the wiser? Let the reader decide for himself.

Let us next consider briefly what kind of reading is to be recommended most. The tastes of individuals vary nearly as much as do their physical features. But in justice to this present money-loving, profit-seeking age, we may say that people are nearly unanimous in reading such matter only as may be of use to them in their struggle for the good things of life. If some material benefit may be derived from reading any article or book, by all means read it; if not, it is not worth reading. Put it away where it will be the least likely to remind you of its presence. It happens too often that the politician reads nothing but his newspaper, because that tells him what the chances of his party are for the next election; the horticulturist reads an article on an improved variety of roses; the

farmer, on the value of some newly-manufactured substance as a fertilizer; the commission merchant, on the condition of the New York or Chicago market. But that is the sum total of their reading. Biography, history, poetry are neglected; there is no money in reading them. Now, this is not a very pleasing picture and we wish it were overdrawn. We need not regard it a crime to read such articles, but we protest against reading of this kind to the exclusion of all other kinds. We believe that for young people whose minds and characters are yet in the formative period, no better reading can be obtained than biography. The lives of so-called self-made men teach many lessons of self-denial, of will power and force of character, which can not help exercising a wholesome influence on the young mind. And very often such lessons are not entirely lost on people of a more advanced age. We do not mean to say that such people should not or need not read biography. Next in importance to biography we may rank history. This is an exceedingly interesting subject, and like biography does not call for any extraordinary attainments on part of the reader. It also teaches many lessons, not only to the individual, but to the community and to the nation at large. Next, perhaps, might be ranked poetry. This, however, has one disadvantage in frequently being difficult to understand; and at times so much so that the ordinary mind would turn away from it in despair. Nevertheless, we have our "household" poets, whose works are not beyond the reach of common minds, and will afford them many pleasant hours, if read properly. A few standard works of the character above mentioned, a few works on travels, a few books on miscellaneous subjects, and one or two reliable newspapers will constitute a very fair library for the average reader.—P. J. Wedel in Bethel College Monthly.

Every Christian friend that goes before us from this world is a ransomed spirit, waiting to welcome us in heaven. Every gem which death rudely tears away from us here is a glorious jewel forever shining there.

You can never tell when God will take a little word you may drop, like an arrow shot at a venture, and cause it to strike some hearer between the joints of the harness and bring him down.—Schauffer.

No sick man apologizes for going to the physician.—Joseph Parker.

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Editorial.

The article on reading, appearing in another part of this number taken from the *Bethel College Monthly* and written by one of its professors, P. J. Wedel, is worth to be read more than once. The reading matter suggested in the last paragraph of the article shows that the professor concerns himself only with secular reading in what he says. Our personal acquaintance with him, however, supplies us with sufficient guarantee for the statement that its mere omission is not to be interpreted as a slight upon so-called devotional reading and the reading of the Book of all books, the Bible. The statement that biography, history and poetry offer the most wholesome reading is worthy of emphatic repetition in this time of reading of fiction. Indiscriminate reading of fiction is to blame for much of the inactivity in our churches. Or we might even drop the word in discriminate and still say a too frequent reading of fiction leads to a sort of rapid moral and mental state. In the better class of fiction an appeal is made to our better feelings. But feeling is but a means to an end. The end should be activity, life. The trouble with the omnivorous reader of fiction is that he reads his book, has his feelings stirred, but, before taking time to act upon these feelings, reads another book and has some other feelings stirred. But it is a psychological fact that feelings meeting with no response become callous. Thus we come to have our hosts of anomalies in the form of tear-shedding, sentimental novel readers whose hearts are yet as hard as stone in so far as actually helping the unfortunate in real life is concerned. These persons will deserve the name of being feelingless, for when only the lachrymal glands are affected feeling must not be very deep-rooted.

The point made with reference to reading with a definite purpose in view should find its application also in reading the

Bible. Too often the Bible is read merely for momentary results. The thought is far too prevalent that if pious feelings come over us during the reading of God's Word we have read with a purpose attained. It is true that we should thank God that in times of sorrow or grief or dispondency we may sit down with God's Word in our hands and have a new light dispel these clouds of darkness. But the Christian who wants the teachings of the Bible to be transmuted in him into godly brain and brawn, as it were, must read it with a far reaching purpose and not for a mere momentary satisfaction. The Bible is to become a weapon in our hands for combating evil and an instrument for doing good. It will become this, however, only if we read it with that aim in view.

Church and Mission.

From India.

(Translated)

Missionary Kroecker writes as follows to our Mission Board:—Janjgir, C. P. March 16.—Dear Mission Board; I would like to give a brief report to the Board of my work during the months of January and February, and its impressions upon me. The second of January we started on our first missionary journey and arrived at home again on the 19th of January. The first of February we started on our second journey from which we arrived at home on the 23rd. I shall not weary the Board with the names of the several villages, for with God's help we are enabled to visit 92 villages. Toward the last one of the oxen became lame and we were obliged to travel a-foot, through this I was exposed to the sun's heat too much, but now, thanks be to God, I feel quite well again.

Whenever we came into a village we would ask the proprietor of the village that he might have some men called together for we had some good tidings for them. Whenever the men were assembled, accordingly as there were many or few, we would start a song, which would attract still others, and then we preached Jesus the crucified and risen Savior of the world. Frequently the people would not come, out of fear of the sahib. I have been in villages where it looked as though all had died. Now and then we could induce a few men to come with us to a place centrally located in the village, but when we arrived there and looked about us we discovered that even half of these had run away. Then we again began to sing, oh wonders! the people would

stealthily slink from behind the several houses and listen to the song and then also to the sermon. After the sermon we offered tracts for sale. We sold about 200 each of gospels and tracts.

We place much hope in the sold Word of God that it will bear much fruit. The native of India is a peculiar individual. When the Word is given him and he reads in it and finds another doctrine than his own in it he throws it away at once, if, however, he pays something for it he keeps it and reads it. For this reason we sell tracts and do not give them away. By selling not quite as many gospels are distributed. But even this number, 200 each of gospels and tracts, is a proof that the people are seeking We would not be drawn into any debates as nothing is gained by it.

I was everywhere kindly received. At some places they had heard of the sahib and were even waiting to hear his word. At places they accompanied me far out of the village and listened to the songs we sang. At places they gave us milk to drink and at one place even the necessary provisions, such as milk, wood, and straw for the oxen, and when we were about to pay they said that then we would have to go into another village for there with them we should get things for nothing or not at all. There were such places, too, where we were very coldly received, but these were, the Lord be praised, but few. At one place where we came the second time and had left the first New Testament, the son of the village proprietor who is the magistrate—a Brahmin of some thirty years and who is conversant with English, came to us and we had several long conversations. In the last conversation he said what we teach—practical love—he believes in too and that his idols are nothing and that therefore there is no difference between us and them. To this I responded that there is a great difference, and namely this that he cannot practice true love without Jesus, and then I pictured Jesus to him how He had lived, taught, loved and died, and that through His merit, if we lay hold of it by faith, we may have eternal life. When I depicted the innocent suffering of Jesus and the suffering which would await us from the hands of the Brahmin if a Christian government did not protect us, tears came to the eyes of this large strong man as an answer. The first true tears I have seen with a native of India. May they be tears of repentance, and may God give him light and strength to act according to his

convictions. It would be well if this man would be specially remembered in prayer by our home circles. He promised to come again, but did not. The cause likely lies in the fact that his father, a true Brahmin, noticed the changed condition of his son and did not let him come.

Now I shall report my impressions yet. One of the principal impressions is this that there is longing for salvation and a doubting of their idols. But this longing is suppressed by the fetters of the caste system. Could we not assist this longing after salvation by starting schools, and especially there where the lower caste is in the majority? I believe this would be one way. The teacher could instruct the youth and at the same time preach in the surrounding villages. I have talked with proprietors of villages about this matter and have found that some were willing to give a house for this purpose if I would provide a teacher. We would gain much by this work, in the first place the young people, and then the opportunity of proclaiming God's Word in and about the villages. It does not cost as much to open a school as to open a station—\$100—\$150 a year. If possible, two schools should be started so that the teachers could help each other now and then, and, above all, the missionary should visit the schools at least once in two months. Please to consider this point. I close this report with the request to remember us and our work in your prayers.

Anti-lodge Sentiment Growing.

That there exists in all the churches and even outside of the churches, at the present day, a latent sentiment against the secret lodges and their performances which is timidly and cautiously beginning to assert itself and find expression is very evident to those who are able to read between the lines. As an example of what we quite frequently find even in pro-secrecy church journals, we quote the following from one of our exchanges which represents a large and popular church whose ministry and laity are very largely connected with the lodge, and whose government has never in any way forbidden such connections. It says:

"We have no conscious prejudice against the many fraternal societies of one sort and another, of which the country is full. Years ago, when we had, or thought we had, time enough for such things, we were a member of more than one of these organizations. Our observation justifies us in saying that they do not

a little good. But we cannot consent for one moment to see them take the place of the church, especially on occasions of great interest and solemnity. What possible propriety can there be in asking a Masonic lodge to lay the corner stone of a church, or officiate at the burial of a Christian minister? In matters of this sort, there are occasional violations of good taste that ought not to be perpetrated."

The author of the above more than intimates, 1. That he has not time for such things now, and that he is not now a member of any of them. 2. That the good they do is nothing to boast of. 3. That they are assuming to take the place of the church on many important occasions and that this is a thing which cannot be endured, as, for instance, in laying the corner stone of a church and officiating at the burial of a Christian minister. But we would ask our esteemed contemporary, "If it is improper for the societies to officiate at the burial of a Christian minister, it being one of their established customs to officiate at the burial of their members, what he has to say as to the propriety of a Christian minister's belonging to them?"—The Christian Conservator.

They Shall Bring Forth Fruit in Old Age.

As Dr. Arnold says: "Old age should be as peaceful as childhood is playful. Hard work at either extreme of life is out of place. Old age is the holy place of life; the chapel-of-ease for all men's weary labors.".... Cromwell was a farmer till he was forty, and Cowper composed "The Task" when he was over fifty, and Gladstone moved England all the more deeply the older he became. The Hampton Court vine is now 125 years old, and last year it produced 1,200 clusters of grapes; and many a preacher brings forth his richest fruit in old age. In our zeal for the young, we must not treat the old with rash impudence.

—J. Ossian Davies.

At sixty-two life has begun:
At seventy-three begins one more;
Fly swifter as thou nearest the sun,
And brighter shine at eighty-four.
At ninety-five
Shouldst thou arrive,
Still wait on God and work and thrive.
—Oliver Wendell Holmes.

When a man tries to speak for Christ without the help of the Spirit, he is apt to be fettered like Lazarus when he came out of the grave with a napkin bound over his mouth.—Moody.

Lost time is lost eternity.—Max Müller.

Our C. E. Topic.

NOTE: By mistake the regular order of the C. E. topics was broken last week and a wrong topic published, therefore the readers find two topics this week in order to get in line again.

BY C. V. D. SMISSEN.

Topic for Sunday, June 11, 1905. NOT ASHAMED OF THE GOSPEL? 1 Cor. 1, 18a, 23, 26-29.

QUESTIONS.

1. Why could we be ashamed of the gospel? 1 Cor. 1, 18a, 23, 26-29.
2. Why need we not be ashamed according to 1 Tim. 1, 15?
3. Why not, according to Rom. 1, 16-17; 1 Cor. 1, 18b?
4. According to Heb. 4, 12?
5. " " Ps. 119, 105-112?
6. " " John 15, 1-8.
7. " " 1 Cor. 1, 20-25.
8. What is the penalty of being ashamed of Christ? Luke 9, 26; Heb. 4, 2.
9. When must Christ be ashamed of us?

MEDITATIONS.

The gospel, the good news of salvation, ought not to be something of which we could be ashamed, and yet are some ashamed of it, yes even in the life of a Christian there come moments, when we are tempted to be ashamed of the gospel, for the sword of the cross is to them that perish foolishness, it is unto Jews a stumblingblock, and unto Gentiles foolishness. The Christian religion is hated by the selfrighteous, who need no Saviour and despised by the worldly wise as foolishness. When with high sounding names unbelievers ridicule the Christian religion, it is not always easy in such company to confess Christ and the good tidings.

Yet we do not need to be ashamed for the gospel of Christ is a faithful saying and worthy of all acceptance; it is the power of God unto salvation to every one that believeth and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

For the word of God is living and active, and sharper than any two-edged sword and it convicts us of sin and leads us to repentance. The word of God enlighteneth us, shows us God, Christ, ourselves, the world in the right light, in the right relation to each other.

It is the word of Christ which cleanseth us, after having shown us our sin and when His words abide in us, it teaches us how to pray and pray effectively.

Seeing that in the wisdom of God the world through its wis-

dom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe.

If we are ashamed of the gospel, of our Christian religion, because it is met by ridicule and contempt by the unbelievers, our Lord says: "Of him shall the Son of man be ashamed, when he cometh in his own glory, and the glory of the Father, and of the holy angels." Christ must be ashamed of us, when we by word or action deny the faith, which we profess. Our deeds must verify our words, glorify Christ.

QUOTATIONS.

Ashamed of the gospel of Christ! Let the skeptic, let the wicked profligate, blush at his deeds of darkness, which will not bear the light, lest they should be made manifest, but never let the Christian blush to own the holy gospel. Where is the philosopher who is ashamed to own the God of Nature? Where is the Jew that is ashamed of Moses? or the Moslem that is ashamed of Mohammed? and shall the Christian, and the Christian minister, be ashamed of Christ! God forbid! Not let me be ashamed of myself, let me be ashamed of the world, and let me blush at sin; but never, never, let me be ashamed of the gospel of Christ.

DR. R. NEWTON.

Christ proposed, as proof of the divinity of the gospel system, its practical effect upon individuals who receive and obey the truth. "If any man will do his will, he shall know the doctrine, whether it be of God." If a sick man calls a physician, who prescribes a certain medicine, which, by his receiving it according to the directions, cures him, he then knows both the efficacy of the medicine and the skill of the physician. Experience is evidence to the saints of the divinity of the system; and its effects in restoring the soul to moral health is evidence to the world of the divine efficacy and power of its doctrines. "By their fruits ye shall know them."

J. B. WALKER.

Topic for Sunday, June 18, 1905. MINOR MORALITIES. Heb. 13, 1-21.

QUESTIONS.

1. What is the highest source of all moralities? Heb. 13, 1; 1 Cor. 13; Col. 3, 14.
2. Why shall we practice hospitality? Heb. 13, 2; 1 Tim. 3, 2; Tit. 1, 8; 1 Pet. 4, 9; Gen. 18, 1-8.
3. Why shall we have sympathy? Heb. 13, 3; Gen. 40, 1-8; Matt. 9, 36; 15, 32; Luke 7, 13; Rom. 12, 15.
4. Why is contentment neces-

sary? Heb. 13, 5-6; 1 Tim. 6, 6-11; Heb. 13, 14.

5. Why is steadfastness of faith required of the Christian? Col. 2, 1-5; Heb. 13, 9; 1 Pet. 5, 9; 1 Cor. 15, 58; 2 Pet. 3, 17.

6. Why must we show thankfulness? Ps. 92, 1-10; Heb. 13, 15; Ps. 100, 4; Col. 3, 15; Phil. 4, 6; Col. 2, 7; 4, 2.

7. Why ought we to show kindness? Luke 10, 29-37; Heb. 13, 16; 2 Cor. 6, 6; Col. 3, 12; 2 Pet. 1, 7; Rom. 12, 10, 13.

8. Why shall we obey them, that have the rule over us? Heb. 13, 17; Eph. 6, 1; Col. 3, 20-22; Heb. 5, 9.

MEDITATIONS.

Love is the highest source of all moralities, for God, the good, is love, and real love to God and men produces all virtues, it is the bond of perfectness.

One of the fruits of love or one part of love is love to strangers, hospitality. This virtue was and is highly esteemed in countries, where there are few inns or hotels and where strangers rely on the hospitality of the people, to which they come, but even in our country hospitality is practiced by all true Christians.

Our Lord and Saviour had compassion on the people, he had sympathy with them, suffered with them; so feel all His true followers with others, share with them joy and sorrow and by their sympathy strengthen and encourage others.

If we are children of our Heavenly Father, we know that He provides for us and that we do not lack of any good thing. Being content is being happy, contentment is a fruit of religion, but at the same time a great help to religion. It helps us to be steadfast in our faith, not being moved by every opinion, being well established in the word of God. Contentment also makes us thankful and thankfulness makes us content, it lifts our hearts from the anxiety and drudgery of life into glad communion with God and by thankfulness we become more fit to receive new blessings.

When our heart is thankful we are glad to show kindness to others. Has our Heavenly Father been so kind to us, ought we not to be kind to His children, yes to all people, who are all called to be His children.

If we are thankful and kind we will gladly obey God's command and the command of those who stand for us in God's stead, our parents, our teachers, our spiritual guides, our worldly rulers.

QUOTATIONS.

A king walking out one morning, met a lad at the stable-door,

and asked him, "Well boy, what do you do? What do they pay you?" "I help in the stable," replied the lad; "but I have nothing except victuals and clothes." "Be content!" replied the king: "I have no more."

Dr. Payson once, when traveling, having occasion to call on a lady, when she and some of her friends were sitting down to tea: she would have him stay, and treated him very hospitably. When he left, he said, "Madam, you have treated me with much kindness and hospitality, for which I sincerely thank you. Allow me to ask you one question before we part,—How do you treat my Master?" The visit it was much sanctified, and led eventually to the conversion of the lady and her household. — BOALS.

An established, experienced, hopeful Christian is, in the world, like an iceberg in a swelling sea. The cause of its steadiness is its depth. Its bulk is bedded in calm water beneath the tumult that rages on the surface. Although, like the ships, it is floating in the water, it receives and throws off the angry waves like the rocks that gird the shore. Behold the condition and attitude of Christians! They float in the same sea of life with other men, and bear the same buffetings; but they are not driven hither and thither, the sport of wind and water. The wave strikes them, breaks over them, and hisses past in foam; but they remain unmoved. They were not caught by surprise while they had a slight hold of the surface. The chief part of their being lies deep beyond the reach of these superficial commotions. Their life, "hid with Christ in God," bears without breaking all the strain of the storm.

DR. ARNOT.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for June 18. THE HEAVENLY HOME. Rev. 22: 1-11.

GOLDEN TEXT.—To him that overcometh will I grant to sit with Me on my throne. Rev. 3: 21.

INTRODUCTION.

The passage selected for this lesson makes a fitting close for the half year's study in the Gospel of John. John's Gospel has rightly been named the Gospel of Spiritual Insight. It was written for the believers—for the church—with the evident object of leading them to a fuller apprehension of the mysteries of the incarnation of the eternal Word, the manifestation of divine

glory in the incarnate Son, and the fullness of life and glory as the inheritance of them that by faith received Him. It opens with a glimpse of Christ in His glory with the Father in the beginning, and having followed Him in His humiliation as the sin-bearer, it opens to our spiritual sight a vista of heavenly mansions which He has gone to prepare and into which He is coming to receive His own to be with Him, to behold and share His glory. In the Revelation, "which God gave Him to shew unto His servants, even the things which must shortly come to pass," He draws the vision of the believing ones upward and onward to the end and fulfillment of their redemption. In His own words as given in Luke 21: 28 we are to "look up and lift up our heads, for our redemption draweth nigh." In the closing chapters from which this closing lesson is taken we are given an entrancing description of the heavenly home He has gone to prepare. With such a goal in view, who would not with Paul forget the things which are behind and stretch forward to the things which are before, for the prize of such a high calling of God in Christ Jesus. Let us now see

WHAT THE LESSON TEACHES.

The first five verses are a continuation of the description of the New Jerusalem—the Holy City—began in the preceding chapter. This abode of the blessed is characterized by the presence of certain things and by the absence of others. Like the Paradise that was lost through sin it has a river of living water and the tree of life. Moreover, the curse brought upon man and his earthly surroundings by sin, is not there. It is Paradise regained.

The water of the river was pure and clear as crystal. No figure could be more expressive of delightful satisfaction. The psalmist says: "As the hart panteth after the waterbrooks so my soul thirsteth for God." Here the longing of the soul is satisfied. The dwellers in that city can take of the water of life freely. It proceedeth out of the throne of God and of the Lamb. God in Christ is its source insuring its never-failing supply and its satisfying quality.

As the river so the tree growing on its banks contributes to the joy of the city. The variety and the continuous supply of its fruit make it a striking figure of the things which God hath prepared for them that love Him. The leaves, too, will be for the preservation of health. Sickness shall then be no more. Life excludes disease as well as death.

The city shall be a royal city. The throne of the Lamb, which is the throne of God, will be there. The inhabitants of the city are those who shall sit with Christ on His throne (Golden Text). They shall be kings and priests. As the former "they shall see His face" and as the latter they shall bear "His name in their foreheads" (V. 4). As Christ's dominion shall be an everlasting dominion (Dan. 7: 14), so they who sit with Him on His throne shall reign for ever and ever. Just how this shall be, what will be the nature of the reign, who will be the subjects—these are questions that will have to wait a definite and certain answer till we shall see His face and be assigned our portion in the realm. But the language here employed leaves no doubt that it will be glorious beyond our highest conceptions. Let us not overlook the condition,—"To Him that overcometh."

The negative description of the heavenly home is also very comforting. No more curse, no night. See also 21: 4. No death, no sorrow, no crying, no pain, no tears. In our present state we learn to "rejoice in the Lord alway," even while surrounded and variously affected by these results of sin. But how much greater will be our joy when all these shall be no more; when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads;" when "they shall obtain joy and gladness and sorrow and sighing shall flee away (Isa. 35: 10)."

From the sixth verse on we have a part of the concluding section of the book. Here the truthfulness of the sayings of the book is asserted and we are again told by whom and how the revelation was made, also the use to be made of it. The sayings are not to be sealed as for some future time but they are to show unto His servants the things that must shortly be done. The time is at hand and He will come quickly, that is suddenly, unexpectedly, to those who will not be watching for the fulfillment of these prophecies. There is no other book in the whole of revealed Scriptures which contains such emphatic and definite promise of blessing to him who hears, or reads, and keeps its sayings. We must therefore not treat that as sealed and hidden from our present understanding which the delivering angel again and again enjoined not to seal. It was given for a most gracious purpose and should therefore not be sighted. Men have made it a sealed book by refusing to accept and believe its prophecies as

they stand written. Almost innumerable are the fanciful efforts of commentators to explain away its foreshadowings of the coming judgment times and make it mean something more agreeable to human notion. Rationalism finds it the height of folly "to accept and believe that it says." Like as the preaching of the cross is to some a stumbling block and to others foolishness, but to them that believe, the power and wisdom of God, so it is with the teachings of this book. Their promulgation may have the effect of confirming the unbelieving in their unbelief, the unrighteous in their unrighteousness, the filthy in their filthiness, yet they must not be withheld. In the case of the righteous and the holy, made so by simple faith in Jesus Christ, these revelations of His second coming in judgment and glory serve likewise to establish them in their faith-begotten character. "They are," says Seiss, "the very things, in God's estimate to set believers right in their conceptions, lives, hopes, and aims, and to shield them against perils from which it is next to impossible otherwise to escape."

Two times John, while these wonderful revelations were communicated to him, in an impulse to worship Jesus the Revealer, fell at the feet of the angel by whom the words were communicated. But the angel promptly though gently and lovingly corrected him. Holy angels will not receive adoration which belongs to God alone. How it must grieve saints in Paradise to know, if indeed they are aware of it, that misguided souls on earth are turning their faces in worship toward them instead of God to whom through Christ our only mediator, all our worship is due!

Deaths.

DECKER.—On May 26, at Allentown, Pa. Charles I. W. Decker, aged 43 years, 4 months, 22 days, of asthma. Services were held at his late residence, 913 Cedar St. on May 31st, conducted by W. H. Grubb, and H. J. Kilne. Interment in Union Cemetery.

OVERHOLTZER.—On May 26, at Allentown, Pa. Daniel G. Overholzer, aged 42 years, 9 months, 21 days, of typhoid fever. Services on May 31st, in First Mennonite Church conducted by W. H. Grubb, assisted by A. S. Shelley, and L. F. Heissler. Interment in Greenwood Cemetery.

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Herald of the Week.

Domestic.

Pittsburgh Theatre Burned.

PITTSBURGH, Pa., June 2.—One of the most exciting and spectacular fires that has visited Pittsburgh in recent years broke out in the Avenue theatre shortly before 4 o'clock this afternoon. Before it was subdued it had completely destroyed the Avenue theatre and partly wrecked the Grand opera house, adjoining. Fortunately no panic resulted and no lives were lost. The loss will reach \$150,000, fully insured. The cause of the fire is believed to be traceable to crossed wires.

In the opera house a matinee performance was in progress when the fire broke out. The house was about half filled, but through the prompt and systematic work of the employees the audience was gotten out without the semblance of a panic—indeed the majority did not know there was a fire until they reached the street. Several women fainted when they came to realize what might have happened.

Storm Sweeps Michigan.

DETROIT, June 6.—A severe electric storm swept over lower Michigan yesterday afternoon, causing the death of at least six persons and leaving a trail of ruin behind.

Reports received here show that the "thumb" district and the Saginaw valley tore the brunt of the storm. Residences, schools and barns in its path were blown down.

Foreign.

THE RUSSO-JAPANESE WAR.

RUSSIA NOT YET READY FOR PEACE.

ST. PETERSBURG, June 5.—2:10 a. m.—The Russian government has shown that it has not weakened in this hour of disaster. Instead of yielding to the stormy demands which the radicals hoped Admiral Rojestvensky's defeat would force the government to grant, the emperor issued a ukase Sunday conferring greatly increased powers on Governor General Trepoff, making him assistant minister of the interior in place of Major General Rydzefsky, who is made a senator, also chief of the department of police and commander of the corps of the gendarmes.

The document is of the deepest importance in the present state of Russia and indicates that the government, while steadily proceeding in its plans for the fulfillment of the imperial promises contained in the rescript of March 3, is determined not to be swayed from its purpose by the pressure of military and naval disasters, but in its own time and as speedily as possible to give the nation the legislative body on which the Boulgin commission has been working. In it may perhaps also be read the intimation that the war will continue and that the question of peace will not be submitted to a zemsky zabor.

THREE DAMAGED RUSSIAN CRUISERS REACH MANILA.

MANILA, June 3.—Rear Admiral Enquist, who was commander of the heavy cruisers' squadron of the Russian fleet, arrived in the bay at 9 o'clock today on board his flagship, the protected cruiser Aurora, accompanied by the protected cruisers Oleg

and Jemchug. All the vessels were more or less damaged and there were many wounded men on board.

WASHINGTON, June 4.—The following cablegram was received at the navy department today from Admiral Enquist, dated at Manila to-day, and was sent immediately to the president.

"Admiral Enquist states that the Aurora and the Oleg are both seriously damaged and not seaworthy. The Jemchug is in bad condition. He makes the request to fill up with provisions and coal. Will require four teen days to repair damages. A board has been ordered to examine and report their condition. One hundred and thirty men wounded.

"Permission has been granted fifty to be landed."

Rear Admiral Enquist requested permission to bring his ships behind the breakwaters for repairs. This request was granted him and the ships will be moved Tuesday morning.

ROOSEVELT TELLS CASSINI THAT RUSSIA SHOULD SUE FOR PEACE.

WASHINGTON, June 2.—The president today struck a blow for peace in the far east. In a conference at the Whitehouse this afternoon with Count Cassini, the Russian ambassador, the president expressed the earnest hope that Russia would forthwith conclude peace with Japan. Prolongation of the war, he believed, will not result in victory for the Russian army and can only serve to increase Japan's demands and render more difficult the drafting of a treaty of peace which the czar as well as the ukase can sign.

The president spoke, he said, as the friend of Russia no less than of Japan and on behalf of, not only the Washington government, but in the interest of humanity.

The ambassador was deeply touched by the sincere cordiality of his reception and the frank and friendly manner in which the president spoke. He could not see, however, that there was anything in the present situation, unfortunate as it was undoubtedly for his government, which necessitated Russia's suing for peace. As to territory, he pointed out that China and not Russia had been the loser, for even Port Arthur was held only under lease. On the sea, Russia had nothing more to lose.

QUIT FIGHT FOR HUMANITY'S SAKE.

MANILA, June 6.—Admiral Enquist, in command of the three crippled Russian cruisers which arrived here Saturday referring in conversation to the recent naval battle, said today: "When the battle commenced I was far in advance of the main fleet, engaged in scouting with the Oleg, Aurora and Jemchug. Japanese torpedo-boats appeared in numbers, supported by a few cruisers. A heavy engagement followed. My ships were mainly painted black and white, and stood out large targets against the Japanese ships, which were painted an olive green color, and which could hardly be seen. Owing to the incessant fire which the Japanese concentrated on my flagship, the Oleg, I transferred my flag to the Aurora. From her bridge I could not see our main fleet, and believing it had been defeated and had scattered, I decided for the sake of humanity to retire."

The admiral praised the Japanese gunnery and tactics.

The Raleigh, Cincinnati and Baltimore of Admiral Tulev's fleet, have been sent to the northeast coast of

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the island of Luzon to look out for Japanese and Russian warships.

MAKES TREPPOFF DICTATOR.

By the czar's ukase Trepoff is practically raised to the position of dictator. The appointment is regarded as an imperial recognition of the crisis in the internal affairs of Russia, and recalls the step taken by the Emperor's grandfather, Alexander II, immediately after the attempt to blow up the Winter palace in 1880.

The decision to place in the hands of the strongest executive in Russia, which Trepoff is universally recognized as being, the power to crush with an iron hand the political agitation which has brought Russia almost to the brink of revolution, is the fruit of Pobiedonostseff's visit, for so far as can be ascertained not a single one of the Emperor's ministers was in the secret.

M. Boulgin, Minister of the Interior, could not face the humiliation and immediately resigned, and it is not improbable that other ministers will follow suit. It is rumored that Count Lamsdorff, the Foreign Minister, has already placed his resignation in the hands of the Emperor, and that he will be succeeded by M. Muraviev, former Minister of Justice, and now ambassador at Rome.

The Emperor has declined to accept the resignation of Minister of the Interior Boulgin and Admiral Alexi, head of the committee of the far East, which were tendered after the announcement that M. Trepoff had been appointed Assistant Minister of the Interior.

ST. PETERSBURG, June 6.—The details of the epoch-making battle of the Sea of Japan, which are drifting in here through the foreign press, and even the question of peace or war are almost ignored in contemplation of the most absorbing internal situation created by the sudden elevation of Governor-General Trepoff to the office of Assistant-Minister of the Interior, making him virtually dictator with full assumption of a policy of reaction and repression.

Delcasse Leaves French Cabinet.

PARIS, June 6.—Foreign Minister Delcasse has resigned, and his resignation has been accepted. Premier Rouvier will assume temporarily the portfolio of the Minister of Foreign Affairs.

The resignation of M. Delcasse is due to the failure of the French policy in Morocco, the Sultan having practically rejected France's plan for the reform of the administration of Morocco by proposing that the whole subject be submitted to a conference of the powers signatory of the treaty of Madrid.

M. Delcasse tendered his resignation April 21, but he was prevailed on to retain the portfolio of Foreign Affairs. On that occasion in addition to the controversy over his Moroccan policy, the Foreign Minister had been severely criticised for his alleged action in permitting French officials in the far East to connive at Russian breaches of neutrality in those waters, which the French government emphatically denied.

The final meeting between M. Delcasse and his colleagues developed unusual interests, as he found their sentiment united against the policy he had pursued M. Rouvier will take up the affairs of the Foreign Office to-night.

Diplomats attach much importance to M. Rouvier's taking up foreign af-

fairs as they regard him as being a statesman of unusual force. They foresee marked results in the various pending international questions from M. Rouvier's direction of foreign affairs. The change in the Cabinet is expected to ameliorate the Moroccan situation, first because Germany's being satisfied with the fall of the minister who ignored her during the early stage of the Moroccan negotiations will now be disposed to treat in a more friendly spirit with his successor and also because the new policy of France will probably seek to secure Germany's co-operation rather than prolong the resistance to Germany's claims.

"Das Einholen der Beute" in Berlin.

BERLIN, June 3.—The business of the government paused and a million to-day to welcome an eighteen-year-old girl, who some time most properly will be the German Empress. Her way was rose-strewn, choirs of children sang her a greeting, the old guilds with the emblems of their trades lined the route, artillery sounded duly in an immensity of cheering, while at the end of her progress through the throngs the imperial family and all the great personages of state joined with the Emperor and the Crown Prince Frederick William in receiving her at the palace.

The day was brilliant and the whole spectacle was effectively staged. The Duchess Cecilia of Mecklenburg-Schwerin, who in her full title is also Princess of the Winds, arrived from Schwerin at noon with her mother, the Grand Duchess Anastasia; her brother, Frederick Francis, the reigning grand duke of Mecklenburg-Schwerin, his wife and a numerous following.

ROYAL WEDDING IN GERMANY'S CAPITAL.

BERLIN, June 6.—Crown Prince Frederick William and the Duchess Cecilia, of Mecklenburg-Schwerin, were married by Dr. Dryander, the court chaplain, in the small chapel of the palace at 5 o'clock this afternoon, according to the ritual of the Lutheran church, which is the same for a prince as for a subject. About half of the four hundred persons present were princes or special ambassadors of other countries with their aids de camp. Ambassador Tower attended as the extraordinary ambassador for the United States. Mrs. Tower was with him. The other guests were the diplomats accredited to this court, the members of the Cabinet, generals and admirals. When Chancellor von Bulow took his place in the chapel he received the quiet congratulations of those about him on his elevation to day to a princely rank by Emperor William.

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Vol. XX.

BERNE, INDIANA, JUNE 15, 1905.

No. 24.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Never.

Never talk about your neighbor; He has faults, and so have you! But if you must chat and gossip, Stick to what is right and true. Never judge by outward tokens Of the hidden inner man; Dive beneath the crust of seeming— Search the spirit if you can. Never wound a friend or brother By a sharp or bitter word; Heart-ache is the worst of ailments With the fount of feeling stirred. Never overreach another— Give good measure full and free, Scripture measure overflowing. As thou wouldst have him give to thee.

Never drink of joy or pleasure That will leave a pang behind; Better is an easy conscience Than to wear bright chains that bind.

Never fear the speech of people When you do the best you can; He who fears duty nobly Ever is the better man.

Items of News and Comment.

Albert Krehbiel, of Newton, Kan., left Paris, France, for Holland on the 15th of May.

The Examining Board to examine candidates for Foreign Mission work will meet at Goshen, Ind., June 20.

Mrs. J. E. Ruth, of Kingfisher, Okla., is now in a hospital in Omaha, Nebr., where she underwent a successful operation.

Next week the fifth year of the C. M. College at Bluffton, Ohio, will come to a close. The College Choral Society will render on June 21, "The Prodigal Son."

Every year in the United States 60,000 men fill drunkards' graves; 60,000 moderate drinkers take the drunkards' places, and the places of the moderate drinkers are filled by 60,000 boys.

The adverse criticism upon the life and character of church members made by men who stand on street corners, spit tobacco juice, and catch flies for a living, are of very little weight in the minds of sensible people.—Ex.

Miss Rose Lambert, daughter of Rev. George Lambert, of Elkhart, Ind., is expected back this week from Hadjin, Turkey, where she has been engaged six or seven years in the Orphanage.

She is a missionary worker of the church of the M. B. in Christ.

Dangerous Fashions.— Some say that a woman should never be in the fashion over anything but her clothes, but our manners and morals are as subject to the passing laws of fashion as are our wardrobes. It is undoubtedly the fashion at the present time to be rich or, if not, to appear so.

The Steiner family reunion, held at the home of Daniel Eicher at North Lawrence, Ohio, June 1, was greatly enjoyed by nearly 300 persons. Next year it is to be held at the home of P. J. Steiner at Bluffton, O.

The town of Waycross, Georgia, with a population of about 9,000, has for the past sixteen years proposed to give a license to sell whisky for the small sum of \$30,000, but no one has ever applied. The result is the town has no saloons and the result is that four policemen are found amply able to keep order in the little city, and 93 per cent of the white population own their own homes, they have no poorhouse, and two railroad shops and a car factory have been located there.

Rev. D. J. Brand, who has been studying at Berea, Ohio, now on his way to Wisner, Neb., to begin his pastorate, stopped over Sunday June 11, at Bluffton, Ohio, and on June 14, he will speak in German at the temperance meeting, Berne, Ind., and Prof. A. J. Gerber, of Bethel College, Newton, Kan., on his way home to Wayne Co., Ohio, will deliver an English address.

The religious paper.—Is it not strange that the members of the church will ignore the religious paper, and when asked why, cannot give a reason for their conduct? They are well able to take it and they know it is their duty, yet the church paper is a stranger to their home. They are not so indifferent regarding the secular paper. In fact, they prefer the paper which dumps rivers of pollution into their homes. But that they think is proper. They must have the news, and are willing to take much dirt to get a little that is

clean. Any father should be ashamed to acknowledge that he furnishes a secular paper for his family, but refuses them the religious paper of his denomination.—Ex.

A tripple wedding at Rudi, India, on April 18, is reported by Sister Lina Ressler, a missionary at Dhamtari. This was a day of special interest in the mission, for, as she writes to the Herald of Truth, "Three tall, strong, black-eyed youths from the Boy's Orphanage were to be married to three bonnie, brown-faced, white-robed lassies from the Girl's Orphanage." At an early hour, a little past seven o'clock in the morning, after a few words of earnest, loving counsel, and some explanation regarding the sacred relation, the simple ceremony was performed by Missionary J. A. Ressler.

The bold stand taken by Mayor Weaver, of Philadelphia, in defying the Republican leaders who elected him to office, defeating the gas-lease extension, and rallying the people to a desperate fight with the "machine," places him in line with President Roosevelt, Governor Folk, of Missouri; La Follette, of Wisconsin; Hanly, of Indiana, and Hoch, of Kansas, as a fearless smasher of political machines and a heroic defier of political bosses. This coming to the front of men in high positions who recognize the binding obligation of their oath of office is by far the most hopeful sign of the times for the welfare of American institutions. The complete dethronement of the boss and the enthronement of the people is drawing near.—Relig. Telescope.

On the Peace Conference to be held at Goshen, Indiana, June 22-24, the "Gospel Witness" comments thus:—We trust that there may be thoughts brought forth that will open the eyes of many to the horrors of war, the savagery of military glory, and the blessedness of peace. War is a breeder of vice, poverty, and woe, and were it not for the halo of glory with which historians and orators cover it, all enlightened people would cry out against it. What we need is an intelligent presentation of the

whole subject, and we trust that the forthcoming peace conference may be able to bring many convincing facts before the people.— There are two things which we trust that meeting may avoid:

1. To assume a semi-official authority over questions which properly belong to church conferences.

2. The modern idea of arbitration which justifies war in case "honorable" peace is impossible. War is murder, heartrending, blood thirsty and cruel, and should be opposed, not merely because it is more pleasant to have peace, or because we could get along better without it; but because it is unscriptural and destructive to the highest interests of man.—May God speed the day when all that is left of the "conscience undified" in the hearts of men may be awakened to the iniquity of war.

Contributed.

Prayer and Healing.

BY JAMES H. MCCONKEY.
(Concluded.)

Second, all healing is divine healing; God alone heals. No physician will claim that medicines or remedies heal. They furnish a means upon which the healing life force within lays hold and uses in the process of healing, but they themselves do not heal. And back of all such life is the God of life, who alone heals, for only He who is the creator of life can restore and renew it when impaired. Thus, whether healing is supernatural, natural, or remedial, it is God who is back of it all, and working through it all. Therefore if God is thus back of, and makes use of, all these forms of healing it is for God alone and not us to decide which form He shall use. It is not for me, the patient, but for God, the physician, to decide whether means shall be used or not. Wherefore no Christian man dare say "I will not use means," lest he may be thereby saying, "I will not obey God." To look to God only and refuse all means, is to confine God to the supernatural and rule Him out of the natural. But God

will not have it so. For what we call the natural, is simply God working through the natural. And for us to condemn the natural and insist upon the supernatural in the answers to our prayers for the body is simply to dictate to God that He shall act in one way and not in another. The natural is God's ordinary way of working, the supernatural, His extraordinary way of working. If it is wholly a matter for God as to whether He will heal, it must be wholly for God to choose how He will heal. It is not for us to choose what we shall do, but to do what God shall choose.

What then shall we do here? Simply this. Suppose God gives us, in prayer, assurance of His will to heal. Then let us wait upon Him in prayer and communion until He shows us by His Spirit what He would have us to do. Then "Whatsoever He saith unto you, do it." If He leads us to trust Him for supernatural deliverance without the intervention of men, or means, let us so do. If He guides us to some human instrument or means let us receive it as from Him and trust Him in the natural as well as the supernatural. It is for God to choose. It is for us to trust and obey. And in it all if our expectation is from Him we shall never be disappointed.

2. Those who look to means only and ignore God.

Why is this a mistake? And why should we go to God in prayer concerning sickness?

1. *Because of Obedience.*—"Is any among you afflicted?" "Is any among you cheerful?" (R. V.) let him sing psalms. Is any sick among you? let him, etc. Just as the cheerful were to sing praises, so the sick and afflicted were to pray. "The body is for the Lord, and the Lord for the body." Therefore it honors God and pleases Him for us to bring to Him in prayer everything which concerns that body. It is a simple step of obedience to the Word of God: A simple conformity to the command of God that "in all things with prayer and supplication, we should make known our requests unto God."

2. *Because of Teaching.*—The body is the temple of the Holy Ghost, the dwelling place of God, and should be regarded and used as such. Yet how many believers fail to so treat it. We are daily transgressing the laws which are created for its good. We live to eat, instead of eating to live; we over-work and under-rest; we chafe and fret; we abuse in numberless ways the wonderful temple in which God dwells. "For this cause," says Paul,

speaking of like transgressions, "many are weak and sickly among you." (1 Cor. 11: 30.) Much of our sickness is due to abuse of our bodies in various ways; is the natural result of violation of its laws. God would teach us His own lessons concerning these things, and have us walk in physical as well as spiritual obedience and holiness. Then, too, there are lessons of submission, of purification, and of patience to be learned in this self-same school. It is for this reason that He calls us to come to Him in prayer, in sickness, that we may see and learn and obey these lessons and "perfect our holiness in the fear of the Lord," both in the body and in the Spirit.

3. *Because of Healing.*—The man who looks to means only, and ignores God in sickness, may, by neglect of prayer, be losing one of the greatest blessings of his life. To miss prayer may be to miss a miracle of healing. For it may be God's will to heal by supernatural touch, instead of means. This, as we have seen, is for God to decide. And we can only learn His will, and know His omnipotent power in healing, as we come to Him in prayer. The church of God is losing much here. Because of the erroneous teaching concerning divine healing, she has swung to the other extreme and is practically and daily denying the power of God to heal at all in these latter days. But God is the same mighty God as of old. The days of miracles are not any more past than the days of His omnipotent power are past.

It is surely a symptom of waning faith that so many of God's own children should scout the bare thought of God healing by supernatural power in these days. Yet such mighty deeds at His hands are as much needed to-day as they ever were, both to strengthen the faith of His children, and, as a sign, to attest His omnipotent power to an unbelieving world. If God's children always came to Him in prayer concerning sickness there would be many more cases of marvelous healing to the glory of His name than the church now sees. Granted that the man who trusts God only, and rules out all means is in error. Yet the Christian who trusts means only and rules out God is just as much in error. If the first man confines God to the supernatural, the second limits Him to the natural. He insists that God work through second causes only. He comes to see only the means and is blind to the God back of the means. To neglect God's teaching concerning divine healing,

because men's teaching is marred by error, may be to miss untold blessing from our lives, and to fall into a trap which has been set for us by no less an adversary than the enemy of our souls himself.

The Close of the Chapter.

BY ALIDA VAN DER SMISSEN.

Since we have come to the last Friday evening of this school year as well as to the last meeting of our Belles Lettres Society it is a fitting time to look both forward and backward. This is the close of a chapter in our school life; for some, perhaps, it is to be the last chapter, for others only a connecting link in their work.

Just as we find the end of a chapter in a novel the most interesting part, and the one which always arouses us when the rest has become monotonous, so the close of this chapter in our lives stirs us to new efforts. For some of us here to-night, it is, no doubt, the last time. They took up the work as it was left last year to carry it on this year and now they in turn, leave it for those who are planning to return, to take it up next year.

Although we may never see nor hear of each other again, I am sure we can say as Moore did,

"When time who steals our years
Shall steal our pleasures too,
The memory of the past will stay
And half our joys renew."

The close of this year again places before us the possibilities which lie in the future, and the experiences of the past color the future with both bright and sombre hues. Thinking of the possibilities before us, turns our attention to new fields for effort, from which we are to choose to what end our efforts are to tend. Beecher says, "Forget the things that are behind. That is not where you live. Your roots are not there. They are in the present." And this year should be a help to us in many ways. Surely, the evenings spent together in listening to others, or, in taking part ourselves have given us many new thoughts not to be heedlessly disregarded. We may consider ourselves as having been in training here for the larger work to come. We have often read, "The demand and the supply, the hour and the man, always meet," and now as some are entering life's school with high hopes and numerous plans for the future, we sincerely hope that they may fill their respective places with success attending all their undertakings.

Naturally, it follows, that we shall not be successful unless we

are thoroughly in earnest in our work. Patience and enthusiasm are two great essentials to success and now in looking back over our work, does it seem to have been successful, or through lack of enthusiasm and diligence has it come short of our standard? We hope that there are no regrets in regard to the work that has been done. Not only have we been building for the future by hard use of our books, but also by coming in contact with new friends. We may never see them again and yet, the influence each individual has exerted, leaves its impression. In a school where students are coming and going, we may truthfully compare them to ships which meet on the ocean. One author has written,

"Like as a plank of driftwood
Tossed on the raging main—
Another plank encounters,
Meets, touches and parts again;
So 'tis with man forever,
On life's unending sea—
We meet, greet and sever,
Drifting eternally."

Another has written,
"We twain have met like the ships
Upon the sea,
Who hold an hour's converse, so short,
So sweet;
One little hour! and then away they
speed
On lonely paths, through mist and
cloud, and foam,
To meet no more."

Although there is always a touch of sadness and regret when the close of a school-year comes and every one takes leave, we cannot help but feel glad for the friends we have met and for the pleasant hours we have had during the year.

After being together in classes and helping one another in our different societies, we have become better acquainted with the student-body, than if we had only been here one term, or if we had only been visitors; and yet, even visitors must take with them some impressions left upon them by their stay, however short it may have been. Thus during this school-year we have received impressions and have been influenced in a way which shall leave its trace on our future life; on some perhaps more than on others the result of all the different influences shall be experienced.

Now as each one leaves these surroundings and influences for new ones, it may not be the easiest matter for every individual to adapt himself to his new surroundings, but this year surely must have taught a great many how to adapt themselves to their surroundings and make the best of everything. Where there are so many individuals and each one with different ideals it requires

patience and self-denial to keep

all the machinery moving without friction. This training, which as yet is only a small fraction of that which is to come, certainly helps us to realize what it means to be able always to get along well with those who are to have dealings with us in the future.

This world is so large and the place we have to fill so small that in seeking to fill the place assigned to us we must meet many people with whom we must learn to deal.

Those entering into a larger field of work at the close of this year may take with them the society's best wishes for the future. As individuals we ask them sometimes to think of us when they come to the close of the next chapter in their lives and then if discouragements come, remember that,

"Sometimes we must face the shadow,
Where the wind blows keen and cold;
But the shadow fades at dawning,
And the east is flecked with gold."

With this as a suggestion to look for the silver lining of every dark cloud, we bid you all "farewell." May 26, 1905.
Bethel College, Newton, Kan.

Will War Ever Be Altogether Abolished?

People will answer this question according to their habits of thought. Some, looking only at the fact that there has always been war in the world, will answer it as we heard an intelligent, experienced man recently answer it: "You can't abolish war; people will fight till doomsday."

This seems to be the point of view of ex-Senator William E. Chandler. At a peace conference held in Washington on April 16, under the auspices of the Washington Branch of the Greenacre Fellowship Association, over which he presided, he expressed himself as very pessimistic though not altogether hopeless in regard to the elimination of war from the world. He asked the question, "Can war be made to cease, and peace reign everywhere and at all times be made to prevail against the causes which may press forward to embroil the nations in bloody strife?" He doubted whether this could be answered in the affirmative. He also asked a number of other questions similar to those usually propounded by those who believe that what has been always will be: Could American Independence have been secured without war with Great Britain? Should the seceding Southern States have been allowed to go in peace? Should the firing on Fort Sumter have had no reply? Could the

slaves have been freed within hundreds of years without war? Could the Cubans have been freed from the Spanish rule without war? Ought Japan not to have resisted Russia's aggressions?

All these questions, so far as they have any bearing on the future, proceed on the false theory that human nature and human conduct and institutions never change, but are always inspired by the same motives and ideas. Even if it be true that these wars could not have been avoided,—some of them certainly might have been and all of them ought to have been,—men's beliefs and practices being what they then were, it does not at all follow that we shall have another series of events of the same kind. Nothing in the history of the race is better established than that human nature changes and improves, and that old causes of strife and war pass away.

If Mr. Chandler had judged the case from what has actually been accomplished in the direction of the diminution of war and the growth and expansion of peace, he would have reached a much less halting conclusion.

Personal fighting and dueling have almost entirely disappeared throughout the civilized world. Private war has wholly passed away and civil war is practically a thing of the past. Religious wars are no more. Within the great nations over immense areas almost universal and perpetual peace reigns. The long periods of peace in the past century, during which war between nations has been on the whole the exception, have been unique in history. Not a single battle has been fought for the last thirty-five years in Western Europe, which a century before was the scene of perpetual warfare. England and France, which were once always at war, have not had a pass at arms with each other for more than three-quarters of a century. All the smaller states of Western Europe have long been living in peace with one another. Our own nation has had on the whole more than one hundred years of peace since the signing of the Constitution, and at least two of our wars with foreign countries are now universally judged to have been unnecessary, and one of them extremely wicked. During this period arbitration, practically unknown a hundred years ago, has been successfully applied in the settlement of more than two hundred international controversies. A permanent international court of arbitration, undreamed of a century ago, has now be-

come a reality. Excuse for war has therefore by the practical confession of the nations themselves ceased to exist. The most of this has been accomplished during the period of Senator Chandler's own public life. But he has evidently thought less about these accomplishments than about possible and easily framed excuses for the wars that have been.

It is, of course, not to be expected that the great historic beliefs and other causes of war will cease at once to operate. The Russo-Japanese war, though painful in the extreme, is no great surprise to those who know its antecedents. But these old beliefs and motives are rapidly being counteracted by new and better ones,—tenfold more rapidly perhaps to-day than at any former period. It is a most perverted view of history to infer from the sanguinary conflict now going on that men will never have more sense than they have at present, and that all future time is to be characterized by like bloody struggles, even at long intervals.

It is true, as Mr. Chandler said, that it is "through struggle and argument and controversy" that the world has so far moved upwards. It is probable also that these elements will play a large part in affairs for a long time to come. But there are other forms of struggle and controversy than the brutal and barbarous ones which result in killing and destruction, and it is these, and not war, which have been chiefly instrumental in producing the advancement of the past. The struggles of the race are rapidly now reaching higher forms, and the appeal to force is being discarded in all private affairs. The logical and inevitable outcome must be the relegation of brutal force to the background and more in international affairs. Besides this, the great principles of cooperation and mutual service have come powerfully to the front in recent years, and there is every reason to believe that these will supplant in large degree the struggles and controversies hitherto so prevalent even where they were struggles of word and argument only. Men are to accomplish infinitely more by struggling together against natural obstacles than they have accomplished, if it can be called accomplishment, by struggling against one another.

From this point of view there is but one possible answer to Mr. Chandler's question. War will in the very necessities of the case cease, and peace finally reign everywhere. Self-interest

alone and the demand for ordinary prosperity and comfort will accomplish this result, even if no higher motives are brought into play. The only question of any real importance now is, How rapidly can we hasten this process and drive out the bloody system which is already self-condemned, and which civilized men will banish from their relations one to another because it has become so burdensome, ruinous and monstrously irrational. "Universal peace," to quote the language of Emerson, "is as sure as is the prevalence of civilization over barbarism, of liberal governments over feudal forms."—Advocate of Peace.

Praying and Giving.

In the course of a missionary address delivered at the Institute by Mr. Robert E. Speer, Secretary Presbyterian Board of Foreign Missions, he said:—

A little while ago a carnival was given in a New Jersey town where I live, for the benefit of a local hospital. Saturday morning of this fair was to be given up for the children, and my children were very much interested. When we got up that day, my little five-year-old boy began to count his money that he was going to spend at the fair. I said to him:—

"Now do you not think you had better put some of that in your missionary bank?"

"Oh no," he said, "I need all of this."

"Would you not have a happier day if you shared it with the other children on the other side of the world?"

"No, I don't think so."

"Well, let us say our prayers," He confirmed his prayer that morning to our immediate relations—father, mother, sisters—and the little children he played with. I asked:—

"You are not going to leave out the little children on the other side of the world?"

"Now, father," he spoke up, "I am saying this prayer."

"But you ought to remember them."

By and by he prayed for the other little children: "O God, bless those other children as much as you have blessed me," and when he got up he said:—

"Now, father, put some money in the missionary bank."

You see his little conscience was still unpolluted. He realized he was only in a condition to pray for the heathen children, when at least he shared with them the little he had.—Robert E. Speer.

Every born man is sent into the world with something to tell.—Parkhurst.

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Editorial.

The Christian and His Vacation.

There are articles, whether of wearing apparel or furniture or tools or of food, which to one person or family are a necessity but to another a mere luxury. As it is with these articles so it is with vacations, especially with the annual summer vacation. To some these vacations with their loss of time and extra outlay for trips are a mere luxury and their indulgence therefore in many cases a questionable matter. To others not only an occasional but an annual vacation is almost an absolute necessity and the expense item should not enter too heavily as a deterring factor. Whether or not a person may allow himself a vacation which will incur expense must depend upon the state of his health, his financial standing and especially the question to what extent his work has taxed muscle or brain either through a humdrum monotony or through anxiety connected with grave responsibilities. It is a question which in but few cases one person can answer for another. This necessitates caution in judging others regarding their vacation trips.

But after this question has been answered to the satisfaction even of the nicest of consciences there still remains a caution necessary, and that especially to the Christian. We are so prone to make the mistake of thinking that a vacation is for our physical man chiefly. If this were so, a mere rest would be sufficient. But this mistaken thought gives rise to that spirit of abandonment so noticeable in almost every excursion party, the Christian excursion party often not excluded. How often it is that if there is any leaning towards the bestial in a man, it will come to the surface during his vacation period. If reports are not misleading, then the average summer resort is characterized by a decidedly light spirit. And this is the case although

many of the persons spending some time there are Christians. Some of them, it is true, of the "light" type, but others rather of the more stable sort. Some of the very things they would not tolerate at home they see here, and, of course, dare not have a voice of protest, and, perhaps before they are aware of it, they begin to look upon them with complacency. They excuse themselves by saying that this spirit of weakly tolerating such things is to last only during vacation. But on arriving at home they find it extremely difficult to convince their conscience that it is now time to do more rigorous duty at home than it did during the vacation period while away from home. A time of inaudible debating ensues. If pride is not given the floor to say its word, the decision will be: I was too tolerant during my vacation; what is wrong here and now must have been wrong there and then. But if pride is given the floor then the decision may be: I must have been too narrow minded on these points before; how much broader I have grown during my vacation.

Is it necessary though that Christians must subject themselves to the danger of having their spirituality thus sapped by their vacation experiences? No, thank God, we live in a time and a land where provisions are made to offset just this danger. We as Christians may have the right associates and be in a wholesome atmosphere even during vacation. If our vacation is to be a journey chiefly, we can arrange to go to one of our denominational gatherings, be they conferences or conventions, or we can attend one of the interdenominational and even international gatherings as workers in the Sunday-school or Young People's Societies. If we must have a longer period of recreation and find the mountains or some quiet lake either too far away or too lonely, we can find summer resorts conducted by Christian people for Christian people. Places where the shade is just as cool, the sky and the water just as blue, bathing, boating and fishing just as good and the moral atmosphere much purer and more wholesome than at the common summer resort. A vacation which hinders spiritual life instead of helping it is not for Christians. Since vacations which are a spiritual uplift are possible to us, any other kind is a double sin.

aside for the members of the different Denominations to hold their own Denominational meetings. Arrangements have also been concluded by the General Secretary, Van Ogden Vogt, through the Baltimore Committee of arrangements for the Mennonites to gather in one place for conference and Rally of the members present (Mennonites present). A program is being arranged to make the afternoon profitable and pleasant. The meeting for Mennonites will be held in the Aisquith Street Presbyterian Church, Aisquith street and North Avenue. All Mennonites from whatever part of the country will please find the church and join in the service.

Signed N. B. GRUBB.

The Fourth of July.

Its observance is at hand. Of the reasonableness of its establishment this article does not treat. Mention shall be made of safeguards which should be thrown around its observance.

In the consideration of the steps leading up to our national existence emphasis should be laid upon the foundation principles of our government. Beyond the "no taxation without representation" consider, that all within the limits of the law have equal rights before its tribunals; that observance of law founded in equity is equally binding upon all; that government exists for the largest personal liberty without the liberty to infringe upon the natural rights of another; and that centralized power hopelessly perverted to the oppression of its supporters and dependencies has no right to an existence.

Should we encourage attendance upon Fourth of July gatherings when no thought whatever shall be given to that for which the holiday was established? Shall we mock the day by so using it or so abetting the use of it as to defeat the object of its establishment?

This year there will be celebrations and celebrations. Your children wish to go. It will prove a relaxation to them. They desire to place themselves under the influences of a celebration. The charm of novelty is in it. But parents should exercise judgment in this. Wise parents should provide for this in time. What shall be the character of the celebration?

Celebrations originated by saloonkeepers, gamblers, street fakirs and that class of citizens mean that patriotism is but a bait, and that the books of their selfish designs are but ill-concealed by the flaming posters which advertise the questionable games the promiscuous public

dance and other selfishly wrought attractions which make the small notice given of the speaker look like a small side show scarcely worth one's attention. Liquor and debauchery lurk underneath the guise. Men determined upon overriding law are not to be trusted in planning schools to teach respect for and observance of the time honored principles of our government.

Here and there our people have devised plans for celebrations which are commendable. Patriotic discourses are in the lead. Harmless contests are not turned down. Music in variety is provided for, and all to be in attractive and safe places. Temperance exercises should be encouraged and all that will make for the embodiment of better sentiment by every voter and citizen of our land.—CHR. CONSERVATOR.

Correspondence.

WISNER, Nebr., June 7. For the first time I can report that dear S. F. Sprunger, of Berne, made a most welcome visit to our congregation on May 21. After he had made some very appropriate remarks at the close of S. School he preached the glad tidings using as text Luk. 1:67-80. In plain words he told us to remember that God the Lord visited His people. To-day He visits the Christians or the people of the Lord.

May we, who are only to be compared with dust and ashes, accept this great Visitor which is Father over everything in heaven and on earth with loving kindness into our hearts, so that we might grow and be strong in spirit so as to be able to withstand the hindrances and temptations with which we are tried in this earthly pilgrimage.

In the evening he gave a missionary address, about what we Mennonites have done already for home and foreign mission, and the work that should be done in the future. We as Christians that know the truth have also responsibility to promote it to those who live in darkness and heathenism. May we all enjoy to lay hand on this holy work for we know that our Heavenly Father will remember every kind deed which we have done to our fellowmen, how much more can we enjoy Him if we help to promote His word, the only truth, to those who know it not. Rev. Sprunger left us on Monday following. We all wish him God's blessings in his work for the Master.

I remain, with best wishes to the editor and all the readers of the MENNONITE,
J. P. BORER.

BERNE, IND., June 6.—After a silence of two months we again endeavor to chronicle the events in our congregation here.

On Easter day, our congregation celebrated the memory of the sacrifice of our Lord with His instituted Supper, after having been especially prepared thereto by a sermon on Good Friday.

In the beginning of May our dear ex-Pastor S. F. Sprunger started on his trip to the Northwest to visit the congregations there in the interest of God's Kingdom, and we follow the news of his work and whereabouts with interest and prayers.

On May 7th the congregation was spiritually treated to an anointed pulpit discourse from Rev. Karl A. Müller, editor of the Brüderbotschafter, the German organ of the Moravian Church in this country. He was here on business regarding that paper, which is printed here.

Since the baptismal services last spring (April 2), our pastor, Rev. J. W. Kiewer, preached a series of sermons especially for the young Christians as an aid to establish them in their new career, which, however, proved also very helpful for the older disciples. The first series was, That we should always confess Christ at every opportunity; 2. That we need the baptism of the Holy Spirit as well as the water baptism; 3. The need of reading God's word and of prayer daily; 4. Shunning even the small, hidden, sins; 5. To seek good companionship; and in the closing sermon of the series, he emphasized the most important of all needs of the child of God, forgiveness of sins.

On May 29th we had the privilege to have with us our future Hopi missionary, J. B. Epp, who was on his homeward itinerary from the Mission school at Brooklyn. Bro. Epp made missionary work to us a very real and living matter, depicting his experience among the Hopi formerly and giving us a very hopeful outlook of that field and the missionary field in general. He emphasized the fact that God calls us to do missionary work; that He has done His part in opening the field to us, and that the means are in the hands of the Christians to do the work, and that the only thing lacking is the workers to go out and do the work. Our prayers accompany the dear Brother to his chosen field.

On Ascension day we were privileged to have Pres. N. C. Hirschy, of the C. M. college with us to proclaim the truth of the ascended Lord to us. He spent a few days here in the interest of the college and preached again on Sunday, May 4.

About Japan.

An island empire, having about 400 islands in all. Latitude corresponding with Maine to Florida inclusive.

Area, 158,385 sq. miles—about two-thirds size of Ontario.

Population, 49,000,000—some 300 to the sq. mile.

The four largest islands contain the chief population.

Government, a constitutional monarchy since Feb. 11, 1889.

Educational system modelled on that of United States.

81½ per cent children of school age enrolled in its schools.

Local Assemblies established, local selfgovernment effective.

The Law-Making body a Diet, with two houses, Upper and Lower.

Members of Lower House and Local Assembly elected by people.

The Civil Code based on that of England and the United States.

Courts of Justice administer law as in civilized States.

There are some 5,000 miles of railway in operation.

There are 80,000 miles of telegraph in operation.

Thousands of telephones reach all the chief cities.

Agriculture occupies the labor of most of the people.

Only 13.7 per cent of the soil of Japan is arable.

Rice is the chief product, 203,000,000 bushels annually.

Commerce now reaches nearly \$300,000,000 annually.

The wealth of the country, \$110.80 per capita.

The National Debt, \$3.72 per cap.; Russia's, \$24.56 per capita.

Japan has an unbroken dynasty of 2,594 years.

More daily papers read in Japan than in all the Russias.

Buddhism disestablished Aug. 11, 1884.

National Constitution granted, February 11, 1889.

Religion and the State entirely separate.

Roman Catholic missionaries entered Japan, 1549.

Expelled by terrible persecution, 1638; Japan closed.

Treaty of Commodore Perry, March 31, 1854.

First Protestant missionaries entered Japan, 1859.

Canadian Methodist missionaries entered, 1873.

Total Protestant Church members 1904, 55,315.

Total Catholics, Greeks and Protestants, 150,000.

Total Christian constituency, 300,000.

First Speaker of first Diet a Christian.

Vice-Speaker, five times elected, a Christian.

Mr. Kataoka, five times chosen Speaker, a Christian.

There are Christian admirals in the Navy.

There are Christian generals in the Army.

Christian Judges occupy the Supreme bench.

Of members of the Lower House, 1 in 50 are Protestant.

Of population of the country, 1 in 1,000 Protestant.

A Methodist M. J. P. secured the anti-tobacco law for minors.

A Methodist Christian heads the National Temperance Union.

Licensed prostitution driven to hiding by Christian effort.

Christian schools crowded, both those for boys and girls.

Sales of Christian literature are greatly increased.

Premier Katsura's recent utterances favor Christianity.—Missionary Outlook.

He that knows not when to be silent, knows not when to speak.

—Frederick I.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, June 25, 1905.—OUR NATIONAL HERITAGE. Tsa. 55, 1-13.

QUESTIONS.

1. Why shall we love our nation?

2. How do we love our nation?

3. Why is the free gospel a national blessing? Isa. 55, 3; 2 Cor. 5, 17-21.

4. How do the nation's expenditures show the nation's tendency? Isa. 55, 2.

5. What danger lies in our goodly land? Deut. 6, 10-13.

6. Why ought we to be thankful for our goodly ancestry? Hebr. 11, 32-40.

7. Why is the Sabbath a national blessing? Deut. 5, 12-21.

8. Why are righteous laws a blessing? Lev. 19, 35-37.

9. What do we owe to the stranger? Lev. 19, 33-34.

MEDITATIONS.

Patriotism, love for the nation to which we belong, seems to be in contradiction to Christianity, which teaches us to love all mankind; yet it is natural to love our nation with which we are in daily contact and whose prosperity we share, and to work and to pray for its welfare.

We show the love for our nation by using our influence and our voting power to elect such men as we think will act according to the will of God and

the best interest of our nation. We show it also by praying for our nation and its government.

The free gospel is a great blessing for our nation, for with the gospel comes liberty of conscience and better education; better schools and higher institutions of learning prospering in the light of the gospel; and one fruit of the gospel is conscientious service for the nation.

The expenditures of a nation show its tendency, whether schools, churches, hospitals, missions are well supplied with the necessary funds, or whether battalions, armies, strong drink, tobacco receive most money, much less being used even for bread, clothing, and fuel.

We have a goodly land, rich harvests generally pay for the work of the farmer. In our country the highest wages are paid to the working-men for the shortest working hours. The danger is, that in years of prosperity we forget God, the giver of all these blessings, we become proud and selfish as individuals and as a nation.

We ought to be thankful for our godly ancestry, for their blessing rests upon us, their piety helped to make our nation, what it is. One of the institutions, which has made our nation great, is the Sabbath, with its rest for the body and the refreshing of the soul and spirit by communion with God.

Wherever there is true religion, there will be righteous laws and though the administration of the laws in our country is often lax, we can thank God for good laws and many earnest, conscientious judges.

The many hundred thousands of strangers, who annually flock to our hospitable shores form, a danger to our free institutions, but they give an opportunity to win them through kindness for Christ and for the enjoyment of our liberty.

QUOTATIONS.

Men come to think that the guilt of sins committed in concert is distributed; and that, if there be a thousand men banded and handed together in wickedness, each shall have but the one-thousandth part of guilt. Whoever commits a sin will bear the sins, whether alone or with a thousand; whoever commits a public sin will bear the blame. Public guilt always has private inderment; and each man is liable for the whole note.

BEECHER.

But deem not thou some overruling Fate,
Directing all things with benign decree,
Through all the turmoil of this mortal state,
Appoints that what is best shall

therefore be:
Even as from man his future doom
proceeds
So nations rise or fall, according to
their deeds.

The individual culprit may sometimes
unpunished to his after reckoning go;
Not thus collective man; for public
crimes

Draw on their proper punishment
below:
When nations go astray, from age to
age

The effects remain, a fatal heritage.
Bear witness, Egypt, thy huge monu-
ments

Of priestly fraud and tyranny austere!
Bear witness thou, whose only name
presents

All holy feelings to religion dear—
In earth's dark circles once the pre-
cious gem

Of living light—O fallen Jerusalem!
ROBERT SOUTHEY.

The Sunday School Lesson.

BY A. S. SHELLEY.

Sunday, June 25.—REVIEW.
TWELVE LESSONS FOCUSED IN-
TO ONE.

Subject: JESUS THE PERFECT
SAVIOR.

GOLDEN TEXT: "These are
written that ye might believe
that Jesus is the Christ, the
Son of God; and that believing
ye might have life through His
name"—John 20: 21.

"It became Him for whom are
all things and by whom are all
things, in bringing many sons
unto glory, to make the captain
of their salvation perfect through
sufferings." Heb. 2: 10.

LESSON 1.—Perfect as a Shep-
herd providing for His sheep.
He knows them. He seeks them
in their lost condition. He
brings them into the fold. They
know Him. Through Him they
and their under-shepherds go in
and out and find pasture. He
lays down His life for them and
gives them the life abundant,
thus fulfilling perfectly the com-
mandment received from the Fa-
ther.

LESSON 2.—A perfect comfort-
er. The sorrow in the Bethany
house was dark indeed. Death,
the king of terrors, had entered.
Human comforters are powerless.
In the presence of death He who
is the resurrection and the life
alone can let the light of hope
shine in, and give "the oil of joy
for mourning, the garment of
praise for the spirit of heaviness."
In His human sympathy He
wept; in His divine abhorrence
of sin and its consequences He
groaned in the spirit; and in His
assurance of perfect accord with
the Father He spoke the word
that robbed death of his prey.

LESSON 3.—A perfect Friend
in the circle of the loved and
loving. With His face set to-
ward the cross whose shadow was

already lying dark across His
pathway, He sat down with these
friends to a feast. Notice the
perfect order yet the absence of
all unnatural stiffness or con-
straint in His presence. How
fully He appreciated the mean-
ing of an act of devoted love! How
quick to rebuke and disarm car-
ping criticism. That feast is per-
fect where Jesus is a guest—the
guest.

LESSON 4.—A perfect Savior-
King for the whole world. The
Prince of the House of David—the
King of Israel that cometh in
the name of the Lord. As such
He entered Jerusalem and was
welcomed by the people with
hosannas. But He had come not
for Israel alone. His gospel of
salvation was and is for all the
nations. To Him all knees shall
bow. The coming of these
Greeks foreshadowed the ful-
fillment of prophecy (Isa. 55: 5).
His way to the glory of His
universal kingdom is through
self-abnegation and suffering, and
where ascends the throne there
will be a reign of perfect peace.

LESSON 5.—Perfect in love
and service. He loves His own
"to the uttermost"—Rev. Ver.
margin. The more undervaluing
the objects of His divine love,
the brighter that love shines out.
"While we were yet sinners
Christ died for us." He could
lovingly wash the feet of His be-
trayer. He not only commands
humility and a readiness to stoop
to the humblest service in love,
but in all this He is our perfect
example. Incidentally in this
lesson He is shown to fulfil Zech.
13: 1. He makes every whit
clean.

LESSON 6.—The perfect (true)
vine. As such He is the source
of all true life. No fruit unto
eternal life except by being and
abiding in Him. Drawing our
life from Him our fruitage is un-
derstanding of the glory of the Fa-
ther. And we shall bear much
fruit. Without Him we can do
nothing; standing in apparent
connection with Him and yet do-
ing nothing (bearing no fruit),
will issue in separation and de-
struction. Our vital connection
with Him is in love and results
in fullness of joy.

LESSON 7.—A perfect High
Priest.—Ordained of God the
Father to this office (Heb. 5: 4-6;
John 3: 16). He sanctified Him-
self (v. 19), made an all-suffi-
cient atonement, and by His own
blood entered the holy place
(Heb. 9: 12) there to intercede for
His people. He prays with per-
fect assurance of being heard.
He prays for all that will believe
on Him. His petitions leave noth-
ing further to be desired or
possible in all the realm of earth-

ly need and heavenly bliss. May
we learn from this perfect prayer
how to pray in His name.

LESSON 8.—Perfect in meek-
ness and uncomplaining suffering.
He said: "Learn of me, for I am
meek and lowly in heart." As
a lamb that is led to the slaugh-
ter, and as a sheep that before
her shearers is dumb, so He
opened not His mouth (Isa. 53: 7).
Pilate knew not what to make of
Him. In perfect wonder and
amazement at His dignified
meekness, he exclaimed,—"Behold
the man!" Knowing that
neither the Jews in their import-
ant hatred nor Pilate in his ill-
administered authority could
have any power against Him ex-
cept as it was given them from
above, He was perfectly calm
amidst the storm of unjust treat-
ment and abuse.

LESSON 9.—A perfect Sacrifice.
Behold the Lamb of God that
taketh away the sin of the world.
Here flowed the blood of the
covenant which was shed for
many unto the remission of sins.
Here the malignant enmity of
Satan did its worst, but here too
culminated the expression of
God's infinite love. What divine
justice demanded eternal love
would pay. Look to Calvary and
see God's estimate of the value
of the human soul. Redeemed
with the precious blood of Christ.
A perfect redemption. It is
finished.

LESSON 10.—A perfect Victor.
At Golgotha death seemed to
triumph. In the garden the
grave closed over a lifeless body.
But had He not said, "I have
power to take it again"? What-
ever the strength of death and of
him that had the power of death,
that is, the devil, the One
stronger than he had entered
his domain to wrest it from him,
and bring him to nought. Death
was vanquished. The grave,
though sealed a thousand-fold
by men and devils, could not hold
the author of life. The stone was
rolled away. Listen to the voice
of the Victor: "I am the Living
one; and I was dead, and behold
I am alive for evermore, and I
have the keys of death and of
Hades." He also says: Because I
live, ye shall live also. His per-
fect victory is ours if we are
His.

LESSON 11.—The perfect Head
of the body, the church. Though
raised up on high He has not for-
gotten His church left behind.
He said, "I will not leave you
comfortless." He sent the "other
Comforter" to lead into all truth,
to give power for service, and to
bless with all spiritual blessings
in the heavenly places (Eph. 1:
3). In His special message from
heaven He represents Himself in

His glorified humanity walking in
the midst of the church, in hol-
iness, authority, power, and as-
surance of final victory to His
faithful people.

LESSON 12.—Preparing a per-
fect home. "I go to prepare a
place for you." Oh, what a
home that will be! What a
glory will be ours! Nothing left
there of sin and all its sad con-
sequences. Nothing there of all
that mars even the highest and
best of spiritual blessings here
below. Nothing lacking there
to complete the bliss of the re-
deemed. "Behold, I come quick-
ly!" "Even so, come Lord
Jesus!"

Contributions.

For Home Mission.

From the Bethesda church, Hender-
son, Nebr., by D. A. Janzen, \$21.56.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

For Foreign Mission

During the month of May the fol-
lowing gifts were received:—

For India Mission.

From the Bethel church, Kan., \$17;
from the heirs of the late Tobias Rat-
laff by J. B. Schmidt, Springfield, S.
D., \$7.50; Bro. and Sister A. B. Becker,
Meno, Okla., for the sick and needy at
Janjgir, India, \$10; ditto, for the sick
and needy at Champa, India, \$10; Jac.
Moeschberger, Menonville, Okla.,
where needed at Janjgir, \$5.

For Montana Mission.

From anonymous, \$30.

For Leysers in India.

From a mission friend, \$25; widow
C. Martins, Medford, Okla., \$15; John
P. Kilewer, Whitewater, Kan., \$3;
Jac. Moeschberger, Menonville, Okla.,
\$5.

General Endowment Fund.

From Edgar Krebbl, by Jac. Kreb-
biel, Clarence Center, N. Y., \$100.

General Fund.

From the Alexanderwohl church,
Kan., \$51; Friedenthal church, Okla.,
\$7; Kate and Uriah Binkley, La Salle,
N. Y., \$10; Hereford church, Pa., \$20;
West Zion's church, Moundridge,
Kan., \$10.00; Hoffmanns church,
Kan., \$22.50; Deer Creek church, Okla.,
\$11.50; Mennonite church at Trenton,
O., \$22.65; Bethel S. S., Marion Jct.,
S. D., \$3.35; Zion's church, Dallas,
Ore., \$3.32; Springfield church, Okla.,
\$7.28; Collections of the churches Sa-
lem and Sichar, Okla., \$6.19; Silver
Str. Menn. church at Goshen, Ind.,
\$15; Mission friend, Henderson, Nebr.,
\$5; Boyertown Men. church, Pa., \$17.27;
Summerfield church, Ill., \$45; Bergtal
church, Pawnee Rock, Kan., \$20; S. S.
collection, Beatrice, Nebr., for mission
workers at Pelter's, \$29.14; Wayland
church, Iowa, \$8.31; S. S. of the
Johannestal church, Kan., \$5.75;
church at Sterling, O., \$4.40; Hillsboro
church, Kan., \$12.16; Mrs. Peter Eberly,
Stevensville, Ont., \$2; Mrs. Charity
Dean, ditto \$1; Mrs. Israel Dean, ditto,
\$1; thank-offering of the Emmaus
church, Kan., at the silver wedding of
Gustav Harder, \$102.

Gratefully acknowledged,
GUSTAV HARDER, Treas.

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price given.

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News of the Week.

Domestic.

World's Speed Records Broken.

CHICAGO, June 12.—Sensation after sensation was sprung in railroad circles here to-day as reports of the extreme high speed attained by the new Pennsylvania eighteen-hour flyer and a Lake Shore special came in. The Lake Shore special test train was run as a preliminary to the regular flyer the Big Four system will put on soon, and its speed was highly gratifying to officials of the system.

On its initial run from New York the Pennsylvania railroad's eighteen-hour flyer arrived in this city at 8:52 o'clock this morning, three minutes ahead of schedule time.

FT. WAYNE, Ind., June 12.—The west-bound Pennsylvania flyer passed through at 8:52 this morning, 17 minutes late, but it went through Plymouth on time. The train was twenty-six minutes late when it left Crestline, but it covered 131 miles in 115 minutes. The fastest time was made on a fine stretch of road near Ada, O., where three miles were covered in eighty-five seconds, and at the rate of a mile in twenty-eight and one-third seconds, breaking all records.

Already the Pennsylvania railroad officials are discussing the possibility of reducing the running time between Chicago and New York to sixteen hours, and it is not improbable that such a schedule may be attempted in the near future.

GOSHEN, Ind., June 12.—One hundred and thirty-three miles in 114 minutes is one of the records made by a Lake Shore train, in a run from Toledo to Chicago to-day. In short stretches the speed several times approached and once exceeded 120 miles an hour.

The run was made for the purpose of testing the tracks and seeing what changes must be made before the regular New York-Chicago flyer is put on.

At the same time a train on the Buffalo division of the road made 183 miles in 155 minutes, and 23 miles in 14 minutes. It consisted of an engine and three cars.

New York Subway Flooded.

NEW YORK, June 12.—Underground traffic in New York was practically at a standstill to-day. For more than a mile in the center of the main line of the tube which connects downtown New York with Harlem and the Bronx the tracks were covered to a depth of several feet with the water which poured down in a flood when a big main broke at Park avenue yesterday. All night long steam pumps worked to overcome the tide, but even after the main was closed it was estimated that many hours would be required to free the tunnel of water.

TURK TRAINS RUNNING.

NEW YORK, June 13.—For the first time since Sunday through service in the subway was resumed to-day. The tunnel yesterday which was filled with water for a distance of more than a mile, as a result of the breaking of a four-foot water main in the uptown district, had been cleared, stalled trains had been dragged from the main line, where they had stood motionless for many hours, and the disarrangement of signal system had been temporarily repaired. When the morning rush hours came the service, both local and express, was almost normal and the surface and elevated lines which yesterday were

straining every facility to accommodate the thousands who turned to them, had been relieved.

It is estimated that fully 50,000 gallons were pumped from the tunnel before the tracks were cleared sufficiently to permit the resumption of traffic. It was between Forty-second and Forty-eighth streets that the most trouble was experienced. There the track dip several feet below the normal level, and there the water gathered to a depth of many feet. The full extent of the damage caused by the flood has not been determined.

St. Louis Lid on Tight.

ST. LOUIS, June 12.—At last Governor Folk has won his fight, the saloons have surrendered, and the lid is on tight.

Yesterday, for the first time since the Governor began his crusade for the enforcement of the State laws compelling resorts and barber shops to close at 8 o'clock, it was impossible to buy a drink or shave anywhere in St. Louis or St. Louis county.

Heretofore, while a great majority of saloons of the city have obeyed the law, there have always been a few places where the initiated could shake his thirst by employing some subterfuge, such as giving a password or presenting a card showing membership in a "club," etc. But yesterday the lid was on securely. The saloon men have given up the fight.

Throughout the State similar conditions prevailed. Hannibal, St. Joseph, Kansas City, Springfield, and other big towns are reported thoroughly law abiding, while smaller towns gave in weeks ago.

Five Dead May Injured in a Week.

PRINCETON, Ind., June 13.—A special train carrying Confederate veterans to the reunion at Louisville, Ky., was wrecked at Golden Gate, Ill., thirty-seven miles west of this city, on the Southern railway, at 10:20 a. m. to-day. Five were killed and about fifteen wounded.

Mayor Weaver's Latest Sensation.

PHILADELPHIA, June 13.—The biggest political sensation since the removal of Directors Smyth and Costello was created to-day when Mayor Weaver, through his counsel, caused the arrest of Select Councilman Frank H. Caven, of the Forty-fourth ward, and charged with conspiracy to defraud the city. Mr. Caven was arraigned before Magistrate Elsenbaum and held in \$10,000 bail for further bearing on Thursday.

Foreign.

THE RUSSO-JAPANESE WAR.

Pres. Roosevelt Makes First Move Towards Peace.

BOTH RUSSIA AND JAPAN ACCEPT HIS SUGGESTIONS TO APPOINT PEACE COMMISSIONERS.

ST. PETERSBURG, June 10.—Both Russia and Japan have accepted President Roosevelt's suggestion that they appoint representatives to consider peace terms, and it was stated at the Foreign Office this afternoon that Russia was ready to appoint representatives to hear the Japanese proposals on being informed officially that Japan was nominating representatives.

The text of President Roosevelt's personal appeal to the sovereigns of the warring countries to arrange a meeting of the plenipotentiaries for

the purpose of agreeing on terms of peace which arrived here this morning, rent the veil and for the skepticism at St. Petersburg who refused to believe President Roosevelt's efforts to bring the belligerents together would fall it came like a bomb-shell.

President Roosevelt's sole purpose to bring about a meeting has been achieved and now it is merely a question whether the results will be the peace for "which the whole civilized world will pray."

A DIPLOMATIC TRIUMPH.

It is a diplomatic triumph of the first magnitude and the diplomats here make no effort to conceal their admiration for the new world brand of diplomacy which acts while the remainder of the world thinks.

President Roosevelt's urgent expression in favor of direct negotiations exclusively between the belligerents points straight to the battlefield in Manchuria as the scene of the negotiations and the diplomats generally here entertain the view that Russia and Japan had best settle their quarrel there, beyond the range of possible outside influence. To the policy of noninterference practically all the powers are committed. Great Britain, it is felt here in diplomatic circles, will complete the realization of what the President has begun by restraining her ally and inducing Japan to proffer moderate terms which Russia can accept.

Practically although not formally, an armistice can now be said to exist. TOKIO, June 10.—6 p. m.—Japan has agreed to President Roosevelt's suggestion to appoint plenipotentiaries to meet Russian plenipotentiaries.

WASHINGTON, June 10.—Japan's acceptance of the president's offer of good will has reached the state department in a cablegram from Minister Griscom. Russia's reply followed later, but not in time to be deciphered to-night. No word regarding their character can be obtained beyond the important fact that both are acceptances, and both express the gratitude of their governments for the president's offer of good will. An interesting fact regarding the negotiations of the last week is the powerful influence brought to bear upon Russia by France to accept the offer of the president and appoint plenipotentiaries to discuss peace with representatives of Japan.

TEXT OF ROOSEVELT'S MESSAGE TO JAPAN AND RUSSIA.

WASHINGTON, June 10.—President Roosevelt's appeal for peace was sent to the Russian and Japanese governments Thursday afternoon. It was delivered yesterday to the Mikado through Mr. Griscom, the American minister at Tokio, and to the Czar by Mr. Meyer, the American ambassador. It is as follows:

"The President feels that the time has come when, in the interests of all mankind, he must endeavor to see if it is not possible to bring to an end the terrible and lamentable conflict now being waged. With both Russia and Japan the United States has inherited ties of friendship and good will. It hopes for the prosperity and welfare of each, and it feels that the progress of the world is set back by the war between these two great nations. The President accordingly urges the Russian and Japanese governments, not only for their own sakes, but in the interest of the whole civilized world, to open direct negotiations for peace with each other.

PEACE NEGOTIATIONS.

"The President suggests that these peace negotiations be conducted directly and exclusively between the belligerents; in other words, that there be a meeting of Russian and Japanese plenipotentiaries or delegates without any intermediary, in order to see if it is not possible for these representatives of the two powers to agree on terms of peace. The President earnestly asks that the Russian government do now agree to such meeting, and is asking the Japanese government likewise to agree. While the President does not feel that any intermediary should be called in, in respect to the peace negotiations themselves, he is entirely willing to do what he properly can if the two powers concerned feel that his services will be of aid in arranging the preliminaries as to the time and place of meeting. But if even these preliminaries can be arranged directly between the two powers, in any other way, the President will be glad, as his sole purpose is to bring about a meeting which the whole civilized world will pray may result in peace."

RUSSIA WAITS ON WASHINGTON.

ST. PETERSBURG, June 13.—An early announcement of the time and place for the meeting of the Russian and Japanese peace plenipotentiaries is expected to come from Washington as a result of the exchanges between the belligerents on that subject now proceeding there through Count Cassini and Mr. Takahira with President Roosevelt as the intermediary. In diplomatic circles the report is current that Russia, whose choice of place continues to be Paris, is ready to allow President Roosevelt to decide that point, in which case, there is reason to believe the President may name Manchuria, but the report cannot be confirmed.

Norway Independence.

STOCKHOLM, June 11.—Premier Ramstedt, in an interview with the Swedish government, will refuse to recognize the revolution in Norway and will submit to the riksdag motions conformable to this standpoint.

The premier thinks that the riksdag will adopt this view and is convinced that no foreign power will recognize Norway as an independent country against the will of Sweden.

CHRISTIANIA, Norway, June 10.—A remarkable calm, accompanied by a stern determination, pervades Norway. Beyond the display of the new Norwegian flag from the buildings in Christiania and portraits of the provisional governors in the shop windows, which attract small crowds, there are no visible signs here that Norway is in the throes of a revolution. The king maintains that he did not overstep his prerogatives under the constitution, and says that consideration for the union imposes on the king the duty of exercising his constitutional rights.

KING OSCAR PROTESTS.

STOCKHOLM, Sweden, June 13.—King Oscar in a long and vigorously worded letter to the president of the Norwegian revolution, M. Berner, declares that the accession oath of Norway's king makes it the king's duty not to pass over in silence the proclamation of the Norwegian council of state on the occasion of his majesty's veto of the consular bill. The king maintains that he did not overstep his prerogatives under the constitution, and says that consideration for the union imposes on the king the duty of exercising his constitutional rights.

Several accessions to the churches in Manitoba are reported. To the Bergthal church twenty-three members were added.

On Pentecost four persons were received by baptism into the Newton, Kan., church. Rev. Jacob Toews officiated.

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On Pentecost Rev. John Epp and his son, Missionary J. B. Epp, both of Newton, preached in the Alexanderwohl church, near Goessel, Kan.

The general theme of the International Sunday-school Convention, to be held at Toronto, June 23d to 27th, will be "Win-

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JUNE 22, 1905.

No. 25.

The Voice of God.

"They heard the voice of the Lord God walking in the garden in the cool of the day."—Genesis 3:8.

O God, I pray Thee grant me To find within the daily life A space fenced off from earthly strife, Where I may wait and watch for Thee. A garden which Thyself hast made; Where grow Thy grapes rich and fair, And gently breathes the fragrant air, And blooms the bliss that doth not fade.

And listening let me gladly run With eager steps to walk with Thee, With heart aglow to talk with Thee— An hour when earth and heaven are one.

—MARK GUY PEARSE.

Items of News and Comment.

On June 3d Bro. Alvin Roop was ordained to the ministry at Cullom, Ill.

The hospital at Mountain Lake, Minn., will soon be ready to open the doors for the sick.

The Bethel church, of Mt. Lake, Minn., has arranged for a Missionary festival on June 25.

Rev. J. J. Balzer, of Mt. Lake, Minn., will make in the near future a trip to the Canadian Northwest.

The Geary, Okla., church had an accession of five members who were baptized on the 11th of June.

Rev. S. F. Sprunger is expected back to Berne next week from his trip to the district of the Northern conference.

On Pentecost fourteen persons were received by baptism into the Newton, Kan., church. Rev. Jacob Toews officiated.

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ning a Generation." The Executive Committee requests pastors of North America to preach sermons on this theme on Sabbath, June 25th.

Mrs. W. F. Schwake, Matron of the Bethesda Hospital, Goessel, Kan., is spending her summer vacation at Cantonment, Okla., with her daughter Cornelia, Mrs. J. A. Funk.

The officers of the Mennonite mission located at Ft. Wayne, Ind., have applied to the Mennonite Board of Charitable Homes to be received as an institution of said Board.

Rev. Thomas C. Winn, of Osaka, Japan, said that there were only eleven baptized Christians in Japan in 1872; now there are 50,000, of whom 14,000 are Presbyterians.

Rev. Peter Fast, of Jansen, Neb., has made his temporary home at Elkhart, Ind., with his son, Martin B. Fast, editor of the "Rundschau." They formerly came from Russia and are identified with the Mennonite Brethren.

Prof. Otto Lichty, of the Bloomfield (N. J.) Seminary, stopped off at Moundridge, Kan., on his trip to the Pacific coast. He intends to leave Kansas soon, taking in the Exposition at Portland, Or., for California where Mrs. Lichty is staying now.

Bro. J. E. Sprunger, now at Cucamonga, Cal., is convalescing in the land of sunshine. On Pentecost he preached in the evening at Upland, and made a trip with the members of the church and the Sunday-school to the Cucamonga Canyon on the 30th of May.

A meeting of the Council of the Dominion Alliance for the suppression of the liquor traffic is to be held in Toronto on the 22nd of June. The meeting is to be held on the day preceding the opening of the International Sunday-school Convention, so that those attending the one meeting may be able to participate in both.

Thirty-five persons made a public confession at the Conestoga

M. H., Waterloo Co., Ontario, Canada, during the meetings recently held at that place, and fifteen more made the wise choice during a few meetings held at Berlin immediately after the close of the Sunday-school Conference. The Lord's name be praised.—Herald of Truth.

The Canton church, of McPherson, Kan., recently enjoyed several visits from ministers who preached for them on Sundays. Rev. John Stucky who preached there on May 21, was followed by the ministers Jacob W. Penner, Peter Goetz, and P. H. Richert.

Rev. H. R. Voht, of Newton, Kan., made another call at the newly organized church at Lookout, Woodward Co., Okla., and preached for them on the 30th of May and on Ascension day. The people there are in need of a larger room to hold their various religious services.

On June 11th the Gnadenberg church, at Elbing, Kan., had the privilege and the blessing to have with them Missionary J. B. Epp who preached an impressive baptismal sermon, after which Rev. G. N. Harms, the pastor of the church, baptized a number of persons who confessed Christ as their Savior.

Governor Hoch of Kansas declared in plain language his position in regard to the liquor traffic, at the General Conference of the U. B. Church, Topeka, Kan., several weeks ago. He stated that "the victory is not yet won, the battle is not yet finished. Twenty-five years ago the State declared that prohibition is the only logical temperance attitude. 250,000 young men of Kansas have over twenty years of age have never seen a saloon."

Rev. Peter Sommer, of Herbeville, France, has sent to the "Bundesbote" a very interesting report of the Conference of the Mennonite churches in France, held in Toul, June 1st. They discussed the following subjects: 1. How can we meet the increasing want of ministers in our churches?—2. What can we do for our soldiers?—3. Is there a possibility to establish our own

church paper?—The conference is to meet next year at Montbéliard.

It is probable that nine-tenths of the people in civilized life eat far more food than they can properly digest and assimilate. All the food we eat that is not digested and assimilated has to be thrown out of the body by the excretory organs as dead matter. If this matter stays in the blood or is deposited in the tissues it becomes poisonous, and an accumulation of poisons sooner or later will be blocking up the capillary vessels of the arteries or veins, and congestion, inflammation, pain, or fever and suffering follow. There are more than one hundred people that die from over-eating to each one that dies from starvation.—Sel.

Contributed.

Missions.

Christianity is essentially a missionary religion. The founder of it was the Great Missionary, Jesus Christ. If we believe in Jesus Christ we must believe in missions for His gospel is a missionary gospel. "Follow me and I will make you fishers of men," the first message to His disciples; "Go ye and disciple all nations," His parting message.

The program laid before His disciples in Acts 1:8 is a missionary program.—"Ye shall be my witnesses beginning, at Jerusalem, to Judea and Samaria, and to the uttermost parts of the earth." The whole book of Acts is a development of that program and the book of Acts is not yet finished; chapter after chapter has been added and still continue to be added.

To make Christ known should be the commanding purpose in the life of every Christian. The life of any denomination, of any individual church can be vigorous and fruitful only then when it goes out in service to those for whom Jesus Christ died.

Napoleon once said, "It is a maxim in the military art that the army which remains in its intrenchments is beaten."

The non-missionary church sins against its own best interest and is inviting defeat. A stay-

at-home Christianity is not real Christianity at all.

The annual report of a certain church has been something like this: Number added to the church by baptism none; number received by letter none, dismissed by letter five; number of members who have died three; amount raised for home mission nothing; for foreign missions nothing. Then the report closes with this request: "Pray for us, brethren, that we may continue faithful to the end." A very merciful request indeed, for the end of such a church is surely not far off.

750,000,000 people who have not had an opportunity to learn of Jesus Christ are extending us the Macedonian call "Come over and help us." In India 3,000,000 have been reached, but 297,000,000 still need the gospel. Africa has 170,000,000 people and at least 150,000,000 still unsaved.

Then there is China, her unevangelized millions. Come with me to Peking and I will show you a sight not seen anywhere else in this world.

It is an old ox cart, the only one in the city of Peking. Early before sunrise it is traversing the streets of Peking. You stop and look at its contents and what do you see? Perhaps 25 little bundles in the cart. What does it mean? When a heathen mother sees the little infant which has come into her home, does she dare to pour out upon it the wealth of a mother's affection? By no means; that infant may be a demon in human form and not until that child has weathered the perils of infancy does she dare give it the wealth of her maternal affection. If the child yields to some illness, she says: "My suspicions are correct; I see it is a demon." She tears off the clothing and puts it on the cold ground so that if it dies, the spirit will go down into the ground rather than into the house to disturb the people. And when it draws the last breath the firecrackers go off to dissipate the spirit. It is no indication of hilarity when the firecrackers are heard in Peking at midnight. They then take a piece of matting and cord, wrap it and tie the child up, and put it out of the gateway, and let the dogs drag it around for two or three hours. Then will be heard the rumbling of the old baby cart as it goes around from place to place and picks up these bundles. Follow the cart and you'll come to an old tower where for hundreds of years these little bundles have been thrown into a square hole and buried up.

Someone has said, "We have been sitting at the table of the Lord, feasting upon the bounties which He purchased for us with

His blood, while nearly 8,000,000 Lazaruses have lain outside our gates and died there as though there never had been a Christ.

It is not a question of pitying the heathen but of treating Jesus Christ right. Is it right to receive eternal life of those scarred hands and then give them the spare change we happen to have left after we have supplied our luxuries? Is it right to receive Heaven at the price He paid for it, and then give Him the odds and ends, the things that cost us nothing?

Ah, look at the example of the great missionary heroes and then feel ashamed at the smallness of our own self sacrifice.

See David Livingstone, the pioneer hero of Africa, as he is marching through the jungles of Africa, sleeping in the coarse damp grass, eating birdseed, and roots and African maize, forty times scorched by the fever, and his arm torn by the teeth of a lion. At 4 o'clock in the morning May 1, 1873, they find him in his tent, the candle still burning, there they find him kneeling at the bedside with his head buried in his hand, upon the pillow. He died alone, far away from friends and family, in the very heart of Africa, but he died in the act of prayer, praying for his own dear Africa. His body rests undisturbed in Westminster Abbey and his heart lies buried under the tree in Italia, but "The end of his exploration is the beginning of enterprise". His voice is heard on the banks of the Zambezi and penetrates the black night of Africa and makes Ethiopia resound with salvation.

Horace Tracy Pitkin is dead. The blood-thirsty sword of the Boxer has done its work, and his body is moulding in the martyr's cemetery in far off China; but the mantle of power has fallen upon his colleagues, Harry Luce and George Sherwood Eddy. Among the band of 7,000 Student Volunteers the spirit of Pitkin moves in the power of mighty generalship. Upon the stairway in Dwight Hall, the home of the Christian Association in Yale University many a young man has lingered in these latter days to look upon this beautiful portrait of Pitkin to find there the inspiration for a life of service.

The Memorial Arch on the Oberlin campus which commemorates the martyrdom of Pitkin and other American missionaries, stands as a perpetual challenge to those who pass beneath its sculptured arch, a challenge of consecrated living, self denying service, and glorious victory.

Above the noise and buzz of commercialism and the shouts of money-changers, above the roar

of battle between capital and labor, above the cry of common rabble there comes the call in the clarion tone for strong men of sterling character and lofty ideals.

We have entered upon an era when narrow-gaged conservatism and unwarranted radicalism are giving way to Positive Religion and an earnest evangelistic spirit; when tyrannical sectarianism issues gives way to world wide evangelization and we join hands in one supreme effort to plant the banner of the cross in every land and give to every nation the gospel of Jesus Christ during the opening years of the twentieth century, and hasten the day when redeemed India and Korea, China and Africa, Japan and Russia, shall swing into line and join in singing the grand old coronation hymn "All hail the power of Jesus' name."

Soldiers of the English army when on dress parade have marked their regimental destination with a badge upon the lapel of their coat. But when once drawn up in battle line and fighting is on, the lapels are turned over and all regimental distinctions are gone.

As Christian soldiers we are not on dress parade and this is no time for regimental distinctions. The Son of God goes forth to war and calls to us to follow in His train.

With our denominational badges put out of sight, enlisted under the bloodstained banner of our Captain, we'll follow Him to conquest and victory.

Peace.

The ideal condition for men and nations is that amicable and peaceful state in which are found no rude assaults, or bitter words, or angry thoughts. If all men had attained to ideal Christian manhood, there would be nothing to interfere with the universal prevalence of peace. Nations would learn war no more, and there would be nothing to hurt nor destroy in all the wide world. That condition will be reached also in this earth in some far-off time, when this becomes the new earth, in which dwelleth righteousness.

It has not been reached yet. There is a great deal of quarrelling and bloodshed brought about by the unrighteous and unjustifiable conduct of men, in private and in public life, so that communities and nations are involved in terrible and disastrous contentions. Even good men and peaceful nations are forced into conflicts to defend themselves and their interests from the unrighteous assaults of evil

forces. Those who would like to live peaceably are forced into warfare, the alternative being that of standing by and seeing innocent persons and causes suffering violence. This they can not permit themselves to do, since, bad as war is, there are some things that are worse.

Our most peaceful cities have their police, force not to make war, but to defend the persons and property of citizens from vicious and criminal forces. The maintenance of armies and navies by many of our Christian nations is on the same principle. We do not wish to wage wars of oppression or conquest, but we must be in a position to maintain our own peace and possessions, and to protect the oppressed who rightfully appeal to us for protection and assistance. Should we not do this, we might as well not be organized as nations.

While we love peace and hope for its universal prevalence in the future, we must not be lulled, by an emotional enthusiasm, into a neglect of the principles by which we may secure it. We must preserve and cultivate the manly qualities which command respect from even the tyrant and criminal, and we must at the same time use all the moral and spiritual force possible to bring about the ideal condition when war shall be no more, at home or abroad, on land or on sea.

It is encouraging to know that all the great wars recently waged have been under protest, and that there are increasing efforts being made to secure world-wide peace. The growing sentiment, especially among the people of our Christian nations, is in favor of arbitration, and at some time the difficulties of the whole world may come to be settled in this way. It is also a matter of intense gratification to all good people that President Roosevelt is inclined to bring about such relations as may lead to a termination of the terrible war that has recently been carried on by Russia and Japan. May God grant success to these efforts and bring about the desired consummation.

But let us remember that the widespread influence of the Gospel alone can secure widespread peace. As Jesus Christ is accepted and his truth believed and his teachings obeyed, there will come about the glad and good time when there shall be abiding peace on earth. This is the divine means for all things good. Let us use the means put into our hands by our divine Lord and we shall in His own good time see the glorious and happy end for which we pray.—Herald and Presbyter.

Report of the Young People's Convention.

The 10th annual convention of the Young People's Union of the Eastern Mennonite Conference convened in the Zion Mennonite church, Souderton, on May 30th, Bro. Clement Ehret presiding. The day was a pleasant one, although the sky wore a threatening look which in the afternoon changed into a slight rain, but as rain was very much needed, it was considered a blessing, and did not in the least interrupt the proceedings of the convention.

The morning session was opened by a song service, after which the devotional exercises were conducted by Bro. Warren Shelly, of the First Mennonite Church, Allentown, who read St. John 17: 13-26, and led in prayer. The president of the Union, Bro. A. S. Bechtel, then made a few well-chosen remarks, dwelling on the reasons for a gathering of this kind, the benefits to be derived therefrom, and the need of coming spiritually prepared in order to receive the greatest blessing.

After singing by the convention, a well-prepared paper on "The Needs and Opportunities of the Young People's Societies of our Union" was read by Miss Florence Shelly. (All papers read at the convention will appear in the MENNONITE.) A general discussion of the subject was followed by singing, after which a parliament on the topic "Which is the more important—Home or Foreign Missions," was opened by A. A. Moyer, of the Second Mennonite Phila. Society. This parliament elicited many interesting remarks from which we note the following: If Home Missions are neglected, Foreign Missions will necessarily suffer. There is little difference in the importance of the two. We can all be shining lights for Christ, wherever we are, whereby we can win souls for Him. We must go where duty calls, be it to the home or foreign mission field. There is a great opportunity for engaging in mission work among the foreigners who come to our country.

After a short business session, the convention was adjourned to meet at 1:30 in the afternoon. During the intermission, the visitors were very pleasantly entertained at the home of Henry Detweiler.

The afternoon session was opened by another song service led by Rev. A. S. Shelly. The first topic of the session was "The History of the Christian Endeavor Movement in the Eastern Mennonite Conference," which was very ably presented by Jos. S. Bechtel.

After singing by the convention, Miss Ada Landis, of Phila., read an able paper on "The Devotional Meeting—its object, character, results." In the general discussion, the following points were advanced: The meetings should be spiritual, not sensational. The most successful meetings are those whose leaders are best prepared through prayer in our meetings.

This discussion was followed by singing by the Junior Society of Zion Mennonite Church, Souderton, after which A. C. Oberholtzer, of Phila., discussed the topic, "Proper Means for raising Money for Christian Endeavor Work." After an interesting discussion, Forest E. Dager D. D., of Phila., delivered most interesting address on the subject, "My Best for Jesus." He took as an outline for his address the three S's found in the word "Success," standing respectively for subtraction, submission, and sustenance. 1st. We must take out of our lives things that hinder our Christian growth and if we can't subtract we must borrow from God. The powers of heaven are constantly by our side. This thought subtracts fear and distrust. 2nd. The highest attainments in life are those wrought through submission. We must be in touch with God. Prayer is the Christian's vital breath. We must be willing to carry God's messages.

3rd. We are largely starved as Christians. We must get our strength and inspiration from God's Book.

At the business session which followed, the nominating committee presented the following report of officers for the coming year: Pres., Elwood Shelly; Vice Pres., A. S. Bechtel; Cor. Sec., A. A. Moyer; Rec. Sec., Adelaide Z. Roth; Treas., D. M. Landis.

The report was accepted and the committee discharged. See below. After the answering of referred questions, the chairman, Bro. Clement Ehret, presented a few valuable thoughts gleaned from the Convention, the most important of which was, Earnestness in all work to which we are called." Rev. A. M. Fretz then closed the convention by prayer and the benediction.

The corresponding secretary, A. A. Moyer, reported that there are seven Senior, four Junior, and one Intermediate societies, which comprise the Young People's Union of the Eastern Mennonite Conference, and which have a combined membership of between four and five hundred.

The saloon is opposed to everything that is good in America.—Hon. S. B. Capen.

Historical Sketch of Y. P. S. C. E. in Mennonite Church.

JOS. S. BECHTEL.

In speaking of the Young People's Societies of the Eastern District Conference we well remember that all of us do not bear the name of Y. P. S. C. E., still in deeds we are one and the same so that it is well in keeping to speak of the Young People's Union of our Conference as a Y. P. S. C. E. Convention.

The birth of C. E. in the Mennonite church is indeed surrounded by a number of interesting incidents. Prior to this organization, activities such as were noticed all around us to-day were not heard of; an unsung "Motto", then, seemed to have been, "the laity of the church must keep silent." It was in the year 1887 when in Hereford, "better known as Bally, the Congregation upon which the eyes of all the congregations of the Conference were resting with great anxiety and sympathy for her welfare, on account of the long siege of trouble", the clouds parted to leave a little sunshine in, and with this ray of sunshine upon us, one planned another watered and God gave the increase.

With the introduction of Y. P. S. C. E. in our church, the German saying, "aller Anfang ist schwer" was truly applicable, and if we pause just for a moment to think, that in 1882 C. E. was born in Maine, itself still an infant in 1887, it was not known in the country. It was known very little in the State, it had for its Western boundary from a conventional stand point Syracuse, N. Y., then we begin to appreciate what it meant to organize a society generally unknown, and to organize it with and among a people who were not as a rule apt to take a hold of new ideas, in particular in so

far as their church matters were concerned.

Prominent mention shall here be made of the courage required, the wisdom applied, by our brother and at that time pastor of the Bally Congregation, the Rev. C. H. A. van der Smitten, now of Summerfield, Ill., who by faith grasped the idea, that which proved such a blessing to other churches could be applied even with the most conservative, hence in the Mennonite church.

That all the efforts in the organizing of this first society were not approved by all the people goes without saying, great care had to be exercised so as not to do greater harm than good. We could not have a prayer-meeting committee nor call the meeting such, but we called it a Bible reading meeting and the Committee the same (at this point I would like to make mention of a short meeting of consultation about these very matters, with Dr. Clarke; it was at the breakfast table at the Lochiel Hotel, Harrisburg, Oct., 1889, the time of the State Convention that Pastor van der Smitten, deacon J. B. Funk and myself had the pleasure of talking privately to Dr. Clarke and received great encouragement.)

I quote this to show that C. E. in the Mennonite church in its very early history had Father Clarke's benediction pronounced upon it.

I do not know if we are correct in estimating that this convention is the outcome of growth from the first society, but this we know, this convention is a representative body from nine Senior and five Junior societies working in nine out of 17 congregations in the Conference. The following statistics have been gathered and may prove of interest.

Name of church	Name of society	Date of Organization	Membership at Organization	Membership now	No. of Com.	Juniors	Members
1 Hereford	Y. P. S. C. E.	Jan. 1887	16 all active	23	5	Yes	20
2 Westwamp	Y. P. C. Ass'n.	Nov. 1880	30 " "	40	6	Yes	19
3 Int. Phila.	Y. P. S. C. E.	Oct. 1882	25 9 active 17 Assoc.	80 4 Assoc. 14 Assoc.	9	Yes (incl. male)	25
4 Souderton	Y. P. S. C. E.	Sept. 1880	26	27 25 Act. 2 Assoc.	7	Yes	30
5 2nd Phila.	Y. P. S. C. E.	Nov. 1885	25 19 active 6 Assoc.	14 12 active 2 Assoc.	5	Yes	25
6 Quakertown	Y. P. S. C. E.	Nov. 1885	32	44	6		
7 Germantown	Y. P. S. C. E.	May 1887	10 8 active 2 Assoc.	—	5	Had one but is disc.	
8 Flatland	Y. P. S. C. E.	June 1888	33	51	4		
9 Allentown	Y. P. S. C. E.	Jan. 1888	38	8	1		
Totals	4 Y. P. S. C. E. 3 Y. P. S.		206	296	45	4 Juniors 1 Intermediate	119

In the 48 committees are included the following: prayer-meeting 5, lookout 6, mission 7, flower 6, Sunday-school 2, finance 1, aggressive 1, intermediate 1, music 3, visiting 1, devotional 3, junior 1, membership 2, literary 1.

The Mennonite.

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The Coming Peace Congress at Lucerne.

The international arbitration and peace gatherings which are to occur this season give promise of being among the most notable which have ever been held. The movement has acquired such force that it now commands almost universal attention and sympathy. The great meetings of last year at Boston and St. Louis, conspicuously successful as they were, were not the last word on the subject. They only laid broader and deeper the foundations for much larger things hereafter.

Of the three great international peace meetings in Europe this year the first will be the twenty-second Conference of the International Law Association opening at Christiania on the 4th of September. We call this a peace conference, because the Association, though dealing with many phases of international law, really though only indirectly related to the peace cause, has always made arbitration one of the leading subjects of its deliberations. The Christiania Conference will be attended by a considerable number of the most eminent jurists and publicists of Europe and America, and will be marked with that sort of success which always attends any international meeting held under the auspices of the progressive government of Norway.

The Conference of the Inter-parliamentary Union, the second of these gatherings, will be held in Brussels not far from the time of the Christiania meeting of the International Law Association, perhaps afterwards, though possibly the last week in August. The council of the Union meets this month in Brussels, to decide upon the date of the meeting and to map out the program. The subjects that will be considered at the Conference will be the urgency of reduction of armaments, a general treaty of obligatory arbitration among the nations, and the establishment of an international congress to meet

at stated periods for the discussion of international questions. This latter subject has suddenly come to the front in international thought as one of the most important, and the Inter-parliamentary Conference will deal with it this year more thoroughly than it did last September at St. Louis. The prospect now is that several of the South American parliaments will this year for the first time be represented in the Conference, and that will add greatly to the interest and significance of the occasion.

The third of these gatherings—to which we wish to call special attention—will be that of the Fourteenth International Peace Congress, which will open at Lucerne on the 19th of September in the Bloch Museum, and continue its sessions for five days. The Peace Bureau at Berne, the General Swiss Peace Society, and the local society at Lucerne are making extensive preparations to render this if possible the most impressive peace congress ever held. The attendance from all parts of Europe will be large and influential, for the tide of arbitration and peace has been running high in the European states all the year.

It is important that the delegation from the United States should also be a large one. We owe it to ourselves, and to the record which our country has held in the movement, to make it so. Our territory is larger than the whole of Europe exclusive of Russia. Europe sent us more than a hundred delegates to the Boston Congress last autumn. We ought to send at least that number, or double as many, to Lucerne. Out of the more than nine hundred Americans who came to the Boston Congress, we ought easily to make up a party of a hundred to go to this Congress. Several persons have already announced their intention of going over specially for the Congress, and it is expected that a considerable number of travelers and of delegates to the Religious Congress at Geneva and to other conferences will make a special effort to get to Lucerne.

Our friends can well afford to make extra sacrifices this year in order to get to the Congress. It is a moment of supreme importance in the history of the peace movement, and the voice that is uttered at Lucerne ought to be made so full and commanding that it will stir all Europe from side to side as it has never been stirred, against the colossal evil that is steadily eating away the Old World's vitals and spreading its baneful influence over all the rest of the world.—Advocate of Peace.

Church and Mission.

Which is the More Important—Home or Foreign Missions?

At first thought it seems an easy matter to decide which of these two is the more important, and the more we think and the more we try to separate the two the more confused we become and we fail to find where the line should be drawn, therefore I have concluded there is no division to be made so far as preference one above the other can be shown.

"In Paul we have the true missionary spirit exemplified. Home and Foreign Missions are one. It is not for us to decide where we will go. As the Lord Jesus was all for us, He wishes that we should be all for Him; body, soul and spirit; our reasonable service and gift. Whether we can more devotedly serve Him in connection with Home or Foreign Missions remains for us individually to decide. Let us be ready and say like Paul, 'What shall I do, Lord?' We are Christ's. Let us also recognize His ownership—accept it and say to Him with the whole heart, 'Lord I am Thine by right and I wish to be Thine by choice', but how shall we know the way which our Father would have us walk and the work He would have us do? Naturally the child of God, longing to know the Father's will turns to the sacred Book and refreshes his confidence by noticing how in all ages God has guided those who dared to trust Him up to the very hilt, but who at the time, must have been as perplexed as we are often now."

"We know how Abraham left kindred and country and started with no other guide than God, across the trackless desert to a land he knew not."

"We know how for forty years the Israelites were led through the peninsula of Sinai, with its labyrinth of red sand stone and its wastes of sand!"

"We know how Joshua, in entering the land of Promise, was able to cope with the difficulties of an unknown region and to overcome great and warlike nations, because he looked to the Captain of the Lord's host, who ever leads to victory."

"We know how in the early Church the Apostles were enabled to thread their way through the most difficult questions and to solve the most perplexing problems; laying down principles which will guide the Church to the end of time; and because it was revealed to them as to what they should do and say, by the Holy Spirit."

"Might each heart be filled

with the true Missionary spirit that those who are called to do His work in Foreign fields might have an abundance of strength and power that they can like Paul, sing, even though they should be in prison, and we who enjoy the home comforts and friends, may be more earnest in our prayers and more ready to give. If the gift is a sacrifice the blessing is sure to come."

ABRAHAM ALLEN MOYER,
Second Mennonite Church, Phila.
Y. P. S. C. E. Convention, Souderton, Pa., May 30th, 1905.

The Whole Week for Men.

People who favor Sabbath desecration, in the way of sports and games and secular occupations, are very fond of quoting Christ's words to the effect that "the Sabbath was made for man and not man for the Sabbath." Some persons who seem to know no other Scripture have this trippingly on the tongue ready for use whenever occasion makes it possible. They seem to think that Christ's words are sufficient warrant to justify one in working all day if he wishes to, or gaming and rowdying all day if he is so inclined; that the day is nothing; the Fourth Commandment nothing, the religious law nothing, and physical, secular man, with passion, for sport, and gain the only thing that counts.

Of course, Christ said nothing of the kind. It is only the shallow and unsanctified nature that suggests such a thing. Christ only made it clear that deeds of necessity and of mercy were permissible on the holy day which was divinely marked off as a day of rest and religious worship. The Sabbath was meant for man's best good. He was to be relieved on that day from the grind of secular toil and burden, and have the privilege of contemplating spiritual and eternal realities. Some of the Jewish leaders interpreted this so oppressively as to make it mean that a sick man might not be relieved or a hungry man fed. Christ repelled this idea and urged the principle that while the Sabbath was ordained for man's benefit, it was not meant to oppress him as a mechanical contrivance, but was intended to be a blessed spiritual privilege. It was to free him instead of fettering him. It was to be life instead of bondage and death. There is no word of license in His words for worldliness and sin. There is no thought of toleration for what is ungodly or irreligious on the holy day.

As God had a divine intention as to the Sabbath which no one should transgress who has regard for God's will or for his own best good, so is there a divine intention as to all the days of the week. He who falls in with the divine plan, day by day, through all the days of the week, will be the better for it. He will be the best by it. As he uses the days will his life be. He who uses all the seven days as he ought will live the right life. He who does not will make a failure of his life. It also proves to be true that he who uses the six days as he should will be ready for the Sabbath, and he who spends the Sabbath day according to the divine direction makes excellent preparation for the following six.

The main occupation of the six days is to be work, as the main use of the Sabbath is rest and worship. As there is room on the Sabbath for that work which is absolutely necessary, so there is to be room on the six days for the shorter acts of worship which are God's due and which should be our pleasure. It is not necessary that every hour of the six days should be filled with drudgery, but that the toil of our lives should be put into these days. It is something as it is with what is known as the rainy season in tropical climates. During this season it does not rain all the time, but during this time most of all the rain that falls, at all, is sure to come. Whoever can not get all his work done during the six days is doing too much. He is forgetting that he is a human being, with a spiritual and immortal nature, and is making of himself a machine, or a beast of burden. All of the time is not to be spent in drudgery, even if the six days are work days. They are the days in which the work is to be done, but something besides work is to be done during this time.

If there were more time for rest or recreation during the six work days, there would not be such a tremendous temptation to divert the Sabbath from its intended purpose. There should be more time found for these things. The Sabbath must not be diverted from its sacred purpose. Man's spiritual nature must not be overlooked. There must be time found during the week for recreation, for amusement, for rest and refreshment. The six days were made for man, not man for the six days. The things that are necessary to round out the life, and make life bright and tranquil and enjoyable, must find a place. Why do men choose to flock the Sabbath from God and their souls? Why do they not get secular recreation and amusement during the six days, and leave the Sabbath for spiritual culture and life?

This is the divine plan. Let it be followed if we would get the best out of life. There should be at least one half-holiday, or its equivalent, each week, for every one. If some opportunity for recreation were afforded each person every week, the days would be relieved of their drudgery, and the Sabbath might be rescued from profanation. This would be as it should be, for man was not meant to be a seven-day drudge and worldling, but the whole week was made for his best good as a spiritual being.—Herald and Presbyter.

The Woe in the Patent Medicine Bottle.

DAVID PAULSON, M. D.

The patent medicine evil has now become a formidable rival of the saloon itself. The day is past when a man can maintain his respectability and yet make regular visits to the saloon on plea that he is drinking liquor "for his health," for well-informed people have learned that alcohol is a most prolific cause of disease.

But during the last few years disguised intemperance, in the form of patent medicines, has grown at a most alarming rate, and the astonishing part of it is that clergymen, statesmen and other eminent men who protest against the use of beer containing two to five per cent of alcohol furnish glowing testimonials encouraging the use of various well-advertised patent medicines containing, in most instances, more alcohol than ordinary whiskey, forgetting that the alcohol which is sold over a drug counter is just as destructive as that sold over a bar.

Dr. Osborne, professor of materia medica and therapeutics in Yale College, in a paper read before the last American Medical Association, spoke of one patent medicine firm that uses 500 barrels of whiskey each week. He mentions a highly recommended "sure cure" for alcoholism which is itself nearly one-half alcohol! Another remedy which has been advertised so extensively that in some communities one out of every four of the population buy it, is nearly one-fourth alcohol.

A widely advertised catarrh snuff contains a liberal quantity of cocaine and is already producing a prolific harvest of victims for insane asylums. One of the most widely advertised soothing syrups has unquestionably killed a thousand times more children than Herod ever slew, for it contains half a grain of morphine to every two ounces of the drug, and infants are peculiarly susceptible to the influence of narcotizing drugs. This is one rea-

son why the cigarette evil is playing such havoc with the boys of our nation.—The Life Boat.

The Tramp's Speech.

A tramp asked for a free drink in a saloon. The request was granted, and when in the act of drinking the beverage, one of the young men present exclaimed:

"Stop! make us a speech. It is a poor liquor that doesn't loosen a man's tongue!"

The tramp hastily swallowed down the drink, and as the rich liquor coursed through his blood, he straightened himself and stood before them with a grace and dignity which all his rags and dirt could not obscure.

"Gentlemen," he said, "I look to-night at you and myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honor and respect in the wine-cup, and, Cleopatra like, saw it dissolve, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring, and saw them fade and die under the blighting curse of a drunken father. I had a home where love lit the flame upon the altar, and ministered before it; and I put out the holy fire, and darkness and desolation reigned in its stead. I had aspirations and ambitions which soared as high as the morning star, and I broke and bruised their beautiful wings, and at last strangled them that I might be tormented with their cries no more. To-day I am a husband without a wife, a father without a child, a man in whom every good impulse is dead. And all swallowed up in the maelstrom of drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shattered into a thousand fragments on the floor. The swinging doors pushed open and shut again, and when the little group at the bar looked up the tramp was gone.—New Orleans Picayune.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 2, 1905.

—THE MAKING OF A CHRISTIAN: HIS DESTINY. 1 John 2, 15-17; 3: 1-3.

(Consecration meeting.)

QUESTIONS.

1. What is our destiny? 2. Pet 1: 4; 1 Pet. 2: 9a; Rom. 8, 29b; 1 John 3: 1-3.

2. What is necessary to be able to reach our destiny? Gen. 12: 1-3; Mat. 16: 24; 10: 38-39; Luke 9: 23-26.

3. How do we reach it? Deut. 7: 11; 1 John 2: 15-17; Mat. 16: 25-27.

4. How does God enable us to reach our destiny? Ezek. 11: 19; Rom. 8: 29 a.

5. What does Christ do for the fulfillment of our destiny? Ephes. 1: 12.

6. What does the Holy Spirit do to make us reach our destiny? Ephes. 1: 13-14; John 15: 26; 14: 26; 16: 13; Rom. 8, 13-16.

7. How do we show our destiny? 1 Pet. 2, 9b-11. Ezek. 11: 20.

MEDITATIONS.

Our future has a great influence upon our present; for what we live, the aim of our life, our destiny influences our character and our actions.

Man, though a shortlived and frail creature, has the most sublime destiny. We are called to be partakers of the divine nature, we Christians are an elect race, a royal priesthood, a holy nation, a people for God's own possession. God calls us His children though we are by no means perfect and it is not yet made manifest what we shall be, for we shall be conformed to the image of His Son.

We can not reach our destiny except we are willing to forsake some things; so Abraham had to leave his country and kindred, we have to deny ourselves, give up our own will for this is the only way to reach our destiny by doing the will of God, for this world passeth away and the lust thereof; but he that doeth the will of God abideth forever. We have to deny our old sinful life to gain eternal life. We could never do that by our own effort, but God creates in us a new heart, He foreknew us, He also foreordained us, He gave His only begotten son and through Him we learn God's love and learn to love God. Through Jesus Christ God adopts us as his children, in the Beloved He freely bestows on us His grace. In Christ we have our redemption through His blood, the forgiveness of our transgressions, according to the riches of His grace.

The Holy Spirit makes us reach our destiny by teaching us, by guiding us into all truth. He is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory. For we have to show our destiny by glorifying God by our good works; we must show forth the excellencies of Him, who called us out of darkness into His marvelous light and every one that

hath his hope set on Him purifying himself, even as He is pure. Whate'er man's destiny may be, His mind is changed accordingly; With it his heart in union blends, And thus come God's appointed ends.

Oriental, tr. by W. D. ALZONI.
There is a time, we know not when,
A point we know not where,
That marks the destiny of men
To glory or despair.

There is a line, by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath.

To pass that limit is to die,
To die as if by stealth;
It does not quench the beaming eye
Nor pale the glow of health.

The conscience may be still at ease,
The spirit light and gay,
That which is pleasing still may please,

And care be thrust away.
Oh where is this mysterious bourn
By which our path is crossed?
Beyond, which God Himself hath sworn

That lie who goes is lost.
How far may we go on in sin?
How long will God forbear?
Where does hope end? and where begin

The confines of despair?
An answer from the skies is sent:
Ye that from God depart,
While it is called to-day, repent,
And harden not your heart.

I. A. ALEXANDER.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for July 2.—SHENACH-
MER'S INVASION, 2 Chron. 32:9-23.

GOLDEN TEXT: With us is the
Lord our God to help us, and
fight our battles. 2 Chron. 32:8.

INTRODUCTION.

Six months ago the study of Old Testament history was broken off and half a year has now been given to the Gospel of John. With this lesson we return to take up the thread of Jewish history where we dropped it. We had come to the point when the northern kingdom, that of the ten tribes, was overthrown by the king of Assyria. Hoshea was their last king. Hezekiah was king of Judah at Jerusalem at that time having come to the throne only three years later than Hoshea. Of Hoshea it was said that "he did that which was evil in the sight of the Lord" (2 Kings 17:2). Though not as bad as some of the kings before him, he had not the strength of character to withstand the downward course of the nation, and he was borne down with it, both king and people being carried into captivity. There the ten tribes of Israel pass out of sight and nothing further is definitely known of them. Their descendants have never been identified. They are still the "lost tribes."

Of Hezekiah the record is very

different. "He did that which was right in the sight of the Lord according to all that David his father had done;" "so that after him there was none like him among the kings of Judah nor any that were before him." The southern kingdom with Jerusalem as its capital and centre of worship had all along been more faithful unto the Lord though at times the contagion of idolatry was spread to an alarming extent. While in Israel there was a constant succession of dynasties, one house after another being dethroned on account of their wickedness, in Judah all that sat on the throne were descendants of David, though at one time the line had become almost extinct—the little boy Joash being the only one left. But he was providentially saved from the hand of the wicked Queen Athaliah, who herself occupied the throne for a short time and thus made one exception to the continuous reign of David's seed.

Hezekiah was the 12th king after Solomon. One of his first acts upon ascending the throne was to open the doors of the house of the Lord and repair them. The account of this was the next to the last lesson last year. He proclaimed a passover which was kept fourteen days, and he set the worship in order again with the priests in their regular courses. Of his work in this line it is said,—"In every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered."

After the successful invasion of the King of Assyria in which he overthrew the kingdom of Hoshea and carried the ten tribes away in captivity, he now turned his attention to Hezekiah and wanted to make this kingdom tributary to himself. He first laid siege to the fenced cities of Judah. Hezekiah at once began to prepare himself to resist an attack upon Jerusalem and encouraged the people to trust in the Lord for deliverance from the hands of the enemy. One lesson takes up the story where the Assyrian army surrounds Jerusalem.

About one hundred and twenty-five years the kingdom of Judah was spared after the ten tribes were gone. The history of this period, which is to be covered by the lessons of the quarter, is found in the last five chapters of 2 Chronicles (compare the parallel account in 2 Kings) together with the prophecies of Isaiah and Jeremiah. From the high point of prosperity under Hezekiah the nation takes a downward course in religion and morality and con-

sequently in prosperity till the Lord gives them over, too, into the hands of their enemies and they are carried into captivity—a captivity not of indefinite duration, however, like that of the ten tribes, but for a definite period of seventy years as distinctly foretold by Jeremiah. Ezekiel and Daniel are prophets of that period and the lesson committee has assigned us one lesson from each of these "voices from Babylon" to close the quarter's study.

LESSON POINTS.

The enemies first sought to weaken the people by undoing their confidence in God. That was a searching question, "Whereon do ye trust?" Other nations had trusted in their gods in vain. None of their gods could save them from the power of the Assyrians. Up in Samaria, Israel, whose God was the very one Hezekiah and his people trusted in, was not able to stand against the Assyrians. No more, yea much less, should this God now deliver them. To make one to doubt the ability or willingness of God to help is to rob the soul of its strength for defense or aggression. This they tried to do here and is not the devil continually trying the same game with us in our spiritual warfare? May we resist these attacks as well as did these people in Jerusalem. Though our sins and shortcomings would justify God to give us over as He did those at Samaria, yet He is merciful to them that turn to Him in sincere repentance as Hezekiah had done. Though sin abound, grace shall much more abound.

They also tried to make them doubt the wisdom and sincerity of their king, and pictured before their eyes the dreadful consequences their course was bringing upon them. Hezekiah was persuading them to their hurt, the Assyrians said. And had he not already been hard on them in taking away the high places and altars? Fear, mistrust, jealousy—these and such like would be strong allies to the Assyrians if they can call them forth. And how many a time since then has the Lord's cause been jeopardized by the harboring of these imps of evil among His people!

The God of Jerusalem must not be spoken of as are other gods (v. 19). How much it means to know that He is not a god but the God and to believe in Him as such; to know "that He is"—not the work of man's hands but the self-existent author of all life, the creator of all things—and "that He is a rewarder of them that diligently seek Him."—Heb. 11:6.

Because the enemies railed on the Lord and spoke against Him

Hezekiah and Isaiah the prophets prayed all the more. The challenge was not to them but to their God. It was not only their safety but above all God's honor that was at stake. His name should be vindicated against these railing unbelievers. This is the thought upon which all acceptable prayer is based: "Hallowed be Thy name." If we by faith link ourselves with God, then our interests are identified with His and He is for us. "Who then can be against us?" If we abide in Him we shall ask what we will and it shall be done unto us.

The Lord sent an angel and the day was won. We need not speculate in what form the angel appeared, whether indeed he appeared at all, and in what manner all the mighty men of valor and leaders and captains were cut off. Enough to know it was done. Before one angel wielding the power of the Almighty all the boasted power of man is as nothing. Isaiah whose prayer was here so signally answered could write prophetically of the triumph of God's judgment: "With righteousness shall He judge the poor and reprove with equity the meek of the earth; and He shall smite the earth with the rod of His mouth and with the break of His lips shall He slay the wicked." (Isa. 11:4).

Marriages.

MOYER-MOHR.—On May 27th, 1905, at the house of the bride's parents near Quakertown, Pa., by A. B. Shelly, William G. Moyer M. D. and Caroline E. Mohr.

Deaths.

GEISINGER.—On May 28th, 1905, at Quakertown, Pa. Maria Geisinger, widow of John Geisinger, nee Beldier, aged 62 years, 11 months, 13 days. Funeral services were held both at the house and at the Saucon Mennonite church where burial was made, by A. B. Shelly on June 1st.

HOOD.—On June 11th, 1905, in Philadelphia, Pa. Warren S. Hood, son of Clinton and Clara Hood, aged 14 years, 8 months, 23 days. Funeral services were held at the house of his parents in the evening of June 13th, by N. B. Grubb. The following morning the remains were brought to the West Swamp Mennonite church for burial, where A. B. Shelly preached a funeral sermon, assisted in the services by N. B. Grubb.

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News of the Week.

Domestic.

The Twentieth Century Limited.

CHICAGO, June 18.—The Lake Shore & Michigan Southern and the N. Y. C. railroads today inaugurated an eighteen-hour service between Chicago and New York. The Twentieth Century Limited which left the La Salle street station at 2:30 o'clock this afternoon over the Lake Shore road will be compelled to maintain an average speed of 61.9 miles an hour between Chicago and New York in order to cover the 901 miles in the scheduled time.

The equipment of the Twentieth Century includes buffet, library, smoking and baggage cars, a diner, two twelve-sectioned and drawing room Pullman cars and one seven-room compartment observation car.

New York, June 18.—The Twentieth Century Limited from Chicago, east-bound, arrived twenty-five minutes ahead of schedule time. The train was brought here from Cleveland, 136 miles, in 143 minutes.

Zionists at Philadelphia.

PHILADELPHIA, June 19.—The eighth annual convention of the Federation of American Zionists, in session here, decided that Palestine was the best place for the colonization of the Jews. The convention adopted a resolution that the International Zionist Congress, to be held at Basle, Switzerland, this summer, be asked to reaffirm the Basle program of 1897, the convention of American Zionists pledging itself to the Basle program in its entirety. There are 230 delegates attending the convention.

President Ousts Mr. Bowen.

WASHINGTON, June 20.—The dismissal of Herbert W. Bowen, for some years United States minister to Venezuela, and the exonerations of Assistant Secretary of State Francis B. Loomis of the allegations brought against him by Mr. Bowen, are the outcome of the Loomis-Bowen controversy which has attracted wide attention for several months past.

Twenty-five are Dead, Others are Injured.

BALTIMORE, June 18.—As the result of a head-on collision between a "double-header" coal train and a passenger train on the Western Maryland railroad, Saturday evening, twenty-five train men and railroad laborers are dead and many others are seriously injured. The workmen were returning to their homes in the small towns along the railroad to spend Sunday when the accident occurred.

Foreign.

France Bows to Germany.

PARIS, June 19.—An International conference for the consideration of the affairs of Morocco is now practically assured as the result of the conversation between Premier Rouvier and Prince Radolff, the German

ambassador, and attention is now directed to defining the scope of the conference. Details are being rapidly arranged and the officials expect to be able to announce the plans for the conference in the course of a week. Although the basis of the conference has not yet been settled, it is understood that the two governments substantially agree on some of the many features involved. The Germans suspected that France had designs on the sovereignty of Morocco, but the negotiations disclosed that France had not questioned this sovereignty.

Similarly it was disclosed that France had not designed to interrupt the present territorial or political status quo of Morocco. This appears to have been one of Germany's chief apprehensions, as any change in Morocco's status quo might involve an ultimate French protectorate, something which she feared.

A dispatch to the Temps from Metz says that the Sixteenth German army corps is showing less activity than the Twentieth and Sixth French army corps, as the Sixteenth German corps has been continually on a war footing and is prepared for immediate mobilization. The dispatch says that the inspection of troops has been active in both countries. However the activity has been less marked recently as all eyes have been turned towards Paris in the expectation of a favorable result of the diplomatic negotiations.

American-Made Goods Boycotted in China.

TSING-TSIN, June 19.—Two important meetings were held yesterday in the native city in connection with the anti-American propaganda. The meetings were attended by 800 students, representing many colleges. Resolutions were passed, of which the most important were the following: To boycott American goods; to stimulate Chinese manufactures; to circulate anti-American literature, and to record results.

Other bodies, representing 200 members from the commercial guilds of seventeen provinces, have signed an agreement under a mutual bond to forfeit 50,000 taels if any member is reported purchasing American goods. The Pekin guilds are circulating 10,000 copies of the agreement.

THE RUSSO-JAPANESE WAR.

ANOTHER BATTLE IN MANCHURIA.

TOKIO, June 18.—The Japanese scored another victory in Manchuria Friday morning in defeating a Russian force of cavalry of 5000 men. The Russians fled in disorder after suffering severe losses. Japanese losses were slight.

TRAGIC STORY OF MARRAGE.

SAN FRANCISCO, June 18.—News of a terrible massacre of 150 natives on the Siberian coast has been received here in a letter from Petropavlovsk, on the coast of Kamchatka. A band of pirates landed at a village on the coast, massacred the population and robbed the village. Who the marauders were those who managed to make their escape could not say beyond giving the information that some Japanese were in the party. When Morogranoff sent his letter the people of Petropavlovsk feared an attack on that town.

RUSSIA AGREES TO WASHINGTON.

ST. PETERSBURG, June 18.—9:35 p. m.—Russia has finally and definitely accepted Washington as the meeting place of the Russian and Japanese plenipotentiaries. The foreign office has waived its request for reconsideration at the personal direction of the emperor, whose desire to give the full-

est and fairest opportunity to President Roosevelt's proposed peace conference is thereby manifested. After his conference with Ambassador Meyer, Count Lamsdorff, the foreign minister, went last night to Peterhoff and laid the matter before the emperor, who, on learning that insistence on the Hague might endanger negotiations, directed Count Lamsdorff to inform Ambassador Meyer that Russia would accept Washington.

In certain quarters here envy and jealousy of the United States are ill-coalesced. The entire collapse of the negotiations was predicted yesterday and there was almost open exultation at what was declared to be a "rebuff to Roosevelt." Although the way has thus been smoothed for a peace conference, the operations in Manchuria appear to be in full march toward a big engagement.

RUSSIAN WAR PARTY DEFIANT.

ST. PETERSBURG, June 19.—(Midnight).—The war party has by no means surrendered. On the contrary, backed by the military element, it is making a concerted effort to dissuade the emperor from conducting peace. Even with the two armies already clashing, members of the war party are filling St. Petersburg and Peterhoff with optimistic views and Lieut. General Linvitch and his lieutenants are re-enforcing their arguments with rosy reports of the strategic situation. Many Russian correspondents at the front, evidently inspired from St. Petersburg, are flooding their papers with dispatches in the same strain.

JAPANESE OUTFLANKED RUSSIANS.

ST. PETERSBURG, June 21.—2:15 a. m.—Diplomatic measures for the peace conference are continuing, in the face of the strong pressure brought

to bear by the militant factions. Lieutenant General Linvitch has again wired the emperor saying that victory is almost at hand and begging that he and his army be not deprived of the opportunity to restore the prestige of Russian arms.

General Linvitch's telegram seems to confirm the indications that negotiations for an armistice are not proceeding between the Russian and Japanese commanders.

LONDON, June 21.—The correspondent of the Daily Telegraph at Tokyo sends the following:

"The Japanese are continuing their vigorous advance in Manchuria. The Russians have been completely outflanked on both wings and news of Japanese victories may be expected shortly."

"The Japanese have considerably over half a million men in the field. Their preliminary operations began as far back as May 20."

PEACE DEPENDS ON ROOSEVELT.

ST. PETERSBURG, June 20.—2:10 p. m.—The only hope for an armistice pending the meeting of the peace plenipotentiaries seems to rest with President Roosevelt, and even that is considered slender. So far as known, the president has not taken a positive step in this direction. The impression here continues strong that Japan only with great reluctance could be induced to forego the advantages of her strategic position, which, despite the tone of the official advice from the front, is regarded as being altogether favorable to Field Marshal Oyama, and agree to a suspension of hostilities for at least six weeks, during which time thousands of re-enforcements would reach General Linvitch and Vladivostok would be strengthened with munitions and supplies to withstand a siege.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JUNE 29, 1905.

No. 26.

The Guest of Every Day.

Homely work is mine to-day,
Floors to sweep, and fires to lay,
Plates to wash, and clothes to mend;
Work which never seems to end,
Yet I pray

Jesus, be my Guest to-day.
Not as One to dwell apart
In the spare room of my heart,
But as One to whom my prayer,
May confide the smallest care,
Thus I pray

Lord, be Thou my Guest to-day!
Martha, cumbered in her care,
Brought a half-reproachful prayer.
Serving much she thought would best
Welcome and refresh her Guest,
Christ, I know,

Would not have me serve Him so.
He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some dear He does not ask.
My dear Guest

Wishes me to work and rest.
At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is Thine!"
Christ, I pray,
Be the Guest of every day."

Items of News and Comment.

A Sunday-school Conference is to be held at Alberta, Canada, on July 10th.

Rev. S. F. Sprunger returned to Berne, Ind., on June 27, from his eight weeks' trip to Nebraska, Minnesota and Dakota.

The Middle District Conference will convene in the Silver Steet church at Goshen, Ind., on Wednesday evening, August 16th.

An excursion party of about forty, teachers and pupils, of Halbstadt, Russia, had planned to leave on the 16th of May for Crimea.

The question for us to answer is not, "Am I called to the foreign field?" but, "Can I show sufficient reason for not going?"—Robt. E. Speer.

G. G. Wiens, of Reedley, Cal., formerly editor of the "Mennonitische Rundschau", intends to sell his lately purchased farm and then, perhaps, move to a city.

Missionary Jacob B. Epp, of Newton, Kan., will be married to Miss Agnetha Harms, a Hopi mission worker at Toreya, Ari-

zona, on the 29th of June in the Gnadenberg church at Elbing, Kansas.

At the Bethesda Hospital, Goessel, Kan., 32 patients were treated last year; 4 died, and 19 were healed.

Bro. Geo. J. Lapp who expects to sail early in October for India as mission worker for the station Dhamtari, preached the baccalaureate sermon at Goshen College, on June 18th.

Bro. D. H. Bender, of Elkhart, Ind., editor of the "Herald of Truth", attended the Intercollegiate Peace Conference at Goshen College on June 23, where the editor of the "Bundesbote" had the pleasure to meet him.

Pres. N. C. Hirschy, of C. M. College, Bluffton, O., gave an able address at Goshen College on June 23rd, on the subject, "The present Attitude toward War viewed from the Christian Standpoint." In the evening he boarded a west bound train for Chicago where he will attend for some time the Chicago University.

Prof. C. H. Smith, of Goshen College, who has planned to write a History of the Mennonites, will probably spend several years in Europe in research for the desirable and necessary information for such an important work. Next school year he will probably continue his studies in one of the universities of Chicago.

The ex-President of the First National Bank of Milwaukee, who embezzled a million and a half of its funds for stock speculation, has been sentenced to ten years at hard labor in the penitentiary at Ft. Leavenworth. The case came before the United States Court on a charge of violating the National banking law. Biglow pleaded guilty. A life sentence would better have fitted the case of this bank wrecker.—Ex.

A. M. Fretz, pastor of the Deep Run and Souderton churches, Pa., had a mission on June 19th which might have resulted more seriously. While picking cherries he was overcome with a

sudden attack of vertigo brought on by the excessive heat causing him to drop from the tree. He sustained a severe scalp wound which had to be stitched by the surgeon, and a general physical jamming disabling him in his pastoral duties for some days. At this writing he is on the mend and expects in the course of a week to attend to his work again.

For the Portland Exposition to open its gates on the Sabbath is a deplorable mistake. No matter whether a considerable portion of the community call for it or not, it is a plain defiance of the Almighty. No matter whether or not the Exposition shall be a financial success, it is an act of glaring disobedience of the divine law. It is condemned by Christian people because it is contrary to the commandment given us from heaven.—Herald and Presbyterian.

The Result of Strong Drink.

There is said to be fifty-two penitentiaries and over 17,000 jails in the United States. They cost \$500,000,000 to build them.

In a single year 1,000,000 persons are incarcerated in them.

The immediate expense of this criminality to the country—to say nothing of the far greater indirect expense—is not less than \$100,000,000, annually.

The most conservative investigators trace the larger part of this great expense, and almost all of this dreadful crime, either directly or indirectly to the drinking habits of the people.

Manifestly, what the Scriptures say about the "raging" of "strong drink" is not at all exaggerated; nor is what it says about the unwisdom of being "deceived thereby".—Homiletic Review.

Dr. Trueblood on Peace and War.

Doctor Benjamin F. Trueblood's address on the subject of international peace Friday evening, June 23, at the Mennonite church, Berne, Ind., was well attended.

The speaker's discourse consisted of two parts; first, Why should we interest ourselves in universal peace? and second, what progress has been made towards universal peace?

The first reason given for the universal peace is the assurance of uni-

mate success given by Jesus Christ through the spread of the Gospel. The more universal the spread of the Gospel the more universal international peace. In the second place we should interest ourselves in universal peace because we are in touch with the whole universe in a material way, and war is a great disturber of universal communication.

The speaker then went on to picture the horrible realities of war, the slaughter of men, the sufferings of innocent widows and orphans. War should be opposed by Christians because it is against the principle of Christian love. Think of a Christian shooting or bayoneting a man while he loves him! Think of Christ repelling a battalionship to drown 600 souls! Then war settles nothing on the basis of justice. War simply decides which party is the stronger, it does not decide which is in the right. War is fraught with injustice, it injures innocent parties (private men, widows, orphans). War puts men in wrong relations. When a man joins the army he sells his liberty of conscience. He can no more follow the dictates of conscience, but must obey that of his superiors right or wrong. War encourages all the baser passions in man, as lying, deception, cruelty, profanity, hatred, etc.

The speaker then showed what progress had been made in the movement for international peace. A general dislike for war is spreading, not only among the Christian people, but in the industrial and commercial world.

The first peace societies were organized in this country in New England and Ohio in 1815, after the close of the Napoleonic wars in Europe. At present there are about 500 local peace societies, which are united into the American Peace Society, of which Dr. Trueblood is the corresponding secretary. Of late years numerous peace societies have sprung up in England, France, Germany, Switzerland, Italy and other countries. Last summer was held the thirteenth International Peace Congress at Boston, and this year in September will convene at Luzerne, Switzerland, the fourteenth peace congress which Dr. Trueblood will attend. Besides this there exists the Interparliamentary Union, composed exclusively of members of congress, parliaments etc. from various governments which work for universal arbitration of difficulties between nations and for their reduction of armaments.

Dr. Trueblood had a number of copies of "The Advocate of Peace", a periodical published by the American Peace Society, with him for distribution. He invited subscriptions for the same, as well as joining the Society.

Dr. Trueblood has made several trips abroad and has studied the subject of war and peace from all sides and has conferred with statesmen of various countries on the subject and is therefore thoroughly versed on it.

Contributed.

The Religion of the Natives of India.

Undoubtedly this is a very interesting subject to the readers of the "MENNONITE" who try to keep pace with the Mission work carried on in the heathen country of India. Missionary Penner has given some interesting information on this important subject in a private letter to Bro. Grubb. We cheerfully give space here for its publication to the benefit of all the readers. Bro. Penner writes thus:—

CHAMPA, C. P. India, Apr. 27, 1905.

REV. E. F. GRUBB,
Wadsworth, Ohio.

Greetings! Again I have the pleasure of writing a few lines to you. When people and acquaintances at home write to us and laconically say, "Please let us hear about your work"—then we are at a loss what to write, because so much might be written. You are different. You simply say: "Now I would like to know about this or that." That's right. Just let your questions come and we will answer as much as we can.

Now to your question concerning Hindoo idolatry and worship. To begin with let me tell you that to explain fully "Hindooism" is an utter impossibility for any ordinary mortal. Even locally one must study this people for many years in order to understand the Hindoo belief and worship. Hindooism is a conglomerate of philosophical systems, pantheism, fatalism, ceremonies and ceremonial washings and downright common idolatry. I will say what I know of the Hindoo religion—little it is I know, but perhaps it may give you an idea of what the missionary has to face in India.

There is a controversy among educated Hindoos as to the mode of attaining God, or identity with God, i. e. salvation, as he understands the term. Three roads are mentioned by which (this salvation) may be obtained; viz., (a) the road of *knowledge*, (b) the road of *devotion*, (c) the road of *works*.

(a) The knowing of one's self free from every contact of *sin* and *virtue*; the knowing of one's self to be no doer of either good or evil frees the soul from transmigration, and freedom from transmigration is salvation.

(b) The road of devotion. This is the road generally traveled by *Samyasis* (ascetics). An uninterrupted concentration of the mind upon God, this will bring salvation. By continually thinking of God the mind, the will,

yes all faculties are to become so immune to all sins, temptations and snares that there is absolutely no chance for falling, because falling means to be reborn. Free from passions, anger, affection, avarice, pride, this is a religious person, a *sadhu*. The person who desires to attain salvation (under salyation, the Hindoo always means freedom from transmigration and a complete identification with God) by the road of devotion is logically called a devotee, of whom this land literally swarms. If one could be at some holy shrine as Puri or some sacred city like Benares one would have the opportunity of seeing men with withered arms because they have held them up for years, one would see those who have taken upon themselves the vow of silence, etc. I met a Brahman last year who was a believer in this way of salvation. Said he: "To be free from passions, anger, affection, etc., this and this only is salvation."

(c) The road of *works*. By this is meant the ceremonial prescribed by the three Vedas, in sacrificing to the gods, and offering oblations to deceased forefathers; also the building of temples and giving to the poor.

Now, whatever good there might be in these three different roads of salvation is entirely destroyed by considering that the concentration of mind is not upon the holy, pure and just Christian's God, but upon one of the numerous gods of the Hindoos; upon a god who was anything but holy and pure and just. How can the devotee become free from passions when he contemplates upon such a god as Sri Krishna, whose entire life is one of filth and such indecent acts that the blush of shame comes to one's face? Listen to these very beautiful words:

"From the unreal lead me to the real,
From darkness lead me to light,
From death lead me to immortality."

If these words were addressed to the God that you and I worship, God would not tarry to help this blind people.

So much for the three roads. In the beginning I said that the Hindoo is a pantheist. Generally he is. I could never understand how this people or any people for that matter could get such an idea until I read the words of a learned Brahmin on this subject. He has made it clear to me. The Hindoo, it is said, is of a thinking mind. He wants to know the why, the how and the wherefore of everything. We Westerners allow or at least often do allow others to think for us. Hence it becomes easier for us to believe certain facts without questioning any further.

For example: In the first chapter of Genesis we read: "In the beginning God created the heavens and the earth." We believe this fact without any further questioning. The Oriental sits down, scratches his head and ponders and ponders. How did He create heaven and earth? There was no pre-existing thing or matter before God. He cannot have made the world out of nothing. That's contrary to reason. Logical conclusion—He must have taken portions of Himself to make the world. Therefore God is in the tree, the animal, the water—God is in man. There you have it, pure and simple pantheism. But just allow your thoughts to go on a little further and you come to fatalism. If a part of God is in me and I sin then God is the doer of that sin and I cannot be held responsible for any base acts. Hence we often have it said: "Ishtar pap kariaota hai". (God is the cause of the doing of sin.) He then cannot hold me responsible for any mean acts. Think of the blasphemy of accepting and speaking such falsehoods about God.

Then again I said Hindooism consists of ceremonies and ceremonial washings. I refer to caste rules. To observe caste rules is synonymous with being religious. To go into minor details would be tedious and make my letter too long.

Lastly Hindooism is idolatry. You will know from books that the Hindoos have 33 million gods. Everything is deified. Graven images are numerous; the most or I might say all of them homely and many very obscene. The goddess Kati in Calcutta is ugly. She is represented as a black woman with four arms; in one hand she has a sword, in another the head of a giant she has slain, with the other two she is encouraging her worshipper. For ear-rings she has two dead bodies; wears a necklace of skulls; her only clothing is a girdle of dead men's hands and her tongue protrudes from her mouth. Her eyes are red as those of a drunkard and her face and breast besmeared with blood. She stands with one foot on the thigh and the other on the breast of her husband. She is worshipped by offerings of goats and here and there buffaloes.

The method of worshipping Mahadev and Ganes, a stone image with an elephant's head, is by muttering Sanskrit words, washing the image and offering flowers to it. Only once have we had occasion to see such worship performed. Ignorant people who can neither read nor write much less know anything of Sanskrit,

as a rule offer a cocoanut or something else to the idol and in return are sprinkled with holy water by the priest. Then again some gurus (teachers) are worshipped. It consists in giving him money, rice, clothing, etc. Very often the guru will become angry when the worshipper gives him only one Rupee and he will at once order him to bring more. The guru in return allows the worshipper to wash his feet. This water then becomes Omrit Jal i. e. immortal water (nectar). This water is then used by the worshipper to drink. That such gurus become very rich is self-evident. We had one as an impatient. He had nasty wounds on his feet. I had many a conversation with him about religion. Oh for light, light, light. Tennyson's words aptly fit in:—
"O Father, touch the East with light,
That light that shone when Hope was born."

Now, brother, I hope I have answered your question. I am studying as much as my work will allow me so as to get an insight into the religion of India. Only by doing this can we hope to help India. Why is it that the Indian Christian is more fitted to be a means of salvation to his fellow countrymen than a European missionary? Because he knows the customs, the way of thinking and above all knows the religion of his countrymen.

We are all well—but weak and subject to headaches, fevers, dysentery, etc., evidently caused by the intense heat.

Our leper asylum has 49 inmates, with three pending admission. The work is blessed but becomes harder as the number increases. Ten lepers are expected to come within a week so that the entire number will be above sixty. We have eight Christians among them. I wish you could see and speak to them.

Yours fraternally,
P. A. PENNER.

The Devotional Meeting.

ADA M. LANDIS,
1st Church Society, Phila.

The devotional meeting has often been called the *heart* of the society; and it may aptly be compared to that organ, since from it flow the life giving forces, permeating every part of the Society and ending it with life and power.

The ideal devotional meeting is not a thing of chance, but is secured only by earnest, prayerful preparation on the part of some one.

One of the objects of the Christian Endeavor prayer meeting is the training and preparing of the young Christian for the work of the church.

In the conscientious fulfilling of the Pledge the Endeavorer received training and discipline such as he could secure no where else. In carrying on the work of the various committees the Endeavorer gains an insight into religious activity which will fit him for greater things in the future.

The real object however and the highest object of the devotional meeting is to awaken *spiritual emotion*, to bring the soul face to face with God; to arouse such a fervor of spiritual enthusiasm, that broken vows will be renewed, pledges taken, and decisions made for Christ.

This supreme object should always be kept in view. It is probably in this that we fail most frequently; we make our meetings interesting and entertaining at the expense of the spiritual part. We render service but alas how often it is as "sounding brass" and "tinkling cymbals".

If we would have an ideal prayer meeting, it is not only necessary that the leader should prepare carefully, but every individual member as well. This preparation should be made not half an hour before the service, but should occupy the entire week; *Read, meditate and pray* on your topic, until you are so filled that you overflow with your subject. "Out of the abundance of the heart the mouth speaketh."

The ideal meeting should be social and cheerful. Lay aside all formality; be simple, sincere and earnest. Cultivate the hand shaking habit and do not do it as though grasping the pump handle. Put such warmth and sincerity into it that the timid and discouraged shall feel that here indeed is the Christ spirit.

Above all be cheerful and sunny; for have we not every reason to be so? It is one of the secrets of power and influence in material as well as spiritual matters.

Paul had more discouragements probably than any of us, yet he was ever cheerful and hopeful, his admonition being, "Rejoice in the Lord always."

The ideal prayer meeting is one in which all have a part. Sometimes a large part of the evening is occupied by the leader or some other speaker; this is well enough by way of variety, but should not be the rule. Unless every one has opportunity to take part, some message may be lost which no other could convey as well.

Spiritual growth is dependent upon expression in some form. The Dead Sea is dead because it has no outlet. The devotional meeting is the Endeavorer's opportunity for this expression or outlet.

It is true we do not all have

the same gifts, but everyone can read a verse of scripture, and if it is selected with care it may carry conviction to some heart; for the Word of God is the Sword of the Spirit. We are responsible for every talent which we possess, for no one says there is nothing I can do.

But let us not shirk the *hard* things. They are the *exercise* so essential to the proper growth and development of the Christian. Let us make sacrifices, for the sacrificing spirit is pleasing to God and will surely bring blessings. "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service."

Let us do things which *cost* us most, for in them is the hope of rich reward. May we as Mary of old bring the alabaster box of loving service and devotion to the feet of our Master.

Moreover, it is a part of religion to keep our minds and bodies in such harmony with the divine plan that we are always at our best, for thus alone can we be at our best spiritually.

"Give of your best to the Master,
Give of the strength of your youth,
Throw your soul's fresh glowing ardor,
Into the battle for truth,
Jesus has set the example,
Dauntless was He, young and brave,
Give Him your loyal devotion,
Give Him the best that you have."

Perhaps the most difficult and yet the most valuable service we can do at devotional meeting is a word of personal testimony.

Christ is on trial before the world! Men and women are listening eagerly to hear what we will say of him! "What sayest thou of this man called Jesus?" is the question put to each one of us.

If we can affirm as Paul—"I know that in me dwelleth no good thing," "I know that all things work together for good to them that love God," "I know that I have a building of God, a house not made with hands,"—then our testimony is of more value than anything else we could say.

The devotional meeting then, should be the richest of spiritual feasts, a retreat from the cares and conflicts of life, a "Haven of Rest" for the sick soul, a "Holy of Holies" for the child of God.

"What are the Proper Means for Raising Money to Carry on Christian Endeavor Work"

One of the greatest problems confronting the Churches to-day is the question of raising money. There are many churches who no doubt have no difficulty in raising all the money they need, but there are many churches who have to struggle and scramble to

make the balance sheet come out perfect at the end of the year. Why is this? Is it because the expenses are too large, or is it because we as church members do not do our part in the maintenance of the same? I am afraid too often the latter is the case. Too many of us do not possess the right spirit of thankfulness for the many blessings and comforts which we constantly receive from our Father above, and forget his divine injunction: "Freely thou hast received, freely give." When our pleasure is concerned, or for any other selfish purpose we are always liberal, but when we come to give for the cause of righteousness, and the spreading of the gospel the purse strings tighten, and we are satisfied to give a very small amount, so small that if compared with what we spend for unnecessary luxuries and amusements they would be infinitesimal indeed.

I believe in the city churches this is felt more than in the country churches, because in the first place in the city the expenses are higher than in the country and more money is needed to carry on the work, and in the second place there are so many other things in the city to attract the people and their money that the church is neglected. But if we do not give what we can we are not in the proper relationship with our Master, for if we are truly consecrated to Him our whole lives will be devoted to His cause, and we will support it liberally.

For these reasons the churches have been forced to devise ways and means to raise the necessary moneys, and some methods have come into common use which are open to honest criticism. But it seems to me that we are not going about it the right way. We do not teach the young in the right way. We do not impress upon them the full meaning of their responsibility for the furtherance of Christ's cause, for it is only by properly training the children who will be the future pillars of the church that we can hope to solve this problem.

Let us look at some of the methods employed, and analyze them if we can, and separate the proper methods from the improper methods and perhaps we will get a clearer view of the proper methods to be employed. So far I have been referring to the money problem as it pertains to the church in general, while the topic states "What are the proper means for raising money to carry on Christian Endeavor work," but what has been said, or may be said, applies to one just as much as to the other, there being no difference between

the two, one being a part of the other.

One method is to assess each member of the society a certain amount of dues, (commonly 10 cents a month). If the society is large a sufficient amount of money will be raised to carry on the ordinary work of the society. But if the society is small other methods must be resorted to besides the dues. This is a good system, and no doubt is one of the best, judging from its universal use. At first thought it would seem that it was obligatory upon the members to pay this, and would put it out of the plane of voluntary contributions; but yet it is left to the members whether they want to pay or not, as I don't believe there is any society that would drop a member on account of non-payment of dues as long as he was in proper standing with the society in other respects, while on the other hand, no true follower of Christ will neglect this part of his work.

Another method, and I think it is a good one, one which church members should be taught to practice, is to pledge a certain amount every week towards a certain cause, because it comes nearest to voluntary giving, in fact is voluntary giving. The blessings received from this method, both by the giver and beneficiary are much greater than those received from some other methods. The society of which I am a member, the First of Philadelphia, employs this method for raising money for an orphan whom we are supporting in India, and for flowers, and we have been very successful, and I do not see why this method should not work all right if properly introduced, for raising money for all purposes.

A business house of to-day in order to carry on its business successfully must be organized and managed along systematic lines. No haphazard ways will suffice. So our contributions for the support of Christ's kingdom have to be systematic, and as soon as we can teach ourselves to lay a certain sum aside to be used for Christ and His church, so soon will our money troubles be over. No more will missionaries be prevented from carrying the blessed word of Christ to the dark and heathen lands; no longer will the church have to look in silence at the misery and sin under its very windows, but it will be empowered to succor the poor, and being fully equipped with the armor of God go forth and fight the battles of sin, and win victories for Christ and His church.

(To be concluded.)

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Editorial.

NO MENNONITE will be issued next week.

The War Spirit on the Wane.

That the war spirit is on the wane among the different civilized nations cannot any longer be a matter of doubt to any one who has given this subject some study. This statement seems rather bold when made in spite of the fearful war in the far East. But though the war in the East has been the topic of the day for months and has furnished gruesome material for columns upon columns of newspaper reports, there are more persons today regretting the war than there are engaged in its conduct or than there are rejoicing over Japan's victories. And, what is more, most of these persons regretting the war are not looking upon it as a necessary evil to which the two nations engaged had to submit as evil fated victims. The inception of the war as well as its continuation are attributed by thousands upon thousands of minds to weak and wicked diplomacy. This is getting to be the more general attitude toward all wars. Soon the world will not think so much about the honor due to the victor but more about the blame deserved by the instigator of a war. This is the attitude of perhaps most civilized and christianized individuals today. Many have not yet dared to express their mind on this, fearing to espouse an unpopular cause, thinking that as long as but few held these views but little could be done to apply them practically. If all of these persons could but be made to discover each other they would find out that the number of their sympathizers is not an inconceivable one.

With this thought in mind we were glad to notice the announcement regarding the intercollegiate peace conference held in Goshen College June 22nd to 24th. The colleges represented there are all supported by

denominations which make the peace principle one of their tenets. What then was gained by the conference? In the first place it was encouraging to each one to find out how many others shared his views. In the second place it may have been a surprise to many to discover through the information of Dr. Trueblood and other speakers that this principle of universal peace is gaining such a foothold outside of the denominations standing for peace. When we are made to realize that there are some twenty peace organs in the world and perhaps about five hundred peace societies and over two thousand members of parliaments, congresses and other legislative bodies of the leading nations of the world who have united for the furtherance of peace, then we realize that we do not stand alone in this cause. We as a denomination have really been guilty of putting our light under a bushel in this respect. It surely ought not to be considered a violation of any of our principles to bring our peace principle to the attention of others. Even the most autocratic government cannot long ignore a sentiment which is becoming general. Let us therefore spread the peace sentiment by calling attention to it in all legitimate ways and thus helping in the fulfillment of the prophecy of Isaiah 2: 4.

Correspondence.

DONNELSON, Iowa, June 26.—Dear MENNONITE:—Yesterday was a day of general rejoicing for our congregation. On Saturday morning Bro. P. P. Hilty arrived here and yesterday a crowded church full of eager listeners heartily welcomed the new pastor on his arrival. The young ladies had previously brought flowers with which they nicely decorated the church. The large class in singing conducted by Bro. Oberholzer (now in their 2nd term) were prepared to sing several songs. The weather was beautiful though rather warm in the forenoon. The Brother preached to us in German and in the evening in the English language. I believe all felt that God with His blessing was in our midst and when our old beloved minister stepped forward at the close of Rev. Hilty's excellent sermon with his face beaming with joy and spoke to the congregation stating, how glad he was that his successor was now in our midst, and could take up the work that old age and disease had compelled him to give up. We doubt not, Bro. Hilty will soon feel perfectly at home with us and we hope the full confidence that all have

in him is mutual. On next Sunday the German Lee Co. Sunday-school convention will be held at our church. About 5 or 6 different schools take part in this annual convention.

The Seventeenth Triennial Meeting of the General Conference

TO BE HELD IN OCTOBER, 1905 AT MOUNTAIN LAKE, MINN.

The Program Committee makes the following announcement regarding the program of the coming meeting of the General conference:

The time set by the officers of conference for the conference to convene is Wednesday, Oct. 4th. On that day, therefore, the opening service will be held at 10 a. m. Rev. J. S. Hirschler, of Hillsboro, Kan., President of Conference, preaching the Conference sermon.

Sunday the 8th is set apart for special missionary services, morning and evening. According to the expressed wish of the Mountain Lake brethren, there will likely be services in several Mennonite churches of the place at the same hour. In the afternoon there will be a children's and young people's festival.

A further mission festival by the sisters of the Ladies' Mission Societies, for which they have a program in preparation, will be held some evening or other suitable time during the continuance of the conference.

The introductory business following the opening Conference Service, will follow in the usual order. We call attention however to the question, left open by the constitution, whether the officers of conference shall be elected at the beginning or at the close of conference. This will come up for determination at this time.

The principal work of conference will come under the following headings: Heathen Missions, Home Missions, Publication, Emergency Relief, and Trusteeship, for each of which branches of activity the conference has a standing board. The order of business under each of these headings will be the following:

- (a) Report of the work of the board during the three years.
- (b) Financial report.
- (c) Proposition of plan for further work in the field under consideration.
- (d) Discussion of plan and adoption of such suggestions and instructions as may be considered necessary or desirable.
- (e) Election of members of the Board.

In what order the above named subjects will be taken up will be decided according to circumstances at the time of the confer-

ence. Likewise the time to be devoted to each can not be determined beforehand.

Besides the regular reports of the standing boards and their consideration, papers on special phases of Christian work may be presented laying before conference possible lines of activity that may be thought worthy of its consideration.

The following subjects of vital interest to the individual congregation and the church at large will come up for consideration;

1. Instruction according to the Catechism and Revival Meetings—In regard to these two methods of winning souls for Christ what course or attitude should be commended to our congregations? To be introduced with a paper by J. W. Kiewer, Berne, Ind.

2. Influences that undermine the spiritual life in the congregations—How can we best counteract them?

Introduced by Chr. Krebbiel, Halstead, Kan.

Further questions desired to be submitted for answer or discussion should be sent to the Secretary of the Program Committee; A. S. SHELLEY, Bally, Pa.

Our C. E. Topic.

BY C. V. D. SMISSSEN.

Topic for Sunday, July 9, 1905. THE INDWELLING CHRIST. Col. 2:6-10; 3:8-16.

QUESTIONS.

1. How do we receive Christ? Col. 3:16; 1 Pet. 1:23-25; Rev. 3:20.
2. What cannot dwell in us, when Christ dwells in us? Col. 3:8-9; Eph. 4:31; 5:3-8; Gal. 5:19-21.
3. How do we show, that Christ dwells in us? Col. 2:6; 3:12-13; Eph. 4:32.
4. How are we perfected in Christ? Col. 2:10; Eph. 1:23.
5. If Christ lives in us, how do we live with others? Col. 3:14-15.
6. How are by the indwelling Christ our differences in character, nationality and education lessened? Col. 3:11.
7. What is the consequence of Christ's living in us for eternity? John 17:24.
8. What is the consequence of Christ's dwelling in us upon the world? John 17:23; Matt. 5:16.

MEDITATIONS.

If we are real Christians, Christ dwells in us. He has promised us, that He will enter into our hearts if we open to His knocking and let Him in.

He comes to us by His word and by His Spirit, for the Word of God is the seed of regeneration. The experiences of life prepare the heart and Christ by His Spirit

enters into our hearts through faith.

But before Christ can enter, the heart has to be cleansed or, in fact as Christ enters the works of the flesh disappear since the fruits of the Spirit come with Christ and they do show, that Christ dwells in us. Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, selfcontrol show that Christ is in us.

In His communion we are perfected for we learn to know Christ better and become more like Him and our heavenly Father.

Christ dwelling in us makes our relations to others more pleasant. Christ being love makes us more lovable and more loving as He fills our hearts and that makes ourselves and others happier.

The indwelling Christ does not eliminate the differences in character, nationality and education, but he softens the peculiarities of character, the prejudices of nationality and races, the advantages of a better or of lacking education, so that the feeling of brotherhood between all men is the fruit of Christianity.

If Christ lives here in us, He lives in us in eternity. We need not fear death, for Christ has conquered death, and Christ's dwelling in us prepares our body for the resurrection and eternal happiness.

Even the world will see the influence of the indwelling Christ on the Christians and be attracted or repulsed by it, praise God for it or blaspheme.

QUOTATIONS.

There is a story of an earl that was much given to immoderate anger; and the means he used to cure it was by studying Christ, His patience under the injuries and affronts offered Him; and he never suffered the meditation to pass before he found his heart transformed to the similitude of Christ Jesus.

Christ is the Sun of Righteousness, in whom dwelleth all the fullness of the Godhead bodily, the fair color of every grace and Christian virtue. When Christ is shining upon the heart, then these virtues are manifested there, — by one, Christian graces of one description; by another, of another, according to their different receptivity and natural temperament; just as, when the sun is shining, colors are thrown upon a landscape, and reflected by the different objects in different proportions. But as no part of the landscape has any color in the absence of the sun, nor can acquire any independently of the sun, so Christians have no grace except from Christ, nor hold any virtue independently of Him.

DR. GOULBOURN.

Topic for Sunday, July 16, 1905.
THE MESSAGE OF THE FLOWERS;
Matt. 6:28—34; Jas. 1:9—11.

QUESTIONS.

1. What does the frailty of the flower teach us? Jas. 1:9—11; Ps. 103:15—17; Job 14:1—10; Isa. 40:6.
2. What does the beauty of the flowers teach us?
3. What does God's care for the flowers teach us? Matt. 6:28—34.
4. Of what are the blossoming flowers a figure? Isa. 35:1—2; Hos. 14:5.
5. What is contrasted with the frailty of the flowers? Isa. 40:8; 1 Pet. 1:24—25.

MEDITATIONS.

God created everything for a purpose. If we look upon the flowers the first thing which impresses us is their beauty, and if we consider either one flower in its exquisite beauty, a rose, a carnation, a pansy and observe their delicate perfume, or if we consider a whole bouquet in its variety, loveliness or perfume, we are reminded of the love and wisdom of their Maker, who provides for us not only the necessities of life, food and raiment, but lets us enjoy the beauties of nature and especially of the flowers.

The Bible uses the frailty of the flowers especially to remind men how shortlived they are, again and again men are compared with short lived flowers.

And yet, though the flowers may last only a few days, God adorns them with beauty; beauty often invited, but never reached or excelled by human skill and art; and if God clothes the flowers thus, will He forget to care for His children, who trust in Him?

The blossoming flowers are often used as a figure of prosperity and happiness. It is said of Israel that he shall blossom as the lily.

In contrast to the frailty of the flowers and of men stands the eternal Word of God, which implanted in men makes them immortal, so that they live though they die.

The flowers beautiful as they are, are shortlived, but they are the promise of fruit, which propagates the tree. We, though our life is comparatively short, if we are filled with the Spirit of God, have eternal life; whatever of real happiness we possess in this life, is only a beginning, an earnest of a happier, more beautiful life to come in the undisturbed communion with God, our Creator, Preserver and Redeemer.

Methods, if there were no other proofs, of the world of God's goodness, the flowers would supply them in abundance. Answer it to thyself, poor soul, that

doubtest of His love, that darest not trust the voice in thine own heart, telling thee that thy Father in heaven is all which that heart can adore. Why has he made these flowers? why does He send to thee these little joys, as gentle and unnoticed, often, as a mother's kiss upon a sleeping child? There is not, it would seem, a conceivable reason to be given for the existence of flowers (at least for their beauty and perfume), other than the intention to provide for man a pure and most delicate pleasure. Geologists tell us, that, in the earlier epochs, there are few traces of flowers; such as there were being small, and probably of the secondary colors, mere vessels for the ripening of the seeds. Only when the human era approached the order of the rosaceous, appeared on the fruit trees with their luxurious burdens, and our brightest and sweetest flowers, till "the wilderness rejoiced and blossomed as the rose."—Miss Cobble.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for July 9.—HEZEKIAH'S PRAYER. Isa. 38: 1—8.

GOLDEN TEXT.—God is our refuge and strength, a very present help in trouble. Ps. 46:1.

INTRODUCTION.

The connection with the last lesson is very close. In all three accounts, Kings, Chronicles, and Isaiah, this mention of Hezekiah's sickness follows immediately upon the account of the Assyrian invasion. The expression "In those days" therefore refers to the time of the invasion or days immediately following, most likely the former. Subtracting the fifteen years here added to his life from the twenty-nine of his whole reign (2 Kings 18: 2), this sickness is found to have been when he had reigned fourteen years. In 2 Kings 18: 13 we are told that it was in his fourteenth year that the king of Assyria first came up against him. Verse 6 of our lesson also indicates that it was while yet the city was threatened by the Assyrians and the king was concerned for its safety that the messenger of death came to him.

LESSON THOUGHTS.

Considering the circumstances surrounding Hezekiah at the time the disease overtook him and then looking at the final outcome, it seems that both the disease and the message by the mouth of the prophet were used of the Lord as a test of the man's character and faith. He had come to the throne after a period of great apostasy from the Lord, and in the fear of the Lord he had undertaken the task of

swinging the people round again to their true position as God's people, separate from alliances with the surrounding heathen nations, trusting in God to protect them against those who would subjugate and oppress them. With a strong hand—strong in a God-approved cause—he had carried forward his measures of reform though likely not without arousing some opposition. Still the people as a whole were with him. He was a courageous leader and such the people will follow. With Isaiah the aged prophet he stood holding the people to their reasserted allegiance to the Lord and encouraging them in the face of a powerful enemy. A crisis was upon them, which would decide the success or failure of Hezekiah's lifework. Failure now on the part of Jerusalem to stand fast in the Lord would mean the loss of all that Hezekiah had stood for. With the outcome of his work thus yet undecided and hanging in the balance, he is stricken with disease and is told that he must die. What would the people do when he was gone? Isaiah, who more than any one else would feel the loss of their courageous leader, faithfully delivered the message though no doubt with a heavy heart. The message was from the Lord and He could raise up another. But was that His purpose? And was His purpose changed by the prayer of Hezekiah? Let us not venture on forbidden ground with our questions. However we are safe in saying that for Hezekiah it was an experience and a time of supreme testing. He trusted in God with all his heart and he knew that from God must come the deliverance from the enemy. But he also felt that his own work was not completed, that there was a "residue of years" yet for him (v 10). And was not this feeling from God? It was no doubt a case of the Spirit, helping man's infirmity (Rom. 8: 26) and giving him the "prayer of the righteous man that availeth much" (Jas. 5: 16). He was not to think of himself as all-important, as though God could not get along without him. Yet conscious of his influence under God's approving favor thus far, knowing, too, the need of just such strong influence further on through the approaching trials for his people, and somehow realizing like Paul (Phil 1: 23) that it was for him to continue in the work; but being unable to reconcile this with the "Thus saith the Lord" delivered by Isaiah, there naturally was a struggle within him which proved his character and his faith. He prayed and wept with great weeping (v. 3) yet he hum-

bly submitted all to God's will saying, "What shall I say? He hath spoken" (v. 15). In v. 17 he states the inward result—"Behold it was for my peace that I had great bitterness." Peace of soul with the consciousness of sins forgiven (v. 17), and a new lease of life to continue his work to the praise of God (v. 18)—such was the answer to his prayer. May we rightly interpret the lessons this prayer is to teach us. Let us state a few.

Selfwill can have no part in true prayer. "Thy will be done."

The faith that gives us assurance and freedom in prayer is wrought by the Holy Spirit. The counterfeit of this is selfinspired presumption.

The Lord does not forget, yet he is pleased to have us call to mind past evidences of His favor as well as His gracious promise to base thereon our petitions for further blessings. It is thus that with thanksgiving we make our requests known unto God.

Our God can do wonders, and according to our limited knowledge of the laws of His divine workings He "moves in a mysterious way His wonders to perform." Faith demands not an explanation, but sees in each miracle a sign of His omnipotence and a pledge that His words shall not lack fulfillment.

Subject for July 16.—THU SURVIVING SAVIOR. Isa. 52: 13 to 53: 12.

GOLDEN TEXT.—The Lord has laid on Him the iniquity of us all. Isa. 53: 6.

A second lesson from Isaiah. This prophet lived, as we have seen, in the time of king Hezekiah. In the first verse of his book we are told that he saw his visions in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah—from about 760 to about 710 B. C. The first thirty-nine chapters contain prophetic visions and messages together with historical matter relating mostly to those times. In this part he is shown to have been a man of affairs, giving time and energy to his country and used of God to exert a strong influence for good in the nation. In our last lesson we saw him near the close of this career. Beginning with chapter 40, the last part of the book constitutes what Dr. Pierson calls "one grand Messianic poem," written probably near the close of his life. As the aged John on the Isle of Patmos was in the Spirit transported into the Lord's day of His second coming in judgment and glory, so this aged seer in Jerusalem saw in prophetic vision the day of His coming in humiliation and suffering, blended, however,

into one scene with the farther removed day of His glory, like the nearer and farther hills in a landscape view.

These Messianic chapters, twenty-seven in number, Dr. Pierson divides into three books of nine chapters each; each book again into three sections of three chapters each nearly corresponding with the divisions of our English Bibles, and remarks that the fifty-third chapter is thus the middle chapter of the middle book of this great prophetic poem, the heart of the prophetic writings of the Old Testament. And the central verse of this central chapter enshrines the central truth of the Gospel:

He was wounded for our transgression; He was bruised for our iniquities; The chastisement of our peace was upon Him;

And with His stripes we are healed.

THOUGHTS ON THIS LESSON.

The three verses from chapter 52 give a striking example of the two-phased nature of the prophecy concerning the Messiah. The prophet sees Him with "His visage so marred more than any man and his form more than the sons of men," a view dwelt on at great length in the 53d chapter; but presently he sees Him exalted, and very high so that like as many were astonished at Him in His marred form, kings shall now in silent wonder see and consider what they had not heard. One is reminded of the queen of Sheba of whom it is said that "there was no more spirit in her," and who said, "Behold the half was not told me, thy wisdom and thy prosperity exceeded the fame which I heard."

What the prophet here saw of the exaltation and glory of the Messiah was not fulfilled at the time of His humiliation. This is evident. But it and all the prophecies of this nature shall yet be fulfilled when "they shall see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24: 30).

The prophet sees the prevailing unbelief of His coming. We know from the gospels how it was. He came unto His own people but His own received Him not. Why not? Because He did not answer to their idea of a Messiah with worldly glory. First of all He was born in poverty and obscurity—as a tender plant, as a root out of dry ground. Even from the mouth of an Israelite in whom there was no guile we hear, "Can any good thing come out of Nazareth?"

He was despised and rejected for the very reason for which He should have been hailed with joy. He was a man of sorrows and grief because He took upon Him-

self the sorrow and grief of humanity and His load was made doubly heavy by the unbelief of those He came to save. Men looked upon Him as stricken, smitten, and afflicted on His own account, while it was their sins that brought Him to the cross.

Where Isaiah speaks of His vicarious suffering and death he includes himself among those for whom He was substituted. He says, "our transgressions," "our iniquities," "we are healed." Each one of us adopting this language by faith can make it still more personal and say "my transgressions," "my iniquities," "I am healed." It is then when by faith I lay my sins on Jesus, when in His bruises and His stripes I see the chastisement of my peace, that He becomes infinitely precious to me.

He is called the servant of God. He took upon Himself the form of a servant and became obedient unto death even the death of the cross (Phil. 2: 7, 8). Moreover He was a righteous servant and because of His perfect righteousness He is able to justify many of His own blood shed for the remission of their sins.

We are told that the Lord God Himself laid upon Him our iniquities, and that it pleased God thus to bruise Him and put Him to grief. That God could thus lay His hand of sore affliction upon His own beloved Son for our sakes, herein indeed is love. In view of this must we not say: "O God, what is man, that Thou art thus mindful of him, and the son of man that Thou visitest him with such evidence of Thy wonderful love!"

On the part of the Sufferer Himself, Isaiah sees His willing, uncomplaining submission. Oppressed and afflicted, yet He opened not His mouth. He gave Himself for us that He might receive us unto Himself. In His prayer spoken on His way to the cross He said: "I sanctify (devote) myself, that they also may be sanctified (consecrated) in truth." The travail of His soul, into which He entered willingly, was over our birth into the heavenly life, and that being accomplished, as He looks upon the fruit of His travail, He is satisfied. For this joy that was set before Him He endured the cross despising the shame. (Heb. 12: 2).

The way of the cross is the way to glory. Isaiah saw that He should die a shameful death but that was not all that he saw. This side Calvary he saw the bursted forth. He saw the Sufferer come forth a Victor. "He shall divide the spoil," "He shall prolong His days," and "the

pleasure of the Lord shall prosper in His hands." Jesus Himself said after His resurrection: "Behold it not the Christ to suffer these things and to enter into His glory." And the way for the Lord is also the way for the disciple. "If any man will come after me let him deny himself and take up his cross and follow me." If we suffer with Him we shall also be glorified with Him. (Rom. 8: 17); if we suffer we shall also reign with Him (2 Tim. 2: 12).

Marriages.

SOUDER-MOYER.—On June 19th, 1905, at the house of the bride's parents in Souderton, Pa., by A. M. Fretz, Lewis L. Souder and Lillie C. Moyer.

Deaths.

BAUM.—On June 7th, 1905, in Redwinstler, Pa., William Baum, aged 64 years, 2 months and 7 days; interment on the 11th at Old Beth Mennonite Church. Service by Peter Lohx, Enos Wilwer, Jacob Rush, John Leatherman and A. M. Fretz.

MOSEMAN.—Died on the journey to Europe, Amelia Mosiman, wife of Samuel Mosiman, daughter of Jacob E. Krebbs, Summerfield, Ill. Her husband received the Hebrew Fellowship from the McCormick Seminary which provided that he could study two years in a university in Germany, and now they were on their way for that place. She was seemingly well until the evening of May 22nd, when she suddenly took sick, and died the morning of May 23rd, caused by the bursting of a blood-vessel. The captain and the officers of the ship wanted to bury her in the ocean, but at last her husband succeeded that the corpse was brought to Hamburg, three days distant at the time. The relatives in America expressed their desire by telegram that the corpse should be brought back, but this could not be accomplished. With the assistance of Rev. H. v. d. Smitsen, of Hamburg, permission was obtained for her burial. On the 27th of May the deceased was buried in the Mennonite Cemetery at Altona, Prussia. Rev. v. d. Smitsen spoke words of comfort and encouragement at the funeral. The passengers expressed their sympathy in the way of a bouquet with the inscription, "Amelia Krebbs-Mosiman, born May 15, 1889, died on board of the steamer Patricia, May 23, 1905. In unforgetful remembrance." Also the family of v. d. Smitsen expressed their sympathy by a bouquet. On the plate of the casket is inscribed: Psalm 1: 9.—May our dear Brother in this severe bereavement in a foreign country.

Contributions.

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Items of the Week.

Domestic.

MOORE LAW WORKING.

OVER 100 SALOONS ALREADY AFFECTED BY REMONSTRANCES FILED UNDER MOORE AMENDMENT.

INDIANAPOLIS, June 24.—The Moore amendment to the Nicholson law, generally termed the "Moore law," has been in effect only two months, yet over 100 saloons have been either driven out of business or have been forced to quit selling liquor when their licenses expire. This has been accomplished mainly through the clause of the law which permits the filing of remonstrances against the business; in other words, permits a majority of the voters of a township or ward to say whether they will have prohibition or liquor.

Grant leads the list of saloon-closing counties, with forty-one saloons already under the ban and seven more to be affected by remonstrances at the July term of court. In Randolph county nine saloons have been closed or will go out of business when their licenses expire; in Jackson county, eight have been affected by the new law; in Orange and Tipton counties, five each; in Delaware and Morgan, five each; in Greene, four; in Allen and Pulaski, three each; in Adams, Blackford, Harrison, Johnson, LaGrange, Madison and White, two each, and one each in Clinton, Fountain, Gibson, Howard, Lawrence, Posey, Ripley, Union and Wells. Besides these, as already stated, eight saloons at Brazil, two at Greensburg and one at Columbus have been knocked out by city ordinances.

Lack of patronage and inability to sell on Sunday or after 11 o'clock at night are causing thirteen saloons at Anderson to go out of business. Three saloon keepers at Logansport have quit for like reasons, and two saloons have been closed in Tippecanoe county because of rigid enforcement of the law. A few counties report that saloons which obeyed the law for a few weeks are now running wide open on Sundays.

Progressive Madison county, of which Anderson is a seat, has 180 saloons, but Pike county, often alluded to as the "backwoods," has not one saloon where liquors are sold by a drink. In Lagrange county, nine of the eleven townships are "dry" and in Wells county, Harrison is the only "wet" township. New Albany has ninety-nine of the 100 saloons in Floyd county. Danville, in Hendricks county, has not had a licensed saloon for years. Orange county is gradually running "dry" while Benton, Lawrence and Henry counties are becoming "wetter." No liquor is retailed in Oakland City or in Bloomfield. North Vernon supports fourteen saloons, but Vernon, a sister town has only two.

Eighteen Hour Train on Again.

NEW YORK, June 25.—The eighteen-hour running schedule for the Twentieth Century limited between this city and Chicago, temporarily abandoned following the wreck at Mentor, will be restored to-morrow.

The following announcement was made by President Newman, of the New York Central:

The rigid investigation of the wreck on the Lake Shore road at Mentor, O., which has been made by the officials of the Lake Shore company and by

the state railway commissioner of Ohio, who with the chief inspector of railways for the state made a personal investigation at the scene of the accident having shown conclusively that the accident was not caused by the speed of the train, it is now decided unnecessary to longer continue the slower schedule of the Twentieth Century train, the time of which was lengthened pending a thorough investigation of the cause of the accident. It's schedule of eighteen hours between New York and Chicago will be resumed Monday, the 26th.

Prof. Hilprecht Exonerated.

PHILADELPHIA, June 27.—Prof. Herman V. Hilprecht was exonerated of the charges made against him by the Rev. Dr. John Peters, New York, in a report of the investigating committee unanimously adopted at a meeting of the board of trustees of the University of Pennsylvania. There were three charges against Hilprecht—literary dishonesty, improperly retaining property belonging to the university, and that what was found at Nippur has no just claim to be called the temple library. Dr. Hilprecht's resignation is in the hands of the trustees, and, now that he is exonerated, it will be accepted.

Foreign.

BLACK FRIDAY IN LODZ.

TWO THOUSAND PEOPLE KILLED AND WOUNDED BETWEEN DAWN AND DARK.

LODZ, Russian Poland, June 24.—Yesterday, "Black Friday" in Lodz, surpassed the horrors of "Red Sunday" in St. Petersburg.

So far as ascertained 130 persons were killed in the fighting and forty-one others died in hospitals last night. Of the wounded 320 sustained only slight injuries, which were attended to on the spot by ambulance surgeons.

All the hospitals of the city are filled to overflowing, and as the number of beds is insufficient many of the wounded are lying on the floor. All the shops, stores and factories are closed and business is at a complete standstill.

The rioters this morning attempted to set fire to the government offices, but were scattered by a strong force of troops. The streets are heavily patrolled by cossacks and infantry. The troubles here were started by the social democrats and the Jewish band, who were determined to avenge their comrades killed in the rioting Wednesday.

At dawn yesterday a day of terror began. The city was given up to bloodshed. Anarchy and fierce street fighting prevailed all day. Barricades were constructed hurriedly in the Jewish quarter at dawn. Men climbed to the roofs of houses, cutting telephone and telegraph wires to use for entanglements in the streets, while others cut down telegraph poles and used them in engineering barricades and in building others.

Early in the day two bombs were thrown into the barracks, killing or wounding twenty soldiers. This started the shedding of blood, which continued until after nightfall.

At 11 o'clock all the factory hands struck and flooded into the streets. Cossacks, dragoons and infantry charged the dense, surging mob time after time, firing volley after volley. The rioters replied with revolvers,

while their comrades on roofs and in windows joined in the fusillade. Some dashed vitriol from points of vantage upon the troopers in the streets below. The burning fluid drove its victims into a frenzy and led to terrible scenes.

Fighting continued throughout the day, but diminished at nightfall, when the city was plunged into darkness, nearly all the street lamps having been destroyed. Even then occasional volleys and isolated rifle shots were heard in different quarters, the troops having received orders to shoot any person appearing in the streets.

The dead were carted off to the cemeteries in military wagons, the troops acting as undertakers. This morning many dead and wounded were still lying in the streets and courtyards. Terrible, indeed, is the plight of the wounded, for medical aid is unobtainable and many are dying from lack of it.

There was a renewal of the bloodshed this morning. A regiment of dragoons and one of infantry have been ordered here from Warsaw.

LODZ, June 25.—There is a general exodus from Lodz. Twelve thousand persons have already left and all trains are crowded. During the disturbances thirty-five government liquor stores were destroyed by the mobs, which appropriated all the cash and stamps found on the premises, the cash and valuables were added to the funds of the socialist society. The workmen in all the factories will strike to-morrow.

Germany Makes Reply to France.

BERLIN, June 27.—The German answer to the French note on the sub-

ject of the proposed Moroccan convention was sent to Paris yesterday. A high official near Chancellor von Bue low announced that the German note, while perfectly amicable in form, insists on a conference, and also declines to comply with France's request that Germany outline beforehand the program of the conference.

The chancellor takes the stand that the Moroccan question is an international affair and that Germany having accepted the Sultan's invitation to a conference on the subject can not rightly agree with any single power as to what can be discussed at the conference. Germany insists that France must agree to the conference before any arrangements are made respecting the subject matter for discussion.

THE RUSSO-JAPANESE WAR.

RUMOR THAT GENERAL KUROPATKIN WAS KILLED AND 70,000 RUSSIAN TROOPS CUT OFF BY THE JAPANESE.

St. PETERSBURG, June 28.—2 a. m.—A rumor spread last night that General Kuropatkin had been killed. This rumor was connected some times with a report that 70,000 Russians had been cut off by General Nogai's army and that Kuropatkin had been taken prisoner.

Nothing confirmatory of these rumors has been received either by the general staff or in press dispatches. A report received from General Linvitch indicates that the Japanese advance continues steadily and that Russian outposts, under pressure are retreating, fighting.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JULY 13, 1905.

No. 27.

My Jesus.

My Jesus is my shepherd,
I am His little lamb;
He leads my feet in pastures sweet,
How safe and blessed I am!

My Jesus is my Savior,
He died on Calvary.
To save my soul and make me whole,
From sin to set me free.

My Jesus is my teacher,
How little do I know;
He guides my youth in ways of truth,
In knowledge makes me grow.

My Jesus is my leader,
He bids me take His hand
And He alone will bear me on
Up to the better land.

My Jesus spent His life
In kind and loving deeds;
May I fulfill His blessed will
And follow where He leads.

My Jesus is in heaven
To intercede for me;
His prayer of love poured out above,
I know will answered be.

My Jesus soon will come
To take me up on high;
Oh, may I be prepared to see
My Jesus when I die.

- Ex.

Items of News and Comment.

On June 18, there were 30 members added to the N. Woolwich church, Woolwich, Ont.

The Convention of the Young People's Societies of Kansas will convene at Alexanderwohl, Kan., on Sept. 10th.

Nine persons were baptized on their confession of faith on the 10th of June in the Gnadenberg church at Elbing, Kan.

On June 12, baptismal services were held at the Brudertal church at Hillsboro, Kan., and on the 18th the Lord's Supper was administered.

The student Paul Ewert, son of Prof. H. H. Ewert, Gretna, Man., graduated in June, of the Oberlin College, and then returned to Gretna.

Twenty-two members were added to the Salem's Zion's church, Freeman, S. D., on June 11th. Rev. Chr. Kaufman administered the baptism.

Bro. D. T. Eyman, of Reedley, Cal., reports to the "Bundesbote" that there are 25 Mennonite families at that place, representing several branches of the denomination.

The "liquor traffic" is a terrible menace to the home, our schools, the church and the life of nations. Christian people are awakening to this incontrovertible fact.

Bro. H. L. Ebey, who has spent two years in the medical universities of Vienna, Berlin and Paris, taking special training, has moved from Elida, O., to Goshen, Ind.

The Mennonites of the western part of Canada will hold their conference on the 20th and 21st of July in the Mennonite church, Winkler, Man. A splendid program has been prepared.

Rev. F. F. Jantzen, of Pasa Robles, Cal., by request of the Pacific conference visited the respective congregations of that district, preaching the Gospel and assisting in church work.

There is an active Young People's Society in the Loretta, S. D., church. On June 18, Rev. S. F. Sprunger had the pleasure to attend one of their meetings and the privilege to participate in the exercises.

The Swiss church at Bluffton, Ohio, has decided in a special meeting to erect in the near future a new church building in the town of Bluffton; for which a sufficient amount of money is already subscribed.

Bro. D. Koenig, of Pandora, Ohio, was ordained to the ministry on June 18th in the St. John's church by Rev. J. B. Baer. Bro. Koenig has accepted a call from the Bethel church, Montevideo Co., Mo., and has already moved to the field of labor and is now in active service.

A congregation has been organized on the July 2, at Perkaspie, Pa., and in the afternoon a very interesting meeting has been held. The outlook is very encouraging. The meetings are held in the First Baptist church every Sunday afternoon at 3 o'clock. Also officers were elected for a Sunday-school which held its first session on July 9th.

The Swiss church at Whitewater, Kan., celebrated a very appropriate Sunday-school festi-

val under the shady trees, on the "glorious Fourth". The friends and the members of the neighboring congregations (Emmaus, Zion, Elbing and Gnadenberg) assisted heartily to make it a success and a blessing to all who attended it.

Rev. John Gerbrand, formerly of the Johannestal church at Hillsboro, Kan., has settled down in the Mennonite colony in the Quill Lake Mennonite Reserve, 30 miles south of Humboldt, Saskatchewan, Canada. On Sunday, April 30, he preached in Humboldt in German and Rev. Hallman in the English language. Since the 7th of May they assemble regularly on Sunday at Rev. Abr. Friesen's, six miles northwest of Rev. Gerbrand's place. Also a Sunday-school has been organized.

Announcement.

The 18th annual session of the Middle District Conference of Mennonites will be held in Rev. J. C. Mehl's church, near Goshen, Ind., August 16th to 18th. An interest in your prayers is solicited that this session may result in great good to the various congregations and the institutions of the Conference.

I. B. BRESHY, Sec.

Bible Work Among the Japanese Troops.

The American Bible Society, as is known by its friends, has made special efforts to supply Scriptures for the Japanese soldiers. It has now received from the Japanese Committee of the International Young Men's Christian Association, a letter stating that when their Secretaries with the Japanese army in Manchuria call for supplies the most insistent call is for Scriptures and Christian literature; that the Rev. H. Loomis, the Society's Agent, has made them generous grants of Scripture portions, and that these portions of Scripture, sent to the front in large numbers, have been received by the soldiers with eagerness. In many cases, the letter adds, these little books have produced noticeable results in the lives of the men. This close co-operation with the American Bible Society the Committee

deem a source of thanksgiving, and they formally express their deep appreciation of it.

Contributed.

From India.

CHAMPA, C. P. India, May 23, 1905. My dear Brother: I send you a clipping from the "Indian Witness". If you favor medical missions, I wish you would insert the contents in the Mennonite. I wish every young man who loves God and His work in the foreign field would read this article.

I am nothing but a "Quack" but I can testify to the fact, that through medical help, the door for the truths from the Gospel is open. I am very, very sorry that 4 precious years, with many precious opportunities are lost. What is almost as sad as this is the fact, that no medical help is in sight. If we had a man who could treat and operate on eyes that would be the man for us.

We have a young man on our compound now as an inpatient. He lives in one of the rooms of our small bungalow. This young man had most ugly wounds on his leg. He had used native medicine for 1½ yrs. All to no avail. Then some people told him about us. Immediately he was put on the train at the nearest station to his village at his urgent request. This request must have been urgent because many people told him not to go. Yes, one man told him: "Don't go to the padre sahib, he will surely cut your leg off—that's what these white doctors did in Bilaspur." The young sick man answered: "It makes no difference, what he does, I have tried enough medicine at home. I am going to Champa." He came here on the 27th of Feb. Daily have I or my assistant dressed his wounds. They are pretty nearly healed. We hope to be able to discharge him in about a week fully healed. The young man is very thankful and although he has evidently no intuition of becoming a Christian, yet he said: "My eyes have been wonderfully opened since I am here." Now, this is only one case. There would be many like this, if we

had a competent physician and surgeon.

Just another word about the influence gained by having been able, by God's help, to cure this young man. He is not of the lower castes. His cure will spread through the village where he lives and give us an open door when we will go there to preach.

We are tolerably well. The heat has not been so very oppressive in this new bungalow. We have 52 inmates with one pending admission. With kind regards to you I am,

Yours fraternally,

P. A. PENNER.

The following is the clipping which Bro. Penner has forwarded for "THE MENNONITE".

Medical Missions.

We are strongly of the opinion that in connection with every Mission-centre there should be a mission hospital or dispensary, and that in South India in particular the necessity for further extension of Medical work is imperative. The utility of medical missions is widely recognized and this utility consists not so much in their efficiency as a pioneer agency, as in the effective aid they render in the evangelisation of older districts. What could be more effective than a mission hospital in lessening the power of caste superstition? And when it comes to caring for the sick and the suffering there is no place like the Mission hospital for exhibiting the beauty and power of Christianity. There is no one who has such an easy access to the homes and hearts of the people as the medical missionary, and in helping the women of India in particular, the influence of Medical Missions has been abundantly demonstrated. By the establishment of branch dispensaries and hospitals under the charge of carefully trained medical evangelists in suitable centres the influences of Christianity are likely to be effectively increased.

In Southern India the Missions that have made medical work a chief feature of their operations are the United Free Church of Scotland, American Baptist Mission, American Madura Mission, the American Arcot Mission, Basel German Evangelical Lutheran Mission, and the London Mission. The Wesleyan Mission is drawing its attention to this form of evangelistic enterprise, for work on a large scale is being carried on at Tiruvallur under the energetic supervision of the Rev. W. Goudie, but there is much scope for medical work for this Mission in the City of Madras; for whilst the Free Church

carries on a very successful work in the extreme North of Madras the Southern extremity is left uncared for. It is a matter for regret that the C. M. S. and the S. P. G., whose operations extend over a very wide area, are not turning their attention to medical work, though we believe, in some of the North Indian stations, these Missions carry on very successful medical work. Every Mission should have at least one Missionary set apart for medical work exclusively and provision should be made for the training of a number of native assistants as medical evangelists. The London Mission, we are given to understand, is about to open a Medical school in one of the Ceded districts. The other Missions may co-operate with this Mission in making the institution a centre for training medical evangelists. The increasing number of Indian Christian women that are taking to the medical profession is noteworthy and we should like to see them more largely encouraged by Missions. We fear that the dignity and importance of the profession of nursing is not adequately realized by Indian Christian women. It would be well if efforts are made to recruit women of education and high character for this noble profession, as it is, it is not held in high esteem. In this connection we should like once more to draw attention to the important resolutions passed at the South India Missionary Conference on the subject of Medical Missions.

As regards the need of Medical Missions the following resolution was passed:—

"In view of the great importance of medical mission work, (a) in alleviation of sufferings, (b) in evangelisation of the non-Christian community, (c) in attendance upon mission families, this conference considers it necessary that there should be properly equipped medical mission in connection with every mission field or district. The Conference would further urge that medical missionaries should not in any case be made responsible for other than medical and evangelistic work."

The following resolution refers to the equipment required:—"This conference is of opinion that the ideal to be aimed at in each medical mission should be (a) a well equipped central hospital with such a staff of workers as would make it possible for the medical missionary to make medical evangelistic tours through the district and (b) branch dispensaries or hospitals in outlying stations."

As regards staff and its training the Conference passed the

accompanying resolution:—"The Conference considers that the staff of workers in each medical mission should include one, and if possible two doctors, and one Home-trained nurse with a number of thoroughly qualified medical evangelists for work in the central hospital and out-stations; and that these medical evangelists should be men or women who, after showing their fitness for evangelistic work, have been trained in the well-equipped medical mission or in a Government Medical School."—*The Christian Patriot*.

"What are the Proper Means for Raising Money to Carry on Christian Endeavor Work?"

(Concluded.)

A very common way of raising money is by holding socials, clipping parties, box, measuring and various other socials. Apparently there should be no objections to these methods, but after reading "The Lord loveth a cheerful giver," "Freely thou hast received, freely give," we cannot help but come to the conclusion that after all this is not the way our Lord desires us to give. This is such selfish giving, and surely it cannot receive the blessings that free will offerings would receive. Socials we should and must have to promote the mutual acquaintance and relationship, but they should be pure socials and not money socials.

Besides this if you stop to think over it a minute you will see that they are waste of money. In clipping, box, basket, etc., socials there are always articles necessary which have to be donated to the committee in charge, and afterwards sold at the socials either at a fixed price or at auction. Now, why could we not be taught to give whatever money we spend for the donations over to the committee in charge, and those who would have purchased the same at the social give whatever they would have been willing to spend, and the amount of money received would perhaps be double the amount that would have been obtained otherwise. In most cases we do not need the articles we buy. It is only to satisfy our greedy nature which demands something in return for our money. You may say, yes but we will not give what we would have spent voluntarily. Surely if we have Jesus and His cause in our hearts we will, and the money that is given willingly will receive much greater blessings than otherwise.

Now we come to another method, by the countenancing of which the churches in my opinion

are committing a grievous mistake, and that is by allowing entertainments and concerts to be held in the churches. We seem to labor under the thought that anything that is being done for the church, regardless of the manners or means, is justified. But this is a great mistake. We are to do all we can for Christ and His Kingdom, but we are to abide by Christ's methods and desires, and I do not think He would ever sanction using the methods of the world to carry on His work. And to this very thing I believe can be traced one of the reasons why the Churches to-day do not prosper as they ought to. We try to do His work to please us, and not to please Him. Some say we are not up-to-date because we do not have enough of these affairs. But my dear Christian friends, if we have to rely on the works of the world for the maintenance of our churches there is something radically wrong with our spiritual life. It is true we should be up-to-date. But up-to-date in Christ's vineyard means something far different from this. It means an increase of spiritual life, a closer adherence to His commandments and desires, more love to Him and our fellowmen. What would our forefathers have said had you approached them with this question of holding these affairs in the churches? They would not for a moment have thought of permitting such a thing, and are we farther advanced than they were when we permit these things? No, we have fallen a long way behind their standard, and why? Because we try to enjoy the things of the world and yet claim membership in God's household. We try to serve two Masters and in consequence our hearts and thoughts are divided and the cause of Christ suffers, not mentioning our own spiritual welfare. As I think more and more of these matters the more convinced am I that the sooner the churches get away from this the better. How are we going to explain to the world our inconsistencies? How can we reconcile the following facts?

We have listened to an inspiring sermon on the Sabbath pointing out the danger and sin of theatre going and card playing, admonishing us to shun all these evils, while at the same services we hear an announcement that the following week an entertainment will be held in the church, among other things being dialogues, and also a magician. On the very platform from which we receive our words of inspiration and admonition Sabbath after Sabbath, in reality a miniature

theatrical play is to be enacted. How are we to explain this to the world who looks on results and not on theories. They will say if that is all your religion does for you we are much better off than you, we at least have taken a decided stand, and we know ourselves as we are, and the world knows us as we are, but you are hypocrites trying to hold on to the world, yet you want to be considered Christ's disciples. And as long as we do not practice what we preach and profess, so that we can show in our lives the power of our Lord's saving grace, we cannot expect to win the world for Him, for they read our lives and are not satisfied with our mere preaching. They want to see those truths exemplified, and as soon as we reach this state the results of our work will be increased an hundred fold.

The MENNONITE published a little article about six weeks ago, which is applicable to this case. It is as follows:

"It seems to me that Zion has gone to seed on amusements, entertainments, ecclesiastical picnics and junketings. One thing is evident to any well informed mind, and that is this: When Zion had little machinery, she had thousands of conversions. Read Acts of the Apostles. Conversions have decreased as machinery has increased. The Holy Ghost has been crowded out, and we are going to capture the world through our human invented societies and church machinery."

Any one that considers this carefully cannot but agree with the writer. We try too much to arrange the work to suit us, to do it the way that suits our convenience, instead of adapting ourselves to Christ's methods.

In the second place do you think it is right to charge admittance to the House of God? I don't. The church should be open wide at all times to all who desire to enter therein to worship their God. Does not this put the church in the same class as the theatre. What is a theatre? It is a playhouse where plays are enacted for the amusement of the people. What is the character of most of these entertainments? The very same thing. The only difference between the two is the higher development of the art by the participants in the one than by those in the other. You may say, and it is a very common excuse given by people who attend these entertainments, yet would not think of entering a theatre "It is for a good cause." Ah, but dear friends, can you sanctify any thing that is a sin when com-

mitted outside of the church by bringing it into the church? If an act committed outside of the church is wrong, is that act justified by committing it in the church? Again, is any money obtained in any wrongful way sanctified by giving it to the church? No, God wants our clean money, cheerfully given. There are bright signs for Christ's church when men begin to look at these things seriously and honestly. For the past several months we have read of a tremendous protest against the acceptance by the missionary board of one of the churches of a gift from a man whose name is a synonym of ill gotten wealth. May God speed the day when men may fully realize that their salvation cannot be bought with gold. Can we for a moment think that the Lord blesses money dishonestly procured? And yet that is what we are constantly offering Him through these entertainments, because we are dishonest when we say we pay our admission to these affairs for the good of the cause, when in reality it is for the good and enjoyable time we expect to have. If this is not true why do we need them? Dear Endeavorers, let us not deceive ourselves, but admit the truths as they stand, and resolve to live as near as possible to the way He would have us live. Did he not drive the money changers out of the Temple? Would He not do it to-day were He upon earth and find His blessed house given over to such purposes?

In the third place, is our respect for the house of God increased or decreased by permitting these things to take place within its sacred walls? It cannot help but decrease it. Can we come to the church on the Sabbath with the right spirit of reverence and respect when only a few nights before we listened to silly jokes, comical speeches, and watched the wonderful and mysterious works of a magician? If we can have wonderful capabilities to adapt ourselves to varying conditions. The house of God is the place where Christians go to commune with their God, in blessed fellowship with each other, to listen to the bread of life as it is broken to them, and to receive inspiration and encouragement, and anything that detracts from this is a great wrong. But I have dealt too long already on something which I am glad to say the country churches know very little about, but it is rapidly spreading and we as Christian Endeavorers should do all in our power to stay its course and set an example of right living and right giving.

Listen to what the Bible teaches us about giving:

Every man shall give as he is able according to the blessings of the Lord thy God which He has given thee. Deut. 16: 17.

Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Matt. 10: 8.

Jesus said unto him, if thou wilt be perfect, go sell what thou hast and give to the poor, and thou shalt have treasures in Heaven, and come and follow me. Matt. 19: 21.

Give and it shall be given unto you, good measure, pressed down and shaken together, and running over, shall men give unto your bosom. For with the same measure that ye meet withal it shall be measured to you again. Luke 6: 38.

Paul writes to the Corinthians: "Upon the first day of the week let every one of you lay by him in store as God has prospered him, so there be no gatherings when I come. 2 Cor. 9: 6, 7.

Herein lies the secret of it all. "Upon the first day of the week let every one of you lay by him in store as God has prospered him, so there be no gatherings when I come." This would indicate that even at that time the church experienced this lack of funds. Paul knew very well that the people could easily spend all their earnings, and when he would arrive there and the money would have been spent and the collection for mission would have fallen far short. The same applies even more so to today. We must use some system in our contributions, or else when the time comes to support a certain cause we will not be prepared for it and our contributions will be meagre. Therefore, let us, dear endeavorers, determine to set aside each week an amount according to our means, to be used for Christ and His church, and apportion it among the different departments of the work, as we see fit, and no part will suffer or be neglected. If we will all be faithful, and all give only 15 cents a week on an average, which is a very small amount if we consider how often we spend many times this amount a week for pleasures and luxuries, all the money that is needed would be obtained, and the church would have plenty of means to branch out more in its work and not be confined to its narrow limits as it is to-day on account of lack of funds. But each one must do his or her share, none dare shirk their duty, or else the cause suffers. By every one doing his or her duty, and through the united efforts of all no one shirking, wonderful

results could be attained. Are we doing our part in this great system, or are we neglecting it, and thereby reducing its effectiveness.

Dear Christian Endeavorers, as we are training for the future work of the church, let us also train in this respect. Let us be systematic and liberal in our contributions, and if we can thus train ourselves, there will be no need for these money socials, entertainments, etc., but this part of the work will be a pleasure.

The Bible teaches only one way of supporting the work, and that is by free will offerings. "Freely thou hast received, freely give." We cannot help then but accept this as the only proper way.

Therefore, let us not forget to give liberally, freely, often and willingly, and our reward shall be in Heaven.

A. C. BROWN, HOLTZMAN, Eastern Mennonite Union Y. P. S. C. E. Convention—Souderton, Pa., May 30th, 1905.

The Kaiser Encourages Temperance.

It has been such a well established custom in Germany to drink toasts in liquor of some kind that in the army it was equivalent to an act of discourtesy to drink to the Emperor's health in water, a notion productive of not a little harm. Recently the Kaiser gave permission to his officers to drink his health in water, and this act has been much commented upon as an evidence of the growing temperance sentiment in Germany.

One of the most highly educated peoples in the world, the Germans have a high regard for scientific conclusions on any subject, and it has been fortunate, on this account, that the present healthy temperance movement in that country had its origin chiefly in scientific circles. Fifteen years ago Professor Wicken, of Wurzburg, began to preach and to practice abstinence. Other scientific men later came into line, and in 1892 Professor Kraepelin, of Heidelberg, began a series of experiments to discover the effects of alcohol upon the mind and body. His investigations proved the injurious tendencies of alcoholic drink, and people began to think on the subject.

Societies were formed to promote total abstinence, and it has been stated lately that the annual consumption of beer in Germany is beginning to show a slight falling off. It was to a temperance society that Kaiser William made the announcement of his permission to his officers to substitute water for wine in drinking his health.

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Editorial.

Our Summer Sundays.

There is perhaps no place so wholly under Christian influence that the temptations to spend the Sundays in summer in an unchristian way do not present themselves. Gladly we would speak the needed word of warning against this danger. But warning is no easy task and frequently becomes an unpleasant one. Alexander MacLaren well says about it, "Nothing needs more delicacy of hand and gentleness of heart than the administration of warning or reproof, especially when directed against errors of religious opinion. It is sure to do harm unless the person reproved is made to feel that it comes from true, kindly interest in him, and does full justice to his honesty. Warning so easily passes into scolding, and sounds to the warned so like it even when the speaker does not mean it so, that there is special need to modulate the voice very carefully. . . . Nothing stops the ear to the voice of warning more surely than a feeling that it is pitched in too solemn a key, and fails to recognize the good."

And yet, frequently someone must hazard the difficult task of sounding a note of warning. Such a note is necessary in view of the Sabbath desecration of our land. And as some of our readers may be subjected to the temptation to this sin, a few words on it in the Mennonite may not be amiss. A word against Sabbath desecration is not so much necessary because of the labor that is being done on the Lord's Day as because of the fact that the day is being made one of godless pleasure-seeking. This is from the nature of the case more frequent in summer than in winter. There are perhaps comparatively few who desecrate the holy day out of sheer wicked opposition to things holy. A lack of conviction on this point on the one hand and a lack of moral strength to carry out conviction

on the other hand carry away a larger number to the base ball grounds, the golf links, the excursion point etc. To the person with a Christian conscience unblunted and his regard for the Holy Book unimpaired it is sufficient that he have his attention called to the words, "Remember the Sabbath day to keep it holy." If he be possessed of the two characteristics mentioned it will not be necessary to argue with him that the excitement and levity connected with ball, golf and excursions are not consistent with a day to be called holy.

But there are persons who either from training or by choice lack nicety of conscience and regard for God's Word. To them such a course of correction will be "pitched in too solemn a key." They claim they need these forms of recreation, else the *ennui* of Sunday will unfit them for Monday's work. But this argument is equivalent to saying that labor on Sunday is a good preparation for Monday's work, for the one working is less subject to feeling of lassitude than the one doing nothing. In former days, people did not think scientifically about things, the argument used to be produced that liquor was good for the tired man because it took away his tired feeling. To-day we know that to have been the language of ignorance. Is it then more logical to say that the excitement of so-called Sunday recreation builds up shattered nerves because it leaves no chance to feel their condition? It is an absolute impossibility to disregard God's written law and at the same time regard the sanest laws of health. They are mutually dependent. For this reason he is in best condition for Monday's duties who has kept the Lord's Day holy. Sneering remarks about Blue Laws and Puritanic strictness will not change the laws of the unchanging God, whether these laws be those of revelation or those of nature.

Correspondence.

SUMMERFIELD, Ill. June 30, '05. Mr. Heer, an aged member of our church, died and was interred in the Mascoutah cemetery Sunday, June 25th. He was 82 years old at the time of his death and was one of the early settlers in this part of Illinois. He lived an earnest, Christian life and was highly respected by all who knew him. Rev. Van der Smis- sen conducted the funeral services.

Last week on Friday the children of the Mennonite German school celebrated Miss Hillegonda Van der Smis- sen's birthday at her home. The children brought

cakes and other eatables and furnished Miss Hillegonda a complete surprise. Appropriate songs were sung and declamations recited and all report having had an exceedingly good time.

Mrs. J. Baer has been seriously ill for some time but is improving steadily at the time of this writing.

The happiness in the home of Val. Eicher was very materially increased by the arrival of a baby girl.

Herbert Baer, the 4-year-old son of Benjamin Baer, died Monday, June 26, and was buried the following Wednesday. He hurt himself internally in jumping or falling and died after an illness of only three days. It is a hard blow for the young parents but they have the divine assurance that in God's wisdom "all things work together for good to them that love God". The obsequies were conducted by our pastor, Rev. Van der Smis- sen.

The following Mennonite ministers visited here during the past several weeks: Rev. Epp of Arizona, Rev. J. Langenwaller of Halstead, Kansas, and Rev. D. Brand of Wisner, Nebraska. All preached earnest, didactic sermons.

Quite a number of our church members intend to attend the conference to be held at Goshen, Indiana, sometime in August.

Wheat threshing has begun in this part of the country. The wheat is of a good quality and averages about 16 to 18 bushels per acre.

BERNE, Ind., July 11, 1905. The past four weeks have been busy days for everybody in field and garden, and these are days when church work usually runs in old grooves, and nothing of extra interest is to report. Nevertheless we have been privileged with special seasons of blessing even during this time.

On June 14, we were honored with the presence of Prof. Albert J. Gerber, of Bethel College, and of Rev. D. J. Brand, of Berea, O., College, on their respective homeward journeys, and they favored us with seasons of talks at the monthly temperance meeting that evening.

On Tuesday morning, June 27, our dear old former minister, Bro. S. F. Sprunger, returned from his extended visit in the Northern District Conference, and on Sunday following after regular services he had many interesting and instructive things to tell us from his observations on his trip.

That same week Missionary H. L. Weiss, of Chili, South America, was in this neighborhood and gave very interesting talks in the several Mennonite churches, on Monday evening

following in our own, on his arduous field of mission work.

July 4th was also celebrated with us, and while the world was celebrating in her boisterous way a large number of the congregation gathered in our church to listen to a talk from Prof. E. J. Hirschler, of Bluffton, Ohio, who was on his homeward trip to Kansas. He addressed us very ably on the question of "temperance in its relation to religion."

Our pastor, Rev. Kliever spoke on the proper celebration of Independence Day.

Bro. D. C. Welty and the Brethren and Sisters Samuel and Isaac Lehman returned, the former last week and the other today, from their extended trip to the Pacific Coast states.

Harvest of hay and wheat is very good this year and prompts to gratitude to the great Giver.

The Seventeenth Triennial Meeting of the General Conference

TO BE HELD IN OCTOBER, 1905 AT MOUNTAIN LAKE, MINN.

The Program Committee makes the following announcement regarding the program of the coming meeting of the General conference:

The time set by the officers of conference for the conference to convene is Wednesday, Oct. 4th. On that day, therefore, the opening service will be held at 10 a. m. Rev. J. S. Hirschler, of Hillsboro, Kan., President of Conference, preaching the Conference sermon.

Sunday the 8th is set apart for special missionary services, morning and evening. According to the expressed wish of the Mountain Lake brethren, there will likely be services in several Mennonite churches of the place at the same hour. In the afternoon there will be a children's and young people's festival.

A further mission festival by the sisters of the Ladies' Mission Societies, for which they have a program in preparation, will be held some evening or other suitable time during the continuance of the conference.

The introductory business following the opening Conference Service, will follow in the usual order. We call attention however to the question, left open by the constitution, whether the officers of conference shall be elected at the beginning or at the close of conference. This will come up for determination at this time. —Likewise the further question which has been sent in to the committee by way of a proposed amendment of paragraph b) page 13 of the constitution. It is proposed to amend by striking out the last clause,

THE MENNONITE.

viz., "No person shall be eligible for the same office more than two terms in succession".

The principal work of conference will come under the following headings: Heathen Missions, Home Missions, Publication, Emergency Relief, and Trusteeship, for each of which branches of activity the conference has a standing board. The order of business under each of these headings will be the following:

(a) Report of the work of the board during the three years.

(b) Financial report.

(c) Proposition of plan for further work in the field under consideration.

(d) Discussion of plan and adoption of such suggestions and instructions as may be considered necessary or desirable.

(e) Election of members of the Board.

In what order the above named subjects will be taken up will be decided according to circumstances at the time of the conference. Likewise the time to be devoted to each can not be determined beforehand.

Besides the regular reports of the standing boards and their consideration, papers on different phases of Christian work may be presented. One such can be announced at this time, viz., a paper on the following subject: "The work of publication as a factor for the furtherance of our Conference interests and the cause of Christianity in general"

The paper will be presented by H. P. Goetz, of Mountain Lake, Minn.

The following subjects of vital interest to the individual congregation and the church at large will also come up for consideration:

1. Instruction according to the Catechism and Revival Meetings —In regard to these two methods of winning souls for Christ what course or attitude should be commended to our congregations? To be introduced with a paper by J. W. Kliever, Berne, Ind.

2. Influences that undermine the spiritual life in the congregations — How can we best counteract them?

Introduced by Chr. Krehbiel, Halstead, Kan.

Further questions desired to be submitted for answer or discussion should be sent to the Secretary of the Program Committee; A. S. SHREVE, Bally, Pa.

Modern Mammonism.

I was urging a man to send his daughter to college, and he said he was perfectly willing to do it if he could have any assurance that she would not marry as soon as she got her education, and

"throw it all away." Says B. M. Bogard, in the "Baptist Flag": His idea of an education was the commercial one, a commodity, which can be used for making money. If his daughter would use her education by teaching, or engaging in some business, and by it make money, he was willing to educate her, but if she married he could see no use in her being educated. In fact, it would be throwing her education away.

College men go out drumming for students, and they tell the young men that if they can get educated themselves, they can get a good position and make several times as much money as they can make without an education.

Young preachers are encouraged to go to college because, with a college education, they can get a church that will pay a large salary. Instead of telling the young preacher that a college education will enable him to be more useful, he has a money consideration held out to him.

"He has been a successful schoolman. He took the school when it was run down. He has put up a large dormitory, improved the main building, beautified the campus, and he closed the last year with a balance in the treasury."

I actually heard this said of a college man. His ability as a schoolman was measured by his ability to get and use money. What he did for students, what they learned was not even worthy of mention. If he could build dormitories and beautify the campus, what is the difference even if the students learn nothing?

Reports of pastors concerning their work generally runs about as follows:

"Pastor Hustler of Richtown has enjoyed a successful year's work. The church contributed \$1500 for missions, built a new parsonage, costing \$2000, paid the pastor's salary in full, and the prospect is that greater things will be done next year. Several wealthy members have been received during the year. The best people in the town attend this church."

At the Southern Baptist Convention a few years ago the pastor who had pulled the largest amount of money out of his church was given a special seat on the platform, and the money worshippers did him honor by making a great parade about it.

In that church were millionaires whose ill-gotten wealth, one a wholesale liquor dealer, ought to have caused those who were making the parade, to blush for shame. But the widow with her pure heart, noble impulses

and two mites was forgotten, while the praises of the worldly-minded were sung!

Money rightly used is a blessing, but elevated to the position in which commercialism has placed it, the love of it becomes a great monster of modern times. —Safeguard.

What Boys Should Learn.

There are a great many things boys, while boys, should learn. And if they learn these lessons so well as never to forget them during life, they will prove of great help to them oftentimes when they need help.

Among other things boys should learn, these may be named:

1. Not to tease boys and girls smaller than themselves.
2. Not to take the easiest chair in the room, put it in the pleasantest place, and forget to offer it to mother when she comes in to sit down.
3. To treat mother as politely as if she were a strange lady who did not spend her life in their service.
4. To be as kind to their sisters as they expect their sisters to be to them.
5. To make their friends among good boys.
6. To take pride in being a gentleman at home.
7. To take mother into their confidence if they do anything wrong, and, above all, never to lie about anything they have done.
8. To make up their minds not to learn to smoke, gamble or drink, remembering these things are terrible drawbacks to good men, and necessities to bad ones. —The Glenwood Boy.

Flowers.

Flowers, of all created things the most innocently simple and most superbly complex, playthings for childhood, ornaments of the grave, and companions of the cold corpse in the coffin! Flowers, beloved by the wandering idiot, and studied by the deep thinking men of science! Flowers, that of perishing things are the most heavenly! Flowers, that unceasingly expand to heaven their grateful, and to man their cheerful, looks; partners of human joy, soothers of human sorrow; fit emblems of the victor's triumphs, of the young bride's blushes: welcome to the crowded halls, and graceful upon solitary graves! Flowers are in the volume of nature, what the expression, "God is love," is in the volume of revelation.

MRS. BALFOUR.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 23, 1905. PREPARING FOR OUR HEAVENLY HOME. Phil. 3, 20-21; Heb. 11, 8-10, 13-16.

QUESTIONS.

1. Where is the home of the Christian? Phil. 3, 20.
2. What is necessary to attain this home? Heb. 11, 8-10.
3. Why is faith necessary to reach heaven? Heb. 11, 5-6.
4. How do we show that we have a hope laid up for us in the heavens? Col. 1, 3-4; Phil. 3, 21.
5. Who made the heavenly city? Heb. 11, 10.
6. Who prepares the place for us? John 14, 1-3.
7. How is heaven reserved for us and we guarded for heaven? 1 Pet. 1, 3-7.
8. How does the Christian feel in this world? Heb. 11, 13-16.

MEDITATIONS.

"Home, sweet home", we sing and often we say: "There is no place like home", and nearly in every heart the name "home" is connected with tender memories; yet how changeable is our home here below!

When after many years of absence we come again to the place, which once we called home, nobody knows us, time has changed the surroundings, death has desolated the home. The true home of the Christian is heaven, where time does not change and death not come.

To attain this home we must be willing to leave this world and many things which have become dear unto us, at the call of our Heavenly Father. We cannot reach heaven except by faith, for without faith it is impossible to please God, faith connects us with God and heaven.

When our home is in heaven, we learn to estimate things below in a different light, the things of this world are never permanent, but we have learned to discern between important and unimportant things, and we live accordingly, preparing ourselves for the better home above.

God Himself founded and built the heavenly city and our Lord Jesus Christ, who became man and can feel with us, who knows all our peculiarities, is gone to prepare a place for us, which is suitable for us and where we can feel perfectly at home, more so than in any, even the best, earthly home, since sin and death cannot enter.

We have the promise that God even among the storms and temptations of this life will reserve our inheritance in heaven as co-heirs with Christ, and He will guard us through faith.

The Christian acknowledges therefore the love and kindness

of our Heavenly Father in all earthly gifts, especially if He gives us a pleasant home here, filled with love, yet we know we are only pilgrims and sojourners here, our true home, our citizenship is in heaven.

QUOTATIONS.

Why do we not go home? Why are we like a silly child, that when his father sends him forth, and bids him flee his home again, every flower that he meets with in the field, every sign he sees in the street, every companion that meets him in the way, stops him, and hinders him from repairing to his father? So it is with us for the most part: every trifle, every profit, every trouble, every matter of pleasure, every delight, is enough to divert and turn aside our thoughts from death, from home, from heaven, from our God; and we are taken up and lose ourselves, I know not where.

"Mamma," said a little child, "my Sunday-school teacher tells me that this world is only a place in which God lets us live a while, that we may prepare for a better world. But, mother, I do not see anybody preparing. I see you preparing to go into the country; and Aunt Eliza is preparing to come here; but I do not see any one preparing to get ready? When Ben's master died, they told him he had gone to heaven. Ben shook his head, 'I afraid massa no gone there'—'But why, Ben?'—'Cos when massa go North, or go a journey to the Springs, he talks about it a long time, and get ready. I never hear him get ready to go there.'"

There is a place where my hopes are stayed;
My heart and my treasure are there;
Where verdure and blossoms never fade,

And fields are forever fair.
That blissful place is my Fatherland;
By faith its delight I explore:
Come favor my flight, angelic band,
And waft me in peace to that shore.
There is a place where my friends are gone,
Who suffered and worshipped with me:
Exalted with Christ upon His throne,
The King in His beauty they see.

There is a place where I hope to live,
When life and its labors are over—
A place which the Lord to me will give;
And then I shall sorrow no more.

WILLIAM HUNTER.

The Sunday School Lesson.

BY A. S. SHULLY.

Subject for July 23.—THE GRACIOUS INVITATION. Isa. 55: 1-13.
GOLDEN TEXT.—Seek ye the Lord while He may be found. Isa. 55: 6.

LESSON CONNECTION.

This is another passage out of the great song of the Messiah which begins at chapter 40. Our last lesson contained a graphic description of the Savior's humiliation with a glimpse here and there of His triumph and exaltation. In chapter 55 the prophet's vision is turned to her who is the object of God's redeeming love. He may have in mind Israel as God's chosen covenant people, or Jerusalem as personifying the people with a God reconciled dwelling in their midst. He sees her rise out of the affliction caused by her sins, her foundations laid anew, her walls extended and reared in great beauty, her children taught of the Lord, living in peace, established in righteousness, and dwelling in perfect safety. This rapturous view of the condition of God's chosen and redeemed people came to the prophet in the form of a gracious promise from God based on His infinite mercy and His immutable covenant. This should be "the heritage of the servants of the Lord, and their righteousness which is of me, saith the Lord." The language employed naturally carries us forward to the vision of the new Jerusalem as seen and described by John in the apocalypse. That the subject of the two pictures is the same, there can be no doubt.

LESSON TEACHINGS.

From the gracious promise of future happiness and glory contained in the 54th chapter, the spirit through the prophet turns to the individuals whom He would have to become sharers of the promised blessings, with the gracious invitation of our lesson. Let us note a few of the striking features of this wonderful chapter.

The invitation is universal yet limited, contradictory as this may seem. "Every one" like "whosoever" in Rev. 22: 17 is general enough to exclude no one, but the words immediately following bring in the limitation. The invitation is indeed to all and yet again only to those who are athirst—to those who will. Dear reader, if the invitation does not fit you, whose fault is it?

No one needs to stand back by reason poverty. The promised blessing is a free gift—without money and without price. God does as He bids us do: He invites the poor, the maimed, the lame, the blind (Luke 14: 13). Our very poverty is what recommends us to Him. Blessed are the poor in spirit for theirs is the kingdom of heaven (Matt. 5: 3). It was one of the signs by which

John the Baptist should know that Jesus was the one that should come from God, that the gospel was preached to the poor. (Matt. 11: 5).

Much money and labor is spent in vain efforts to obtain happiness by means of things which can not satisfy the soul. Men will starve themselves on the husks of their own seeking while there is bread enough and to spare in the Father's storehouse. It is sad indeed to see the multitudes throwing away their lives in their eager pursuit of the vanities of the world. God in pity seeks to show us our mistake and lead us to choose that which is good.

The self-denial, the cross-bearing, that Christ demands of His followers applies to our sinful, selfish nature. In this respect the person following His invitation must be a loser. He must forsake—he must let go. But that which he gets in return is infinitely better. The soul shall delight itself in fatness. A hundred fold in this life and eternal life in the world to come. Godliness is profitable for the life that now is and for that which is to come.

God delights to enter into covenant relation with man. He has done so in His Son Jesus Christ in whose blood the covenant is sealed. All His dealings with the human race since the fall have been with a view to bringing men individually and collectively into this covenant of redemption. In the "sure mercies" promised to David the blessings of this covenant were most clearly typified. In Jesus Christ the Son of David according to the flesh all types are fulfilled and the promised mercies made sure. To receive Him is to receive life and become an heir of God by a covenant that is everlasting.

It is clearly implied in verse 6 that the time for our seeking the Lord will pass away. Opportunities neglected may be lost forever. There are times when the Lord draws near, stands at the door and knocks, when the soul gets a glimpse of the Holy one with His hand extended in mercy. If then he is willing to forsake the paths of sin God will abundantly pardon; if he will renounce his own thoughts of unbelief God will lift him into the higher realm of things heavenly and divine. But how shall we escape if we neglect so great salvation?

The thoughts and the ways of God are far above those of the unbelieving time-serving world. But by faith we are made partakers of His thoughts and have our feet set in His ways. As the

earth drinks in the rain and the sunshine from the skies above and is made fruitful thereby, so the soul is brought into touch with heaven, through the word going forth from God, and has its fruitage unto eternal life. Jesus Christ, the eternal Word has brought heaven near or rather brings us into the heavens, so that in Him we are blessed with all spiritual blessings in the heavenly places; for we shall go out with joy and be led forth with peace. Nor will His redemptive work be complete till the earth itself shall be brought out from under the curse which man's sin brought upon it. Then there shall be no more curse for the former things will have passed away. And in it all the name of the Lord will be magnified. Then will be realized the answer to the prayer of the Savior and of His disciples as taught by Him, when on earth as in heaven God's name will be hallowed, His Kingdom acknowledged and His will be done.

Marriages.

EPP—HARMS.—On June 29, 1905, in the Gnadenberg church at Eibing, Kan., by Rev. G. N. Harms, Missionary J. B. Epp, of Newton, Kan., and Agnetha K. Harms, of Gnadenberg, a Hopi mission worker.

Deaths.

CLYMER.—On June 23, 1905, at Quakertown, Pa., Mary, nee Strunk, widow of the late Henry Clymer, aged 86 years, 10 months, 11 days. Funeral services were held in Bethany Mennonite church, Quakertown, on June 29, where A. H. Shelly spoke in German and A. M. Fretz in English. Interment was made in the Lutheran Cemetery, Quakertown.

STUCKEY.—On June 10, 1905, at his father's home in Olds, Iowa, William Augustus, son of Rev. P. E. Stuckey. Funeral at the home on June 13, by Revs. Musselman and McCleary. On June 14, he was buried in the family plot at Washington, Ill., where Rev. Musselman officiated, assisted by Revs. Strubhar and Kinsinger.

JUDAY.—On June 28, 1905, near Goshen, Ind., Nellie, wife of Thomas Juday, aged 39 years, 11 months and 13 days. The deceased was a member of the Silver Street Mennonite church, and has for a number of years been one of her most faithful workers. She leaves a husband and five children to mourn the loss of a faithful companion, a noble mother. Funeral services were conducted at the Rock Run church by her pastor assisted by Rev. J. C. Lehman, of Topeka.

Contributions.

For the Haemaen Station, Clinton, Okla.:
From the Bethel church at Henderson, Neb., \$45.57; Klans Hiebert, do, do, \$20; Bethel college Y. P. S., Newton, Kan., \$3.00.
Gratefully acknowledged,
JNO. H. and HELENA EPP.

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News of the Week.

Domestic.

Los Angeles to Chicago Under Forty-Five Hours.

CHICAGO, July 11.—With every car blackened by a delirious record-breaking run from Los Angeles to Chicago, the Walter Scott special on the Santa Fe Railroad, arrived here at 11:54 a. m., having beaten all previous records by hours, as well as bettering the special train's own exacting schedule. Consisting of a baggage car, diner and private living car, the train which left Los Angeles at 1 p. m. Sunday, came into the Polk-street station to-day almost at top speed, having made the run of 2,244 miles in forty-four hours and fifty-four minutes. The time is twenty-two hours and three minutes better than the regular Santa Fe limited.

The fastest previous run east from Los Angeles was the Peacock special in 1900, which made the run from Los Angeles to Chicago in fifty-seven hours and forty-nine minutes. This record stood for nearly three years, when it was lowered by the run of the Lowe special, which covered the distance from Chicago to Los Angeles in fifty-two hours and forty-nine minutes, eclipsing the east-bound record by five hours.

People's United States Bank Barred from the Mails.

WASHINGTON, July 9.—Postmaster General Cortelyou to-night announced the issuance of a fraud order against the People's United States mail bank, of St. Louis, Missouri. Its officers and agents, and E. G. Lewis, publisher, effective July 8. The action bars the company from the use of the mails after an investigation by the postal authorities as to the details of the business of the institution. The postmaster general, in his announcement to-night, says: "It is understood that the funds of the bank which have not been borrowed by Mr. Lewis and his enterprises, amounting to about two-thirds of the total amount remitted, are deposited in banks and will be available toward reimbursement of the stockholders, who number upwards of 65,000. It is the intention of the officers of the postoffice department to co-operate with the secretary of the state of Missouri in every way for the interest of the investors and depositors."

The announcement of Mr. Cortelyou says that although in the early articles in his "magazine" Mr. Lewis represented that he would subscribe to the capital stock a dollar for every dollar subscribed by all others, so that he would own half of the capital stock, and that later he represented that he had pledged his entire fortune, every dollar he had, and his publishing business in this banking enterprise, and that his subscriptions would exceed a million dollars, the inspectors found that Mr. Lewis had not co-operated to the extent of a single dollar of his own, although the bank had been in operation seven months and had a paid up capital stock of \$2,000,000.

The most important of the representations were that all funds of this bank would be loaned by a committee composed of three directors from the five principal banks of St. Louis, etc. The evidence showed, and Mr. Lewis admitted that hundreds of thousands of dollars were loaned to himself and his various enterprises; that no com-

mittee of five had been established but that the loans had been made practically at Mr. Lewis' will.

THE LEWIS BANK MAY PAY OUT.

ST. LOUIS, Mo., July 11.—Receiver Spencer, of the People's United States bank, stated that he believes he will be able to pay all of the depositors in full, and have enough money left to pay the stockholders not less than seventy-five cents on the dollar. The depositors will be made from the funds now deposited in various St. Louis banks.

Receiver Spencer says that he has not taken action to obtain authoritative valuations for the property which constitutes the bank's security loans made to the University Heights Realty company, the Woman's Magazine and other concerns controlled by President E. G. Lewis, of the People's United States bank. These loans, it is stated, amount to over \$1,000,000. Many depositors have already made demands for their deposits, it is stated, and Receiver Spencer is organizing his office force for speedy disposition in the matter of all demands.

Foreign.

THE RUSSO-JAPANESE WAR.

KNAZ POTEMKINE SURRENDERED.

KUSTENI, Roumania, July 9.—Admiral Kruger this afternoon boarded and took possession of the Russian battleship Knaaz Potemkine, King Charles, of Roumania, having sent instructions to the commander of the Roumanian squadron that the vessel be delivered to the Russian authorities without raising difficulties. The torpedo boat, which accompanied the Knaaz Potemkine, however, left for Odessa without surrendering, declaring that she had not mutinied, but that the Knaaz Potemkine had forced her to follow.

The Associated Press representative inspected the Knaaz Potemkine after the withdrawal of the Roumanian guard. Despite the efforts of the Roumanians to get things in ship-shape everything aboard the battleship was still in a state of extreme disorder. The officers' cabins were stripped of everything of any value and blood stains were everywhere. There was sufficient ammunition aboard the Knaaz Potemkine to have enabled the mutineers to make a desperate resistance.

It is said that during the last few days the vessel was navigated by two engineers and an officer with revolvers at their heads. All of the sailors wished to surrender with the exception of Matsushenko, leader of the mutiny, who resisted for some time and wanted to blow up the ship. Seven officers were prisoners aboard the Knaaz Potemkine. They were in a pitiable condition from ill treatment. They declared that Matsushenko himself killed ten officers of the battleship.

All the papers and books belonging to the vessel were destroyed. It appears that the decision to surrender of the Knaaz Potemkine was made when it became evident that no other vessels would join in the mutiny. The crew of the battleship seemed to be unaware of the surrender of the Georgi Pobiedonosetz and expected that she was also coming to Kustenji to capitulate to Roumania.

A considerable number of the crew of the Knaaz Potemkine surrendered to the Russian squadron, alleging that they had acted under compulsion. The coal supply of the mutinous battleship was nearly exhausted, but

there was ample food on board.

JAPS ON RUSSIAN SOIL.

ST. PETERSBURG, July 10.—2 a. m.—With the Japanese flag hoisted for the first time on Russian soil after eighteen months of war, the importance of the landing on the island of Sakhalin is generally admitted in government circles. Complete occupation of the island is regarded as a foregone conclusion.

The Novoe Vremya voices the general sentiment in holding that control of Sakhalin puts a powerful lever in the possession of Japanese diplomacy which finally has something tangible in its hands to throw on the scales with the sword in the coming conference.

There is a divergence of opinion with regard to the effect it will have on the negotiations at Washington, some of the irreconcilables declaring that it makes peace at the present juncture more impossible than before, as Japan will be able to demand the cession of the island and a heavy indemnity as well, at which the terms of peace will be too costly, but the more prevalent view is that Japan has now in her hands enough trumps to take the game.

The attack on the island finally dispels one of the hopes of the peace advocates who have been suggesting that its voluntary cession might be an offset with Port Arthur and the Chinese railroad against the payment of a large part or all of a monetary indemnity.

LINESWITCH WANTS WAR.

PARIS, July 9.—In another interview given to the correspondent of the Petit Journal, General Lineswitch says he is as strongly opposed to peace as he is to any armistice. "Russia can well fight on," declared the aged commander. "Our army is in good condition and may yet be able to turn the tables. I greatly deplore the steps taken to effect peace, as the army has not been able to demonstrate to its fullest degree what it can accomplish."

RUSSIA IS ANXIOUS FOR PEACE NOW.

ST. PETERSBURG, July 5.—The Bourso Gazette considers that the war is over and that a battle after

what has been accomplished by President Roosevelt would be anomalous.

The situation regarding the armistice is as follows: Russia has formally signified to President Roosevelt her desire for a lasting peace not only by the appointment of plenipotentiaries, who will be accompanied by eminent experts fully empowered to conclude a treaty subject only to the ratification of the respective governments, but as a final step has indicated her readiness to suspend hostilities. She has avoided formally asking for an armistice as a matter of pride.

126 Dead in Colliery Horror.

CAMPDUFF, Wales, July 11.—An explosion of fire damp in No. 2 pit of the United National Colliery company at Watetown at the Rhoadsda valley, the center of the great Welsh coal fields, this morning, is believed to have resulted in the loss of at least 120 lives. The explosion was followed immediately by the belching of clouds of smoke from shaft No. 1 in which 150 men were working. The force of the explosion wrecked the machinery at the mouth of the pit. All communication with the doomed men in this direction is completely cut off.

Heroic efforts have been made for hours to reach the entombed men but late to-night the absence of all sound from the interior of the mine told the tale of the worst disaster that has taken place in South Wales since 1894. The news of the explosion spread rapidly and hundreds of women and children and thousands of men thronged the head of the pit. The mountain roadways were crowded all the afternoon and there are streams of people in the neighborhood of the mine, all contributing to the pitiful scenes.

Efforts at rescue were still in progress at midnight and currents of fresh air were being driven through the shaft but the rescuers are now working without hope of reducing the list of fatalities.

DORRKYUN, Prussia, July 11.—Efforts to rescue the thirty-nine men who were cut off by the fire in the Borussia coal mine yesterday have been unsuccessful and it is feared they have perished.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JULY 20, 1905.

No. 28.

What to Criticise.

When your heart is warm with love
Even for your enemies;
When your words come from above,
Not from where the venom is;
When you see the man entire,
Not alone the fault he has,
Find a somewhat to admire
Underneath the paltry mass—
Not till then, if you are wise,
Will you dare to criticise.

When you see the thing that's wrong,
And a way to better it—
Push a noble cause along,
Not with censure fetter it;
When your purpose is to build,
Not to tear the building down,
Use the sunshine that will glid,
Not the dark and dismal frown—
Not till then, if you are wise,
Will you dare to criticise.

—Amos E. Wells, in the Christian Endeavor World.

Items of News and Comment.

How do you like "The Deacon's Tenth"? Do not miss it in this issue.

The Summer school at Goshen College, Ind., opened June 27, with an enrollment of over 30 students.

Missionary John Klaassen, of Mergaredja, Java, was obliged to leave his field of labor on account of poor health. He intended to sail in June for Europe.

The congregation at Goshen College, Ind., together with the Sunday-school and Y. P. C. A. have planned to raise \$200 per year to support a missionary in India.

Several of the Eastern ministers attended the late Baltimore C. E. Convention. Rev. W. S. Gottschall in the course of his sermon on Sunday afternoon of the 9th inst., related some of his inspiring experiences during the several days he was present.

It has been announced in the "Bundesbote" that Prof. J. F. Stroeter, a warm friend of the Jews, will lecture several times at the Grace church, Pandora, O., commencing on Sunday, July 30. He has come recently to America and intends to leave soon again for Russia.

Some time ago the Chicago, Milwaukee and St. Paul railroad discontinued its Sunday excursion trains and instructed its

freight crews, so far as possible, to reach headquarters on Saturday night, and in other ways reduced its Sunday work to a minimum. The new plan is said to work well. It lessens the danger of accidents, and must have a healthful influence on the moral spirit of its employees and patrons.

Bro. P. J. Wiens, a student at Brooklyn, N. Y., preparing himself for mission work in India, is attending now during the summer vacation the meetings at Northfield, Mass. In his correspondence to the "Bundesbote" he speaks well and encouragingly of the able workers there—Mr. Robert E. Speer, Rev. G. Campbell Morgan and Rev. G. J. Ross.

The eleventh International Sunday-school Convention held at Toronto closed its sessions on the 27th of June, after having pledged itself to contribute \$25,000 a year for three years to the organized work of Sunday-schools. The sessions were largely attended, and practically all the evangelical denominations were represented. The next meeting will be held at Louisville, Ky.

Xenia, Ohio, has discovered a new way to flush its sewers. It appears that the town is dry under the Beal local-option law. But it was the wettest place in the state, Cincinnati excepted, when a Government inspector emptied a thousand barrels of beer—Bishop's beer, it is claimed—into the streets. It all arose over a little difficulty about paying tax on it. That was the best disposition of the stuff we have ever heard of.—Relig. Telescope.

The Examining Board to examine candidates for Foreign Mission work met at the Goshen College on June 20. The Board consisted of Jonathan Kurtz, D. J. Johns, J. S. Shoemaker, Tilman Erb and J. S. Hartzler. Two of the former students, M. C. Lehman and George Lapp, met the Board, and were later appointed by the Mennonite Evangelizing Board as missionaries to India. They will sail from New York on the Italian steamer, Liguria, Oct. 4.—Goshen Col. Record.

The Congregationalist and Christian World says: "While States are making approaches toward union with Methodist Protestants and United Brethren, Congregationalists in Canada are hopefully progressing toward union with Methodists and Presbyterians. All these three denominations have declared through their highest representative bodies that they regard the movement toward union with gratification, and they have entered into negotiations looking to that result."

During the last month another Mennonite congregation sprang into existence at Perkasie, Pa. For some years Bro. A. M. Fretz had been working up a mission there, among brethren originally members of his congregations. Last month a church organization was effected, consisting of thirty charter members. Rev. A. B. Shelly was selected as Elder, Evangelist Harvey W. Shelly, pastor for three months, Deacon, Harvey Baum, Trustees, Samuel Diehl, Lamech Meyers and Clayton Meyers, and Secretary, Clayton Meyers. The church has a future before it.

Dr. John Willis Baer, of the Presbyterian Board, who visited Porto Rico, reports changes there. "I expected to find it Catholic. I found it Protestant. You will find more natives in Protestant than in Catholic places of worship on Sunday. There is a great host of Porto Ricans apathetic of religion, but of the people who are mindful of their religious obligations, more are now Protestant than Roman Catholic; and this in less than six years. The Presbyterians have about 50 stations. Five years ago there was but one Protestant Church on the island."

The strength of the present Administration is found in the judgment with which the President selects his official family and in his ability to make them accept the illpaid positions.—Elihu Root, formerly Secretary of War, is to return to the Cabinet as Secretary of State, succeeding the late Secretary Hay. In the entire United States there probably is no man better quali-

fied than Mr. Root to direct the State Department. As a lawyer and statesman he enjoys an international reputation second to none. It is understood that he accepted the portfolio only upon the insistence of the President that he was absolutely needed and must accept it. In doing so he relinquishes a private practice which it is stated nets him over \$200,000 to accept the \$8,000 salary of a Cabinet officer.

The International Peace Congress, and delegates to Lucerne, Switzerland, is reported in the "Advocate of Peace" as follows: "It is now certain that a large delegation from the United States will attend the fourteenth International Peace Congress at Lucerne, which opens on the 19th of September. The American Peace Society's delegation already numbers seventeen, and several more will be added to it. Other organizations which have already chosen delegates are the Massachusetts State Board of Trade, the New York Board of Trade and Transportation, the Cincinnati Peace Society, the Philadelphia Universal Peace Union, and the New York Friends Yearly Meeting. Besides these, a considerable number of individuals are going on their own account, and other organizations are planning to send representatives. The number of delegates now assured is between thirty and forty, and we very much hope that a body of a hundred will finally be made up."

What the Schwenkfelders are Doing.

Our Schwenkfelder brethren in Eastern Pennsylvania are forging ahead. For many years they seemed at a standstill in numerical growth and church enterprise, which practically amounted to a decline. But of late years the modern spirit has seized every department and channel of work. Perkiomen Seminary, located at Pennsburg, Pa., was rejuvenated about thirteen years ago, and has grown under Schwenkfelder management and support, into a widely-known and efficient preparatory school. Two scholars—Dr. C. D. Harttraut, of Hartford Theological Seminary, and Rev. E. E. S. Johnson, of Philadelphia, are abroad in Southern Ger-

many and Silesia, gathering material for the "Corpus Schwenkfeldianorum", a collection into a series of volumes of all extant European documents relating to the early history of the church, and Volume I is to be printed and ready for delivery by March 1, 1906. Ten years ago the mission spirit took shape in the creation of an "American Board of Home and Foreign Missions of the Schwenkfeldian Church of the United States", and under its auspices missions were founded in Philadelphia, Norristown, and other centres. Miss Flora K. Heebner was sent as a missionary to Shansi, China, and other home and foreign work was energetically pushed. And now "The Schwenkfeldian", a monthly, first published by the Philadelphia church has been adopted as the official organ of the General Schwenkfeldian Conference. Mr. S. K. Brecht, of Norristown, is the editor-in-chief. A commendable feature of the pamphlet is the live interest shown in it by the churches making it bristle from cover to cover with church news and correspondences. It contains copious advertising and is alleged to be self-supporting. Such a record speaks well for the public spirit and self-devotion of a religious brotherhood to its spiritual business. H. G. ALLBRACH.

Drinking Men at a Discount.

"I will hazard the statement," said President Joseph Ramsay, of the Wabash Railroad, in an address recently, "that every railroad company represented upon this platform has strict rules prohibiting drinking on or off duty, and some forbid their train and engine men boarding in houses where liquor is sold, and their rules are enforced, by the discharge of those violating them."

Yet there are young men who say they see no harm in it. If they want to drink, they argue, what business is it of any one else? It is the most important business of any interest that is imperiled. The young man who drinks makes himself unreliable. Society has a right to demand of him the most efficient service he can render. He has no right willingly to diminish that efficiency.

Employers are coming to realize that the public has a right to expect from them not merely good machinery, but the service of good men. So the railroads will not employ drinking men if they can help it. The banks want sober clerks. Great buildings exclude drinking janitors and elevator men. Even saloon keepers prefer bartenders who do not drink.

The young man who drinks is diminishing his value to society. By the same course he is diminishing his market value to himself.—Robert E. Speer.

The Deacon's Tenth.

BY MARY S. CHAPMAN.

Ye see, the elder had preached a most powerful sermon on Christian givin', in which he took what I called purty strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, an' while it was all right to lay up for a rainy day, an' to get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a little too far," says I to my wife, Huldy, as we was a drivin' home from meetin'. "Givin' is well enough, but I get a'most tired a hearin' these ministers forever a diggin' about it."

"Waal, Lyman," says Huldy, "why don't you try givin' a tenth—try it for one year anyhow?"

"My!" says I, "as if I didn't give more'n that now; it's two shillin's, an' fifty cents, every time I turn around, to say nothin' of the contributions to big objects. If I get home with a dollar in my pocket I think I'm a lucky fellow."

"Then, I'm sure," says Huldy, "with that queer little smile o' hers that she sometimes has, 'it'll be a real savin' to ye to go into systematically a givin' yer tenth."

"Now, I hadn't any idee of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' yer right hand know what yer left was a doin' was rather again it, but somehow Huldy has a cool way o'takin' things for granted, an' though the mildest of all women, she generally manages to carry her pint."

Next mornin' I see her a makin' a book out o' some sheets o' paper, an' rulin' 'em off, and stitchin' on to 'em a pasteboard cover, an' on the outside she writ in big letters that was as plain to read as printin', "The Lord's Money." This she handed to me an' said nothin'.

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was a settin' by the fire a countin' it up with some satisfaction, when Huldy jest stuck under my nose that book, "The Lord's Money."

"What's that for, Huldy?" says I.

"Why, for the tenth," says she. "Bless my soul!" says I, a wrigglin' an' twistin', "that would be sixty dollars; I can't

stan' that!"

"She didn't say anything, but set a watchin' me, an' I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp an' new, an' laid 'em in a pile."

"Yis, yis," says I, a tryin' to screw my face into a smile, an' to act as if I'd been a calkerlatin' all the way through to give 'em."

Ye see there was an awful sight o' old Adam in me. I jest set there a begredgin' that money. I most wished the wheat hadn't come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us at first to give a tenth—that when the fingers had got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as in prayin' an' readin' the Scriptures. A thinkin' on that sermon, I made up my mind I'd double my subscription for the elder's support, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over midlin' sharp to know where to invest it, so 't would do most good, an' I was gettin' over the wrench a little until my interest became due. The year before Uncle Nat had died, an' most unexpectedly had left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, and it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinin'.

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?"

"I dunno," says she; "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd rather pay the whole thirty dollars then waste through all them dull books. 'An' then,' says I, a thinkin' hard, "accordin' to what these agents that come around beggin' say, I s'pose it would be a good pecconyin' speckleration to give to the Lord. They tell about throwin' out crackers an' comin' back loaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Ananias and Sapphira, who was struck

dead at once. Not but that the Lord has said, 'I will never leave nor forsake thee,' and 'prove me now herewith,' but if ye undertake to drive a sharp bargain with Him, ye'll find out that He'll git ahead of ye every time. No, He's given us all we have, an' I'm thinkin' He'll ask us some mighty close questions about the way we've used it."

Huldy didn't very often preach, but when she did her sermons were what I call p'inted.

Times passed on, an' I got used to givin' my tenth. I didn't squirm over it as I did; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I was a braggin' about givin' my tenth, an' I supposed he'd never heard o' sech a thing; but Silas says, says he, "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yer what?" says Silas, amazed. "It's jest so much I airn, an' the ability to airn it comes from the Lord, an' I joyfully give back to him the little part."

"But," says I, "ain't that kinder risky? Ye might be too sick, or yer work give out; I should be a little fearsome."

"These are the promises," says Silas; "My God shall supply all your needs," an' "Lo, I am with you." They are all yea an' amen."

Waal, if I didn't feel small after that. I had simply given a tenth of all I'd sold an' grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's upon blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin' hearted an' doin' so much. When I carried him an' his folks back to the city I jest filled my wagon box full o' things, an' felt as if I was givin' directly to the Lord.

One day the elder an' his family was over to our house, an' we was a talkin'. His son Fred was a playin' with my Thomas—the was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"Bless my soul!" thought I, "that's the last thing I want him

to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, had a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife an' children dressed to fits, an' seein' them I had a natural hankerin' for Thomas to turn out like that, I was a sayin' this to Huldy when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a lookin' at me with them great, earnest eyes o' hers, "would you really like to have our Thomas jest like old Mr. Hodges' son—a breaking the Sabbath, hean' his boys, a shootin' ducks an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church an' not feel as if 'twas bigger business to persuade men to forsake their sins an' to love the Lord Jesus Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was tellin' me. He said some good Christian men had hired rooms in the worst part o' the city an' made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks, all without money an' without price, an some sech work as this is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He had the same hair as hers an' the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like as Huldy's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school near by which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin', an' the minister said he'd a cousin a livin' in jest out o' the village that would take good care o' Thomas, an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

Sure enough he should, an' that would be a use for the rest o' my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a revival that, jest like a big wave, struck that school, an' in fact the whole community, an' both the boys was converted, an' you can't think how I felt, so glad about it, an' kinder streaked,

too, for I knew it warn't none o' my doin'; I'd been sech a poor, good-for-nothin' Christian all my life, it was enough to set my Thomas again' the Lord.

We got the good news on Saturday mornin' an' in the afternoon was the covenant meetin'. It was jest about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then and talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said. How could I talk that way now when I'd had a year o'sech uncommon blessin', an' with Huldy beside me a cryin' for joy because our Thomas had been converted. No, I couldn't keep from breakin' down, an' thankin' the Lord for His goodness to me an' mine, an' I knew that givin' my tenth, though it had come so begredgin'ly, had been a help to me. I warn't sech a small, waspish critter as I was afore.

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now, Huldy was great on what we call the "Inasmuch charities"—"Inasmuch as ye have done it unto one o' the least o' these," etc. She was always a findin' some bedridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a thinkin' o' the great West, with the foreigners a comin' into it, an' of the poor freedmen of the South, or of the great heathen world that so needs the gospel. We'd spend hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other, an' I trust nearer to the Lord.

It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old helterskelter way o' givin' for anythin'. Huldy has jest been to the city to see the children, an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first rate; but that isn't the best of it; they've started a mission in the wickedest part o' the city, and Huldy said it did her old soul good to hear those young voices a tellin' them poor, ignorant ones of the love of Jesus, an' to see 'em listenin' an' a comin' into the kingdom.

As I'm a closin' I've got this much to tell you; if you want to be a happy Christian you must let your prayin' and praise an' prayin' go together, an' I will say that Huldy never did a better thing for me than when she gave me "The Lord's Money" book.—The Examiner.

Success in soul-winning depends on watching the leading of the Holy Spirit, and on prompt co-operation with the Spirit.—Cuyler.

A Meditation.

R. K. MOOR.

Topic: "THE LORD IS THY KEEPER," Ps. 121:5. (Golden Text for Third Quarter).

THE KEEPER

He is the Almighty, Gen. 17:1. Whatsoever he pleased he has done, Ps. 135:6; when great kings, like Pharaoh and Sennacherib, set themselves against Him, He that sitteth in the heavens will laugh, Ps. 2:2—4. But after all has been said about the greatness and might of this keeper we must exclaim with Job; "but the thunder of his power who can understand? Job 26:14." All this power in heaven and on earth is given to Jesus Christ, Matt. 28:18; so that we can truly sing: "Anywhere with Jesus I can safely go."

THE KEPT

We know that many gracious provisions of God are for the evil and the good, the just and the unjust, Matt. 5:45; Jno. 1:17; but also that His face is against them that do evil, Ps. 34:16. Those that are so kept that they shall never perish. John 10:28, are the sheep which hear the Shepherd's voice and follow Him. If God is to be a fortress and a high tower Ps. 18:2 it is within that we can be kept. If our hearts and minds are to be kept, Phil. 4:7, then the prayer of verse 6 must be first. If the perfect peace is to be ours Is. 26:3 then ours must be the stayed mind and the trust. The exceeding greatness of His power is toward those who believe, Eph. 1:19, and if we keep ourselves in the love of God (John 5:10) he will be able to keep us from stumbling (R. V.) Jude 21, 24. The kept are those who "Trust and Obey."

THE KEEPING

The keeping is from evil, II Thess. 3:3, from all evil Ps. 121:7. What God knows to be evil—some so-called evil may be "a blessing in disguise." In all thy ways Ps. 91:11, the steps of a good man (and his steps too) Ps. 37:23. In all time, Ps. 125:1, 2. "He leadeh me! oh! blessed thought, Oh! words with heavenly comfort. What e'er I do, wher e'er I be, Still 'tis God's hand that leadeh me." He is able to keep that which is committed II Tim. 1:12, to bring every thought into obedience II Cor. 10:5, and to do exceeding abundantly above that

we ask or think, Eph. 3:20.

THE EXHORTATION

As to the need of our being kept Eph. 6:10—12.

As to the folly of our own keeping Ps. 127:1.

"Tis the grandest theme thro' the ages rung;

"Tis the grandest theme for a mortal tongue;

"Tis the grandest theme that the world e'er sung, Our God is able to deliver thee."

A Saloon Keeper's View.

It has often been pointed out that an increasing number of business men are insisting on total abstinence from intoxicating liquor by all their employees. But it is not so well known that liquor dealers themselves are becoming convinced that their business can be conducted most successfully by total abstinence.

The New York Christian Advocate recently gave the experience of a volunteer missionary, who undertook to hold meetings in saloons in New York City in order to reach the men accustomed to frequent such places. He says:

"First I entered the saloon nearest the church. The following conversation, in these words, occurred:

"Are you the proprietor?"

"Yes; what do you want?"

"I want to get this room for a meeting to-morrow afternoon at four o'clock."

"What kind of a meeting?"

"A Christian meeting."

"You can't have it. Are you just off the island?"

"You'd get some money."

"Don't want your money. I've got so much money now I don't know what to do with it. See that gold? See these bills?"

"Will you come to a four o'clock meeting in the church and tell your experience, how you got into this business, what keeps you in it, and how it works?"

"No; that church stands for getting people to HEAVEN; this business gets people to HELL."

"I have not taken any intoxicating liquor in sixty-two years."

"I haven't taken any in forty-four."

In another saloon the proprietor said: "A man cannot follow this business and get to heaven."

In another, the proprietor, a Roman Catholic and member of Church, said: "I wouldn't be in this business if I could get anything else to do. Well, somebody will do it, and it brings in the heaviest revenue to the state."

In two other saloons two young men selling, not proprietors, promised to attend the meeting the next Sunday night."

The Mennonite.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalender" for 1906 as complete and correct as possible.

Attend the Conferences.

In eleven weeks from now the General Conference of our church is to convene in Minnesota. It is to be hoped that many besides the delegates are planning to go. In our churches each member is supposed to have as much of a voice in deciding church matters as every other member has. This applies not only to the congregational but also to the denominational work. For this reason it is very desirable that our members have much information as to how the work in the church is going. The conference will give them a better idea of this than can be had merely from reports. Would it not be worth while if quite a number even who are not sent as delegates would make it a point to go to the conference with this point in view? It also affords an opportunity for us to get acquainted across national lines. Our conference is composed of Russians, Prussians, Bavarians, Galicians, Swiss, French, Pennsylvania Germans etc. And these are all supposed to work together in spite of their national peculiarities. These peculiarities do indeed exist, but very likely each branch has an exaggerated idea of the peculiarities of the others. If we meet

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each other we discover that after all the peculiarities apply mostly only to the externalities of life, which are of secondary importance, whereas the hidden life, the heart life, which is the real life is pretty much the same in all Christians, no matter what their speech or outward mode of life. Why could not some of our members put off their summer vacation trip and take it in fall instead and go to the conference?

Those living within the limits of the Middle District will have an opportunity of killing two birds with one stone also in attending the session of the Single Conference from August 16th to August 20th. As explained in another part of this issue, the Winona rates can be used to reach our conference. The Winona Bible Conference begins on the 20th of August. We can conscientiously recommend this Bible conference as a spiritual feast which our delegates and conference visitors should stop on the way home to enjoy. This recommendation, of course, is based upon what the conference has been for many years. Some of the most consecrated church workers of this country and England, and representing various denominations, are usually on the program. The spirit prevailing has so far always been wholesome, evangelical and stimulating to better service for the Master.

Correspondence.

BALLY, Pa. On Sunday evening, July 9, Bro. William H. Kauler, of Boyertown, who is District Visitor of the Berks County C. E. Union, made a pleasant call on the Hereford Society in the Mennonite church here and gave an appropriate address.

Horace Funk, one of the active young men of the Hereford congregation, and who is taking the full classical course at Brown University, Providence, R. I., is home on his vacation. He will enter his Junior year in the fall. Darius Berkly is also home from Franklin and Marshall College, Lancaster, Pa.

Sister Alice Stauffer, of Pennsylvania, is home again from Northfield, Mass., where she had been the past eleven months, most of this time in the family of Rev. Smith, pastor of the Congregational church in Northfield and successor to Dr. C. I. Scofield. In company with several other young ladies of the church she attended the Northfield Convention last summer and decided to remain for a season. Florence Shelly, now at Northfield, is expected home in September. Mary Bechtel, formerly head matron of

Moody's Training School for Girls, is occupying a position there at present.

DONNELSON, Iowa, July 17th. Dear MENNONITE. Our new minister has been with us several weeks now and has visited about every member of the congregation, we all feel thankful for his presence and for the good services he is giving us. He preaches in the forenoon in German and in the evening in the English language. A Young People's Society was organized by him yesterday evening. The class in singing closed their second term given by Bro. Oberholzer by giving a concert in the church on Saturday evening which was enjoyed by a crowded house. They also have organized in a choir intending to practice regular. Rev. Hilly will begin the German school one week from to-day and some time in October he expects to start to school in Mt. Pleasant University which is only 24 miles north of us to which a train goes from here every morning returning in the evening.

The Brewery or the Shoe Factory—Which?

Walruff's brewery in Lawrence, Kansas, was a valuable piece of property. Prohibition made it useless for that purpose, and the owner sold the building and left the State. This turned the twelve men he had employed out of that into some other industry. Some people called it "a business calamity" to lose that brewery and the wages of the twelve men it had employed. But soon the big building was put to use again as a shoe factory, and now, with about the same capital that the brewery had, it employs one hundred sober operatives.

Supposing the brewer's twelve men to have been all sober citizens, let us compare the business record of the brewery and the shoe factory, allowing that the men have the same wages, which we will put at an average of ten dollars a week.

The brewer's men had their \$120 a week, or \$9,540 a year to expend in house rent or homes, food, clothing and household needs. The one hundred shoe makers have \$1,000 a week, or \$52,000 a year to expend in the same way. The brewery men rented at most twelve cottages. The factory men must have one hundred cottages or lodgings.

Under the new system the builders, bakers, grocers, clothiers, etc., of the town have one hundred customers gained in place of the twelve they have lost, besides a large amount of

money from other customers that formerly went for beer. More than eighty times as much money goes, from that factory alone, into the tills of the traders and workers of that town as used to go there from the brewery.

The shoes that are turned out harm no one. They serve a useful purpose, preserve health, and give comfort and pleasure. They are among the necessities of civilized life.

It was not so with the beer. That hurt, more or less, all who used it. Every barrel with its curses, blights, diseases, lies, abuse, and crimes. It made bad debts, and soon or later created pauperism, filth and rags wherever it went. It turned good citizens into tramps and thieves, and made a business of seducing and debauching innocent boys and girls.

The brewery needed a jail, a police court, poor-house, lunatic asylum and watchmen. Not even twenty shoe factories would ever need any one of these where there is no brewery nor grog shop.

From official figures we learn that there are in the United States, 1,845 breweries with 34,000 employees. If converted into factories they would probably give employment to ten times as many persons and would pay annually in wages about \$180,000,000 to the \$18,000,000 now paid by the breweries.

The liquor traffic restricts industry and brings poverty. Prohibition promotes business and brings prosperity. Which will you have?—Selected.

The Unbidden Guest.

It is in youth that we choose the companions of our age. No new friends, be they ever so kindly, can fill the place which belongs to those who have known us all our lives. But there is one guest who will come to us, unbidden, in the twilight hours of life; one guest against whom we cannot bar the door, who will sit with us at our lonely firesides, and recall to us dead days and by-gone hopes; and the name of this persistent guest is Memory.

A man who had not lived, to outward observation, a worse life than most others was begging his friend to come and see him.

"Come often and stay late," he said; and then he repeated, in a tone as sad as a sob, "Above all, stay late. I have had company in the midnight."

The next week his friend went to visit him, and the two men sat together into the night. They had talked cheerfully enough at first, but at length they fell into a long silence,

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which suddenly the visitor broke: "You said you had bad company in the midnight."

"Yes," the other answered. "All the memories of my past life come back to me, and they are bad company. It might have been otherwise. I might have lived for the highest things, and been glad to have old days in my memory. I might, but I did not."

"I did not rob, nor steal, nor lie—at least not much. I was over-sharp in business sometimes, and I said some things I did not quite mean; but the harm wasn't in the special acts of my life so much as in the whole principle and spirit of it."

"I did not try to see how much good I could do, but how much I could scrape up and how I could push myself on; and now it's all over, and the things worked so hard for seem less than nothing, and I find my memories very bad company."

"But there are books. It's the one compensation, I take it, for living a good deal alone that a man has time enough to read such things as he's wanted to read all his life."

"Ah, but there it is again. I haven't wanted to read, and I don't want to, now. Books are among the friends a fellow has to make in his youth, if ever. If I had formed a habit of reading, I should like it now; and I should have furnished my memory with something to do beside hold all my old mistakes up before me as if they were written on parchment."

"No, there's no getting away from the consequences of the life we chose for ourselves. I chose mine—and the cup my youth brewed is a bitter draught for my age to drink. If only youth would, or old age could,—didn't somebody write a verse about that?"

Ah yes if youth would! If the experience of age could serve as youth's warning! Memory is the Unbidden Guest to whom none of us can say "Not at home!" How terrible a thing it is if we arm this guest against us—if memories that come to us in solitude make our hearts sick with fear or shame!—Selected.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, July 30, '05. MISSIONS IN JAPAN. Micah 5:2, 4, 12, 13.

QUESTIONS.

1. Why do we undertake missions? Matt. 28:18—20.
2. What is the missionary motive? 2 Cor. 5:11—15.
3. Why shall we pray for mis-

THE MENNONITE.

5

sions? 2 Thess. 3:1—2. Ephes. 6:18—20; Matt. 9:37—38.

4. Why do we give for missions? 1 Chron. 29:9—13; 2 Cor. 9:7—11.

5. Why do we send missionaries? Rom. 10:10—15.

6. Why shall we study missions? Isa. 34, 16—17.

7. What encouraging reports do we hear from the missions in Japan?

MEDITATIONS.

In our age, which is often called the missionary age, it is hardly necessary to defend missions as scriptural, for we all know the marching order of our departing Master: Go ye therefore and make disciples of all the nations, baptizing, etc. Matt. 28:18—20.

But it is not only the command of our Master, which inspires us to undertake missions, it is the love of Christ, which constraineth us. Christ came down from heaven because He loved us, we having experienced His love, desire that others shall participate in the blessings of the children of God.

What can we do for missions? Our Lord Himself says: Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest; and Paul the missionary, asks the Christians in his epistles to pray for him, that a door might be opened unto him. Much of the success of missions depends on the faithful prayer of the Christians at home. The power of prayer is experienced as well in the missionfield as in the work at home.

Praying for missions, if the prayer is a true prayer, will make us give for missions, for God has given us all that we have and as faithful stewards we have to use part of what He gives us to spread the gospel. If we cannot go ourselves to proclaim the gospel of Christ to such, who never heard it, we have to send others in our stead; for how shall they hear without a preacher, and how shall they preach, except they be sent?

If we are interested in missions we will study missions, since every progress will fill our hearts with joy, every need will make us pray and give. We will see God's hand and wonderful ways in missions. Studying the history of missions will give us more hope and love for our own mission.

In Japan there work 782 protestant missionaries; native helpers there are 380 ordained, 483 not ordained; scholars in different schools, 10,590; churchmembers 44,595. An admiral, a chief justice, the president of the lower house of the Japanese parliament

are Christians.

QUOTATIONS.

We sometimes complain of the slow progress of missions, as though nothing had been done. Is it nothing, that the church has been aroused to her duty? that every large branch of Zion (and most of the smaller ones—v. d. S.) has her missionary organization? that four thousand missionaries are in the field? that the Word of God is preached in fifteen thousand localities of the heathen world? that ten million dollars are collected annually to sustain these missions? that six hundred and eighty-seven thousand converts are enrolled in Africa, and seven hundred and thirteen thousand in Asia?

Dr. THOMPSON.

Carey and his compeers, the first English Baptist missionaries, labored seven years before the first Hindoo convert was baptized. Hudson toiled on for years without any fruit of his labor, until the few churches in this land who sustained him began to be disheartened. He wrote, "Beg the churches to have patience. If a ship were here to carry me to any part of the world, I would not leave my field. Tell the brethren success is as certain as the promise of a faithful God can make it." The mission was commenced in 1814, in 1870 one could count more than a hundred thousand converts.

Can there be perfect serenity, a full sense of communion with God, to one who refuses or neglects so important a duty as soul-winning? —Margaret E. Sangster.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for July 30.—MANASSEH'S SIN AND REPENTANCE. 2 Chron. 33:1—13.

GOLDEN TEXT.—Righteousness exalteth a nation; but sin is a reproach to any people. Prov. 14:34.

LESSON CONNECTION.

We have now had three studies from Isaiah: one, historical, giving a chapter out of the history of King Hezekiah, and two prophetic, relating to the hope of Israel in the coming Messiah. As to the date of Isaiah's death we have no certain record. He was considerably older than Hezekiah in whose time his last prophecies were made (See Isa. 1:1). If he still lived when Hezekiah's son Manasseh came to the throne, he must have been eighty or even perhaps ninety years old. Jewish tradition says he was among those whose inno-

cent blood Manasseh shed in Jerusalem (2 Kings 21:16). This tradition even specifies the manner of his death, saying he was sawn asunder in the trunk of a hollow tree, Heb. 11:34 being a supposed reference to his martyrdom. Like all matters of tradition, this must be accepted, if accepted at all, with a grain of allowance. However, it may serve as a connecting link for our lessons. The influence of Isaiah and other men of God was dominant as long as Hezekiah lived. Under Manasseh the reactionaries gained the ascendancy, the religious tide set the other way, and the blood of those who tried to stem this backward flow soon "filled Jerusalem from one end to another".

LESSON TEACHINGS.

The sin of this reaction against the worship of Jehovah is ascribed to Manasseh as king and nominal head of the nation, but as already intimated in the lesson connection, and as is clearly seen in accounts of this period, he was not the only, and in the first place, perhaps, not the principal sinner in the case. He was only twelve years when he came to the throne and was thus naturally only a figure head. Being a mere child he was easily influenced. That he yielded himself to the influence of those opposed to the order of things established under his father rather than to those who stood for fidelity to the God of Israel, therein lay the start of his downward career as a king. How much of youthful waywardness and disobedience lay back of that we are left to conjecture. We know from personal observation that boys brought up in godly homes as Manasseh was are often impatient of the wholesome restraint and long for the time when they can cut loose and show their independence. Of such a spirit the enemy easily takes advantage to make of its possessor a tool for evil. Manasseh likely early in life lacked the spirit required by the fifth commandment and thus readily gave ear to those who found fault with and made light of his father's principles.

It is noteworthy that the first step in the backward course that is noted here, is the rebuilding of the high places. The taking away of these high places of worship was a point upon which the malcontents under Hezekiah tried to arouse opposition against him (See chap. 31:12) so that even the enemies before Jerusalem heard of the dissatisfaction and tried to use it in getting the people to betray Hezekiah. Now it is the first thing they get the young king to change. Why should they all and always come

to Jerusalem to make their offerings? Let us have other places, they said, where we can worship the Lord. Hezekiah was too fanatic in his over strict application of the old law, so they argued. They will have a more liberal policy. So in the name of the king the undoing of the good work was begun.

The downward course was a rapid one. From high places for sacrificing to the Lord there was but a step to the rearing of altars for Baalim in those places. Then places, and altars, and gods were multiplied, the purity of Jehovah worship gave way to the hideous abominations and cruelties practiced by the heathen nations about them, and finally, to cap the climax with defiant insult to Jehovah, these strange altars and idols were brought into the very courts of God's house. Judah and the inhabitants of Jerusalem were made to err so that they did evil more than did the nations whom the Lord destroyed before the children of Israel. They stopped not till they touched the very bottom of iniquity.

Though they turned from the Lord and sinned grievously against Him, He did not forsake them. "The Lord spake to Manasseh and to his people" both by the mouth of His prophets, and by the lives and testimony of many faithful ones who would not bow the knee to Baal. "But they would not hearken". On the contrary much innocent blood was shed in persecuting these witnesses of Jehovah (2 Kings 21:16). How gracious and longsuffering the Lord is! Even when His pleadings and His warnings were spurned and stern measures must be used, these were applied to the end that mercy might triumph in judgment. God's love shines out in His chastisement as well as in His smiles.

The king of Assyria and the captains of his host were not God fearing people as we know and the thought that they were actually doing God's will when they carried Manasseh bound in fetters to Babylon, was far removed from their minds. They imagined indeed they were fighting against the God of Israel, while in fact it was He that brought them up to use them as a scourge upon the backs of His disobedient people. How constantly God overrules the acts of men so that even His enemies must carry out His purposes to the final praise of His name. In all things that affect God's chosen ones the words of Joseph are applicable: men may think evil but God means it for good.

In the school of affliction into

which the Lord brought him Manasseh learned a valuable lesson. It was a lesson in humility and repentance on the one side and in the knowledge of God on the other. Like the prodigal son in the parable he was brought to himself—to his right mind—and he not only saw his own miserable self but his thoughts turned to the God of his fathers. He humbled himself greatly and prayed. What a change! And the Lord was entreated. The supplication made in the Babylon dungeon was heard and He who had been "slow to anger" showed Himself "plenteous in mercy". By means unrecorded he brought the penitent king again to Jerusalem and gave him another chance. Thus the king learned to know that the Lord He was God.

How the King improved his new opportunity is shown in the verses following the lesson. He turned from his sins in that he put away the strange Gods and the altars he had built unto them; he took up actively his duty toward God in that he repaired the altar of the Lord which had been torn down; and he used his power to reform his people as before he had abused it to corrupt them, in that he commanded Judah to serve the Lord God of Israel. He was prospered in his kingdom and had a long reign of fifty-five years in all. In a measure he could make amends for his former misrule, but much of the mischief done in those years of godlessness could never be undone. How much better had his whole reign been like the latter part of it!

Announcement.

The 18th annual session of the Middle District Conference of Mennonites will be held in Rev. J. C. Mehl's church, near Goshen, Ind., August 16th to 18th. An interest in your prayers is solicited that this session may result in great good to the various congregations and the institutions of the Conference.

I. B. BRESHY, Sec.

PROGRAM

FOR THE 18TH ANNUAL CONFERENCE OF THE MIDDLE DISTRICT TO BE HELD AT GOSHEN, INDIANA, AUGUST 16-18, 1905.

1. Wednesday Evening, 7:30 (Standard)
 - a. Conference Sermon.
 - b. Election of a Chairman for the Conference.
- II. Thursday Forenoon, 9:30.
 - a. Praise Service.
 - b. Organization.
 - c. Delegation of Delegates.
 - d. Reports of Congregations.
 - e. Receiving of New Congregations.
 - f. Order of the Day.
 - g. Delegation of Votes to Visitors.
 - h. Minutes of the last Conference.

- a) Apportioning of Temporary Committees.
3. Report of the Conference Treasurer F. H. Krebill, Donnellson, Iowa.
4. Exposition of Gal. 6: 1-10.
5. Topic: "Commercialism:
 - a) Its Growth;
 - b) Its Influence on the Church;
 - c) Religious Attitude towards it."
 - d) Discussion.
- III. Thursday Afternoon.
 1. Praise Service.
 2. Topic: "Religious Workers:
 - a) More Needed.
 - b) How to Obtain Them.
 - c) How to Apportion Them for Their Respective Fields."
 - d) Discussion.
 3. Report of Committee on Education: H. J. Krebill, Trenton, O.
 - a) Discussion.
 - b) Resolutions.
 - c) Election of College Trustees.
 4. Business.
 - a) Selection of Place for the Next Conference.
 - b) Election of Conference Officers.
 5. Question Box.
- IV. Thursday Evening.
 - a) Praise Service.
 - b. Topic: "Conference Institutions: Their Meaning to the Individual Congregations".
 - a) Missions.
 - b) Publication.
 - c) Education.
 - d) Discussion.
 3. Exposition of 1 Cor. 9: 1-10.
 4. Report of Committee on Evangelization.—J. W. Kiewer, Berne, Ind.
 - a) Discussion.
 - b) Resolutions.
 - c) Election of Committee Member.
 - VI. Friday Afternoon.
 1. Praise Service.
 2. Topic: "A Church Building Fund: Need of It; How to Raise It; How to Apply It".
 - a) Discussion.
 3. Topic: "Missionary Work near Home".
 - a) Importance of It.
 - b) Special Opportunity for It.
 - c) How to Accomplish such Work.
 - d) Discussion.
 4. Report of Committee on Resolutions.
 5. Closing Remarks.
 6. Adjournment.

Reduced Rates to Goshen.

Since it is very desirable for the people at Goshen to be informed by the respective congregations at an early date in regard to the approximate number of Conference delegates and guests, the following statement is made here at once.

Reduced rates can be got: 1) from any point to Winona Lake, Ind.; 2) from Warsaw to Goshen by party ticket on Wednesday, August 16th. The train for Goshen on the Big Four will leave Warsaw at 3:47 p. m.

TO WINONA LAKE. The railroad rate to Winona Lake from any point touched by railroad belonging to the Central Traffic Association is one and one-tenth fare for the round trip for a fifteen day ticket.—The Central Passenger Association has announced the sale of the customary reduced rate tickets to Winona Lake on all roads in the territory.—Most of the other passenger associations make Winona Lake a summer tourist point,

selling reduced rate tickets throughout the season.

Winona Lake can be reached by either the main divisions of the Pennsylvania Railroad, or the Michigan Division of the Big Four. The Pennsylvania Railroad has its station at the entrance of the grounds, while parties arriving by way of the Big Four will leave the train at Warsaw and take the electric cars to the Park, a distance of about two miles. Big Four Railroad tickets to Winona Lake are good on the electric line. The Big Four Railroad Co. has a ticket office in the Entrance Building at the Park.

All railroad tickets must be stamped by the agent of the Winona Assembly on the day the owner leaves the grounds. No tickets will be stamped on Sunday.

For further information ask the local agent.

Contributions.

For Foreign Mission.

GENERAL FUND.—During the month of June the following gifts were received:

From the Zion's church, Elbing, Kan., \$193.84; Springfield Mennonite church, Pa., \$11.50; Salem's church, Dalton, O., \$8.20; Anna Lehman, ditto, \$3; Brudertal church, Kan., \$74.42; San Marcus church, Pasadena, Cal., \$15; West Swamp church, Pa., \$32.81; W. Swamp S. S., Penna., \$7.48; East Swamp church, Pa., \$10.04; Samona church, Pa., \$2.50; Flatland church, Pa., \$4.41; Bethany church, Quakertown, Penna., \$1; Bethesda church, Nebr., \$67.30; First Menn. church, Philadelphia, Penna., \$18; Medford church, Okla., \$16.75; Bethel College church, Kan., \$31; Sewing Circle of the Grace church, Pandora, Ohio, for Peter's supply of medicine \$27.16; Malotchna church, Marlon, S. D., \$50; Salem's church, S. D., \$8176.41; Salem's church children's festival \$24.30; Bethel church, S. D. \$16.13; anonymous, Berne, Ind., \$2.50; birthday gifts \$1.20; from mission boxes, Berne, Ind., \$1.04; Earnings from Mrs. C. Rohrer's work, Berne, Ind., \$3.50; Collection at Miss. J. B. Epp's visit, Berne, Ind., \$46.17; Judith Liechty, ditto, \$5; Quirling's church, Minn., \$22.20; Alexanderwohl church, Kan., \$80; Springfield S. S. children's festival, Okla., \$8.16; S. S. festival of the Bethesda church, Nebr., \$27.38; Collection for mission, Bergtal church, Manitoba, \$12.50; Friedental church, Okla., \$6; Hillsboro Menn. S. S., 1st quarter, \$8.95; Menn. Home church, Westbrook, Minnesota, \$11.37; Rev. Oesch's church, Aurora, Nebr., \$3; Clarence Center church, N. Y., \$25; Pandora S. S., Ohio, \$17.60; Mission friend, Newton, Kan., \$15.

FOR INDIA MISSIONS.—From anonymous \$1; anonymous \$5; Bergtal S. S., Okla., \$3.50; Gnadenberg church, Kan., \$15.81.

FOR INDIA ORPHANS.—S. S. Roethem, Sask. \$10; C. F. Claassen, Newton, Kan., \$45; Anna Lehman, Dalton, O., \$2.50; W. Swamp C. E. for the support of the orphan Manohar at Janjgir \$20; Sukwara Sewing Circle, Newton, Kan., for an orphan girl at Penner's, Champa, India, \$20; Karolsvald church, S. D., \$23.08.

FOR INDIA LEPERS.—From Anna Lehman, Dalton, O., \$2.50; Bethesda church S. S., Nebr., \$10.30; Solomon Ott, Bowmanville, Pa., \$2; Karolsvald church, S. D., \$23.08.

Gratefully acknowledged, GUSTAV HARDER, Treasurer.

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Paper 15

Any of the above books will be sent postage paid at the price given.

Mennonite Book Concern, Berne, Indiana.

News of the Week.

Domestic.

MAYOR WEAVER

ADVISED BY ELLIOT ROOT TO PROCEED AGAINST OFFENSES.

PHILADELPHIA, July 17.—As a result of advice from Elliot Root, special counsel for Mayor Weaver, it is probable that the mayor will within a few days institute criminal proceedings against certain persons who are prominent in municipal affairs. Mr. Root advises the mayor that in the face of the refusal of District Attorney Bell to take the initiative in bringing further prosecutions the mayor should use his right to go before a magistrate and carry the prosecutions as far as the law will permit him.

The district attorney refusing to add the charge of conspiracy to the indictment drawn up against Caven and Hill and originate criminal proceedings against "certain other persons," said that such charges based on the evidence taken at the Caven and Hill hearings could not under the law be made. He suggested that the mayor take the initiative. Mayor Weaver and Judge Gordon insisted that it was the district attorney's duty to push the prosecutions, they declaring that the evidence in his hands warranted him in so doing. Mr. Bell persisted in his refusal.

Mr. Root's letter was sent to Mayor Weaver today. It is as follows:

"New York, July 15, 1905.
"My Dear Mr. Mayor:—I have discussed very fully with Mr. McVeigh, Judge Gordon, Mr. Davies and Mr. Aurbach the facts bearing upon the determination of your present duty in regard to further criminal prosecution for the frauds against the city of Philadelphia early indicated by the testimony already taken and by the further evidence which your counsel have collected.

"It appears by the correspondence between Judge Gordon and District Attorney Bell that you have caused the evidence of grave crimes by a number of powerful and important persons in the city of Philadelphia to be laid before the district attorney and that he has been requested to proceed with proper prosecutions of such crimes, either before the jury of the county or before a committing magistrate, and that he has practically declined to do either, suggesting that you should proceed before a magistrate as a private prosecutor.

"I think that, in default of the action which ought to be taken by the public prosecutor, the great interest which you have undertaken to subserve demand that you should nevertheless exercise your right to go before a magistrate and carry these prosecutions as far as the law permit you to do.

"Crimes committed by men who have political power are often sheltered behind official indifference and inactivity, and then someone has to do more than his duty to secure justice, and you will not be the first public officer who has done a great public service against the resistance of those from whom the service ought to come. There is more at stake here than the mere punishment of isolate offenses. There is a question of whether your city shall continue to be governed by criminals or shall take its place on the list of American cities capable of honest self government. To secure the right solution of this question you cannot omit any proper and lawful effort.

Train Accidents on the Increase.

WASHINGTON, July 17.—Accident bulletin No. 16, just issued to the Interstate Commerce Commission, giving an account of railroad accidents in the United States during the months of January, February and March, 1905, shows that during that quarter there were 28 passengers and 204 employees killed and 1,661 passengers and 2,062 employees injured in train accidents, making in all 232 persons killed and 3,714 injured in train accidents. Other accidents to passengers and employees, not the result of collisions or derailments, bring the number of casualties up to 15,306 (900 killed and 14,387 injured).

There was a decrease of forty-two in the total number of persons killed, as compared with the quarter ending December 31, 1904. The total number of collisions and derailments was 3,108 (1,787 collisions and 1,321 derailments), of which 284 collisions and 177 derailments affected passenger trains. The damage to cars, engines and roadway by these accidents, amounted to \$2,449,248. There was an increase of twenty-seven in the number of collisions and of 131 in the number of derailments, as compared with last preceding quarter. The total number of employees reported killed in coupling and uncoupling cars during this quarter was sixty-two.

Mail Order Bank Wins.

St. Louis, July 17.—On motion of the attorneys for the People's United States bank, capitalized at \$2,500,000, Judge McElhenney, of the St. Louis county circuit court, to-day dissolved the receivership for that institution and discharged Receiver Seiden. P. Spencer appointed by him several days ago at the request of Secretary of State Swager, of Missouri.

Judge McElhenney's action was based on the ground that Secretary of State Swager failed to make a personal investigation of the affairs of the bank before applying for a receiver. The court stated that the receiver had been appointed on representations which it had developed were based by Secretary of State Swager on his impression of the conditions prevailing at the bank and its method of conducting its business, and not on facts obtained by a thorough investigation.

AMERICAN WOMEN

AFTER KING LEOPOLD FOR CONGO CRUELITIES.

WINONA LAKE, Ind., July 18.—The women of the Protestant churches in the United States are on the trail of King Leopold II of Belgium. They desire the government to take him to task for atrocities practiced on the millions of black people of the Congo Free State, in Africa.

Just before the interdenominational committee, representing the churches of the middle West, closed its summer training school for mission workers here, members of the committee made it known that for weeks, maybe months, the missionary women of this country have been quietly organizing, and when Senators and Congressmen get to Washington from their vacation the mission will, from all over the land, begin petitioning the representatives from all States with demands that this Government make a thorough investigation of the cruelties which have for a half dozen years or more been heaped on the natives in the valley of the Congo.

Six religious denominations have been represented by their foremost

missionary workers during the summer school here, and, with the training they have given one hundred representatives from missionary societies, these students have been urged to arouse the women of their communities when they get home, that the Senators and Congressmen may be certain the women of the land are in earnest in demanding reforms in the Congo region.

Oil for the North Pole.

New York, July 16.—Lieut. Robert E. Peary to-day started on his long journey in quest of the north pole. His ship, the Roosevelt, which has been lying in the North river since Saturday night weighed anchor and got under way at 3:10 this afternoon. On board the vessel besides the explorer's party were a number of guests and newspaper men, who accompanied the ship as far as Sandy Hook, where they were taken off by a navy tug sent out by Admiral Coghlan. A launch bearing a party of excursionists attempted to run close alongside the Roosevelt after she was under way and nearly collided with her. The Roosevelt was saluted by all manner of steam and sailing craft on her way to sea.

Women Killed While at Prayer.

PEMBO, Italy, July 16.—The roof of the chapel of the Women's hospital fell in this morning during the celebration of mass, killing sixteen women and injuring thirty-two.

Terrible Weather.

WASHINGTON, July 18.—There will be no material relief from the present high temperatures throughout the country for three or four days, according to the weather bureau to-night. Probably light showers in the west mountain states and the mountain regions of North Carolina, Georgia and Virginia, however, may serve to slightly reduce the temperature in those regions. The highest temperatures to-day continued in eastern Pennsylvania, eastern New York and New Jersey, where maximum readings of 90 to 95 degrees were recorded. There were six prostrations from the heat here to-day, but none of the cases

proved fatal. The official thermometer here recorded 95 degrees, two degrees higher than yesterday and marked the warmest day of the year.

\$350,000 Union Station at Louisville in Ashes.

LOUISVILLE, Ky., July 17.—The Union passenger station at Tenth and Broadway was destroyed by fire to-night, entailing a loss of over \$350,000. The amount of insurance is not known. The fire was discovered about 9:30 o'clock on the top floor of the four-story stone structure, and although every fire engine in the city except the reserves was on the scene in half an hour, the flames gained steadily and two hours after the start the building was eaten to a shell, only the walls being left standing.

Foreign.

THE RUSSO-JAPANESE WAR.

JAPANESE FLEET MOVEMENTS.

St. Petersburg, July 6.—Japanese warships have appeared to the northward of the island of Sakhalin and are presumably meditating a descent on the island.

Nikolskoye, Asiatic Russia, July 16.—Four Japanese torpedoes and destroyers reconnoitered Ogi and Vladivostok July 14 and 15. They made soundings and examined the shores and were evidently investigating the possibilities of landing troops.

60 YEARS' EXPERIENCE

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, JULY 27, 1905.

No. 29.

My Mother's Bible.

This Book is all that's left me now,
Tears will unbidden start,
With faltering lip and throbbing brow
I press it to my heart,
For many generations past,
Here is our family tree;
My mother's hand this Bible clasped;
She dying gave it me.

Thou truest friend man ever knew,
Thy constancy I've tried;
Where all were false, I found thee true—

My counselor and guide,
The mines of earth no treasure give
That could this volume buy;
In teaching me the way to live,
It taught me how to die. —Sel.

Items of News and Comment.

Prof. C. F. Stroeter is expected at the Berne church next week, August 2 and 3.

The mission workers at Kansas City have started a Sunday-school about six miles from their place.

For the provisional program of the Bible Conference at Winona Lake, Ind., from August 20—30, see last page of this issue.

Bro. J. F. Bressler and wife, of Ft. Wayne, Ind., Mission expected to leave on July 17th for their new home at Nampa, Idaho.

There are 787 papers in Kansas that will not publish a liquor advertisement. This is another proof that legislative enactments have an effect on the public conscience.

In Massachusetts the arrests for drunkenness in no-license towns average ten per one thousand of population; in license towns the average is thirty-six per one thousand.

The annual Sunday-school Convention of the Eastern Mennonite Conference will be held on Aug. 22, 1905, at the West Swamp church. An interesting program has been prepared.

C. K. Hostetter, M. S. Steiner, and L. J. Lehman, representing both the Mennonite Board of Charitable Homes and Missions, and the Mennonite Evangelizing and Benevolent Board, have been at Ft. Wayne, Ind., on July 1—3. They have selected and purchased a lot in the northwestern

part of the city, and arrangements are being made to build a Mission Chapel on the same in the near future.

They say saloons help a town. Did you ever see a real estate man put in his circular something like this: "This town has two smelters, two brick factories, gas and electric plants, a Carnegie library, Y. M. C. A., 14 churches, and ten saloons." If saloons help draw people to a town, why do not towns advertise the saloon more?—Canon City Record.

The Examining Board to examine candidates for Foreign Mission work met at the College on June 20. The Board consisted of Jonathan Kurtz, D. J. Johns, J. S. Shoemaker, Tilman Erb and J. S. Hartzler. Two of the former students, M. C. Lehman and George Lapp met the Board, and were later appointed by the Mennonite Evangelizing Board as missionaries to India. They will sail from New York on the Italian steamer, Liguria, Oct. 4.—Goshen Col. Record.

The work of the "Friends" is unusually done so quietly, that a large proportion of it almost escapes notice. Certainly the extent of their effort is but little known, and it will surprise many readers to learn that, although their Missionary Association dates back only forty years, the Friends have more in the field, in proportion to their numbers, than any other body of British Christians. . . . An expenditure of \$26,720 in 1903 upon Mission Work shows clearly that a feeling of responsibility in regard to the evangelization of the world is widespread amongst their 18,000 members in Great Britain and Ireland.—Christian (London).

On "Organization for Christian Work" Bro. N. E. Byers says in an article to the "Herald of Truth" among other things the following: "Definite plans have now been suggested for the mission and educational work, and no doubt others could suggest similar plans for the relief and publication work. But the question is, What shall we do about it? While individuals and

private companies and local voluntary boards have done a hard and needy work during the experimental stage, the real test of their loyalty to the cause will be whether they will be willing to let the control of this work go into the hands of the church at large, or whether they will insist on clinging to their pet institutions and hold on to the old names and the offices and honors that go with them."

Dr. H. K. Carroll, of the Methodist Board, has just returned from a four months' visit to South America. He speaks encouragingly of the increasing stability of the political structure of these South American states and of the growth of liberty and a weakening of the political influence of the Roman Catholic church. A missionary in Peru writes of the work of the "National Anti-Slavery Reform Library" in its campaign for religious liberty. This organization is publishing and circulating good thought-stirring literature. The chief leader of the campaign is Senator Ed. F. Forga, Arequipa, Peru. Two of the pamphlets printed bear the titles, "The Slaves of the Church" and "The Catholic Church and Civilization."

Christian Endeavor.

The recent convention of the Christian Endeavor Societies at Baltimore was largely attended by Christian young people from all parts of the country. While not approximating the proportions of some of the earlier conventions, there were many evidences of enthusiastic earnestness, and many addresses of spiritual forcefulness were delivered. Many of the old leaders were there who have been heard at the meetings since the beginning of the organization, and who refuse to be considered old.

It is about twenty-four years since the first society of this name was organized in Portland, Maine, by Rev. Francis E. Clark, who has been the acknowledged head of the organization as undisputedly as General Booth has been the head of the Salvation Army. Dr. Clark is to be congratulated upon the affectionate

regard in which he has ever been held and upon the modesty, tactfulness and Christian wisdom with which he has performed his duties and occupied his important position.

It is stated that there are now in existence some 67,000 separate and distinct Christian Endeavor Societies, and an enrolled membership of 5,000,000 persons. How much of this is up-to-date enrollment we do not know. It is, of course, a fact that many societies have dwindled or faded out, but it is also true that a large interest still prevails.

The movement has had many excellencies, and a great and good work has been accomplished among those for whose benefit it was first devised. It was organized for distinctly religious purposes among the young, to help boys and girls in the Christian life and to train them for Christian service. A distinctive feature from the beginning was the Christian Endeavor pledge. The rapid spread of Christian Endeavor showed that there was need in the churches for attention to the religious interests of young people. The very extensive response has been the proof that young Christians are ready to accept assistance in their religious life, and to devote their energies to the service of Christ when the ways are opened to them.

The years have gone by, and those who first started out as young people in the societies are twenty-four years older than they were. Still holding in the work they give evidence of faithfulness, but, unless great efforts are put forth, the work lacks, in many places, its grasp upon the young people. There are many modifications of the society, and many departments of effort. There has been, and is much, elasticity of organization, so that about the only things demanded as essentials are the name and the pledge. The latter is not acceptable to all, although the pledge binds only, in general, to the simple duties of Christian life.

One result of the organization has been the stirring up of a great many denominations to active efforts in behalf of their

own people, so that much organized good is seen outside of the original movement. Thus the Baptists have their Baptist Young People's Union, the Methodist Church has its Epworth League, and the Lutherans, the United Presbyterians, the Southern Presbyterians and other churches have their own well-organized, enthusiastic and carefully-conducted societies for the enrollment and training of their young people in the faith and work of their own great Christian bodies. Only a few of the churches, including our own, have been satisfied to remain in the original body. Of course, notwithstanding all the drawbacks of the present plan, there have been some compensations.—Herald & Presbyterian.

From our Missionfield.

(Translated.)

Missionary G. A. Linscheid writes from his new field at Busby, Montana:

The promise of the Lord that His word is not to return unto Him void, but is to accomplish that which He pleases and prosper in the thing whereto He sent it, has been our encouragement in our, as it were ground-breaking and early seed-sowing, labors.

After New-year, and especially during February, we experienced very cold weather, the thermometer registering during three successive weeks between 40 and 48 degrees (Fahrenheit) below zero. During this time many of our Indians had to suffer greatly on account of hunger and cold. With the clothing and other things sent us by the Sewing Circles we were enabled to shelter some against the cold. But in order to satisfy their hunger we were not so fortunately situated. In some special cases, however, we also rendered aid in this line. But this could only be done in special cases, otherwise we soon would have had to hunger ourselves. The rations received by the Indians from the Government were only about half what they needed for their subsistence, and as they could not earn anything during this time and as at the store they could not buy on credit it is not at all astonishing that many a pony and many a head of cattle had to yield its meat to satisfy the hungering Indians.

Our Indians have cattle given them by the Government of which they are not to kill nor sell any for the present. Besides these large herds of cattle are ranging almost wild upon the mountains under the care of a few cow boys. The temptation therefore is great for the Indians,

especially under the above circumstances, occasionally to kill a beef and thus supply themselves with the necessary meat to satisfy their hungering stomachs.

Our Sunday meetings in the chapel were well attended during the winter in spite of the excessive cold weather.

As soon as the condition of the weather allowed us to do so, we began to finish some of the work left over from last fall. As the water for our use had to be carried from a temporary well some distance from the house it was necessary to have a new well dug. Already last fall I tried to persuade the Indians to dig the well for me, but was not able to do so. This spring my endeavors in this direction were again unsuccessful. The Indians have a dread of digging deep into the earth, believing that there is a great spirit down there and, who knows, how many more. Being thus unsuccessful in obtaining Indian help and as it would have been both difficult and expensive to procure a well-digger from without the reservation, my wife and myself went to work and dug the well ourselves. The well is 30 feet deep, and although the water is good otherwise it is hard. Besides the well a small garden had to be dug and fenced in and other work be done around the house, the chapel and the barn, which could not be finished in the fall and which occupied a great part of our time this spring. All the above was work that had to be done. The principal work, however, was the re-writing of my weekly Cheyenne sermons, after they had been corrected by Brother Petter. Our services in the chapel were, with but two exceptions, held every Sunday. Of late these services were not as well attended as they were during the winter. The cause of this is the nomadic nature of the Indian on the one hand, and on the other the fact, that many of the Indians, who during the winter lived in their tents here in the vicinity of the school, have this spring moved away on their allotted farms. They are thus farther away from us and it is hardly to be expected that for the present our services in the chapel will be well attended during the summer.

We can not as yet report of any conversions. But we can report with joy and to the glory of God, that the word of God has not been without effect. It causes the Indians to think and they ask many questions of Kaovess, in regard to what they have heard, since he is here. In due time the Lord will cause the seed thus sown to sprout, to

grow and to bear fruit unto eternal life.

Since May 26th, our population here upon the station has materially increased. Sister Williams, Brother Kaovess and his daughter, having come from Oklahoma, are now here with us and we feel less solitary than before and feel that others have laid hands to the work with us. Brother Kaovess is an excellent help to us, especially as far as the language is concerned. He has on several occasions on Sunday addressed the Indians, and he makes good use of his opportunities during the week to testify of his faith.

Recently my wife started a sewing class with the Indian women where instruction in sewing is given them. Sister Williams will assist her in this work until it is fairly under way. Twenty-three women have thus far entered the class. They are very zealous for the work, and the seeds of divine truth which are scattered at the close of every meeting, will by the grace of God in their time bear divine fruit.

FROM HAMMON, OKLA.

Missionary H. J. Kliever writes of his work during the last six months, at Hammon, Okla.:

"Call upon me in the day of trouble: I will deliver thee and thou shalt glorify me". Of these words of the Lord, spoken through the Psalmist, we were frequently reminded during the last half year, and the Lord graciously showed us, that we can take Him at His word. His name be praised for it! As the members of the Board know, we were sorely afflicted by sickness during this time. For about three months my dear wife was very sick, so that she at times seemed to be lingering between life and death. Sickness is connected with many hardships and sufferings at all times and under all circumstances. But this is the more the case when it occurs upon a solitary mission station 20 miles away from the nearest physician, and when it is the mother of the family that is afflicted with it. But the good Lord has been our helper and has graciously sent us the necessary help at the right time, sometimes quite unexpectedly and in an almost miraculous way. From the Mission Board, from our other mission workers and from other mission friends we in various ways received assistance. Besides to God, to whom we owe all honor and all praise, we would herewith express our gratitude towards all our friends who have so kindly remembered us during this the time of our affliction.

During such trying times one feels in a special manner how good it is to be united with such as are praying with us and for us. With the exception of a weakness still remaining, my wife's health is now restored again.

During the period of sickness the work in the camps and the study of the language had necessarily to be interrupted. Our meetings in the chapel were, however, with a few exceptions, regularly held. Since Sister Williams left us about New-year it again became my lot to conduct the Bible instructions every Thursday evening with the children of the Government school. In connection with the Bible lessons I narrated to them the incidents of Bunyan's Pilgrim's Progress, and had them to learn Bible passages appropriate to the parts narrated to them. On Sunday evenings I preached to them in plain and simple language on the way of salvation, observing the order in which it is given in our catechism. In general they were very attentive and we hope, that the seed thus sown will in due time bear its fruit. The Sunday-school with the school children is conducted by the Government employees on Sunday morning while our services in the chapel are held for the adult Indians.

The services in the chapel were not as well attended by the camp Indians as they should and might have been. One reason for this undoubtedly was the fact that the school children were allowed to go home at the close of the Sunday-school. And as the roads were in a bad condition the parents of the children were allowed to fetch them from the school, as they should have done had it not been for this bad condition of the roads. The consequence was that the Indians who had children at school would drive directly to the school and there wait for their children until the close of the Sunday-school and then take them home.

We have many evidences that the word of God exercises its leavening power also among these people. In our personal talks with them they often make remarks which bring gladness to our hearts. The influence of the Mescal Bean priests also seems to be on the decline. This bean has of late been administered as medicine to a number of sick persons, and the consequence was that the persons thus treated almost invariably soon afterwards died.

Several girls, who some time ago expressed their desire to be baptized, received special instruction preparatory to baptism

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during the past months. But on account of sickness, deaths and removals these instructions could only be very irregularly given and thus but little was accomplished by them. Moreover the girls seem to be lacking in the necessary interest and earnestness in the matter. Inasmuch as there is no organized church at this place it is necessary to be very cautious so as not to cause a wrong impression in regard to baptism to be made upon the Indians. More than a good will is required to make one a fit subject to receive such a holy and solemn ordinance. There should be sincere fruits of repentance. During these hours of instruction their utter lack of knowledge in regard to their own sinfulness manifests itself. But if they sincerely seek after the truth as it is revealed in the word of God they will eventually come to a saving knowledge in Christ.

Our Indians have been more diligent in the cultivation of their farms this spring than it has been the case in former years and the result is that many of them now have nice fields of corn, and if the Lord favors them with a sufficient amount of rain they will be rewarded with an abundant harvest.

On Whitsunday we attended the festival at Cantonment. The occasion was a blessed one for us all, and it no doubt proved encouraging and edifying to the Indian Christians. It afforded us an opportunity of observing how the darkness is gradually disappearing among these Indians and how the light becomes more and more manifest among them. May Christ, the true Sun of light, speedily enlighten them all!

Never Mind About Others.

BY GEORGE R. SCOTT.

What somebody else may say or do is not so important to us as what you say or do.

Sometimes the regulating of others is the proper thing to attempt; but not always.

How glad you ought to be that for what others do they will have to bear the responsibility; for it is a fact that each one of us is responsible for our individual acts.

That neighbor of yours who swears and tells lies will have to answer for such misconduct personally.

There are times, however, when you can have a quiet talk with your neighbor; but be careful about the time and the circumstances when you determine to do your best to improve your neighbor.

Some sinners make the mistake of going around telling people that when such a Christian (telling his or her name) does only what a Christian should do they will then embrace Christianity. Do they ever stop to consider that Christianity is a personal matter to be settled between them and their God?

Why postpone doing what is right until somebody else does? There is no common sense in so doing.

Those engaged in teaching what God would have us do should be very careful to impress upon those with whom they converse the necessity of individual performance of duty. What you think is the right thing for you to do is what you ought to feel bound to do as quickly as possible.

While in a prayer meeting an active worker came to the seat in which I happened to be and asked to have an opportunity to say a few words to a young man in the same seat. He asked the young man the following question: "If your friend — will give his heart to Christ, will you?" At the time I thought it would have been much better if he had said, You give your heart to Christ and it may be the means of your friend doing likewise.

Give Me your heart is the call of Christ to you. After you have done that, then is your time to ask others to do the same thing. The stutterer who pleaded so hard with a friend of his to go to a certain doctor to get cured of the habit of stuttering may have meant well; but it would have shown more sense on his part if he had gone to the doctor and got cured first.

No doubt other people should do better than they do; but if they are lost why should you cast in your lot with them?

People who spend too much of their time finding fault with the conduct of others seldom have the time to speak about the good qualities of those who live upright lives. That's mean, and decidedly wrong.

There are, no doubt, scores of professed Christians who are not living up to the standard they ought to attain; but there are also scores of men and women who do live as if their chief business is to glorify God. Why not talk about them occasionally and pattern after them?

Not long since a gentleman asked me to do him the favor of looking at his flock of Plymouth Rocks. They—as a whole—were beauties, but there were some in the flock not up to the standard. Here was an opportunity for me to call his attention to the few that were not thoroughbreds; but the majority of them were so per-

fect that I could not find it in my heart to find fault. Admiration filled my mind to the exclusion of all fault-finding. There were more thoroughbreds than mongrels.

If you are anxious to follow in the footsteps of Christians pick out those who are looked upon as thoroughbreds and not hold up to your vision the kind who are one day one thing and another day something else—a species of religious mongrels that are not very attractive.

The best plan for each one of us to pursue is to see to it that we each get into perfect accord with the teachings of the Scriptures, paying no attention to the failures of others. Their mistakes should be a warning rather than a hindrance.

I should be very sorry to ask you to do in all things as I do. There is no good reason why you should not strive to be much better than I am. If you do not you are not what you should be.

We all make mistakes. If you doubt this assertion please examine yourself. Other people may have more to contend against than you have. I know a woman who has a violent temper. Her father and mother had the same sin to contend against. Some have sweet tempers naturally, and such should not be too severe on those who have not been so blessed.

We are made up differently. What is one man's temptation is not another man's. I never drank intoxicants, but do not deserve much credit for living a temperate life. When a boy my father and mother instilled into me temperance views and my lot was cast among temperance people. As I never knew the taste of liquors I have no desire to drink them. Other boys were brought up differently and it is a great credit to them that to-day they are sober men. They are good in spite of their early surroundings.

What other people do should not be of much importance to you. If your friend John Smith is a very good man his good conduct will not save you unless you are yourself good.

What kind of a man or woman are you? Is the important question for you to consider.

"You must be born again" means that in you must take place a wonderful change. Personal, and means just what it says.

The bad people around you—it makes no difference what they claim to be—you have no right to use to cover up your badness. They will be attended to in due season by a Judge who will make no mistake. You will not be asked hereafter concerning them half as much as concerning your-

self. Make sure work of getting yourself into a position that will please the Lord and you will be all right here and hereafter.

Look well to the paths in which your own feet are walking. Keep a tight hold on that tongue of yours. Love your neighbors as yourself, and be sure to love Jesus more than you do your neighbors.

If others will not be good, pray for them, and so act toward them that they will see that you have been with Jesus and learned of Him.

In this little world it is well occasionally to look after No. 1; that is, as far as behaving well is concerned. It is proper to do all we can for others, but we must not neglect ourselves. At present Scott bothers me and needs much attention. How to handle him is sometimes about all I can think about.

Enough said on a subject that has been much written about and talked over.—New York Witness.

Doors That are Closed Against Cigarette Users.

1. Athletic clubs.
2. A business college.
3. Union Pacific Railroad.
4. Omaha schools.
5. Swift & Co., packing-house, Chicago.
6. Marshall Field, dry-goods, Chicago.
7. Life insurance companies, some.
8. Lehigh Valley Railroad.
9. United States Army positions.
10. United States Naval schools.
11. Carson, Pirie & Scott, Chicago.
12. Chicago, Rock Island & Pacific Railroad.
13. Central Railroad, Georgia.
14. Three high schools, and more.
15. Ayer's Sarsaparilla Company, Lowell.
16. Wanamaker's, Philadelphia.
17. Morgan & Wright Tire Co., Chicago.
18. Western Union Telephone Company, the message service.
19. Burlington Railroad.
20. United States Weather Bureau, Willis M. Moore, chief.
21. Health & Milligan.
22. Montgomery, Ward & Co.
23. Academy of Northwestern University, Chicago.
24. Telephone Company, Cumberland.
25. New York, New Haven & Hartford Railroad.
26. Pittsburg & Western Railroad.
27. West Superior, Wisconsin, Railroad.
28. The State of Indiana.
29. The State of Wisconsin.—The Patriotic Advocate.

The Mennonite.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalendar" for 1906 as complete and correct as possible.

Looking Towards School.

Thousands of youth are deciding a question in these summer months which will influence them for time and eternity. Reference is not here had to that question of all questions, namely: whether or not one will accept the Savior, but to a question upon whose decision it will in a large measure depend whether accepting the Savior is to be made easier or more difficult, or, if already accepted, whether to remain true to Him will be made easier or more difficult. This question before the youth to-day is: Where shall I attend school next winter?

In the first place, it might be remarked that many a life may be marred this fall because the question whether some young people should leave their present employment bringing fair wages and go to school or not will be answered negatively where the affirmative answer would be the wiser one. There may be a few cases where state of health, lack of pecuniary means, dependent parents and other hindering circumstances point to the necessity of foregoing the pleasure of a higher education at least for the present.

Here it would be unwise to decide contrary to the course pointed out by circumstances. But there is perhaps more frequent sinning on the other side of the question; parsimonious parents, occasionally even the youths themselves, wish to avoid the extra outlay of money which the acquiring of a higher education entails. Some persons actually consider the stunting of one's mental and spiritual growth as a less calamity than the depleting of one's pocket book.

But after the important decision that he will go to school is once made either for or by a young person there still remains the important question: Where shall I go? The answering of this question should not be left to the would-be student only. Parent, former teacher and pastor should advise. Parents frequently feel a bit timid to advise their sons and daughters, graduated from high schools, regarding educational matters when they themselves possess scarcely the rudiments of learning. But there are some things which life has taught them, and this knowledge they should not leave unused when it may be applied to their children who are even better scholars than they. Life has taught them that our associates exert a tremendous influence upon us at any age, but especially in youth. It has taught them that our habits of economy are undermined by frequent social contact with the extravagant.

Life has taught that the religious life of all, but especially of the young, will suffer when thrown into too frequent contact with the religiously indifferent. It has taught them that man will not take much interest in a thing with which he is not acquainted. Knowing these things from life a parent should not only advise regarding the school his son or daughter is to attend but he should insist that it be a school exerting the right kind of influences. If he wants his son to be a Christian he will not send him to a school where Christianity is a very secondary matter. If he wants him to practice habits of economy he will not send him to a school which has gone daft on expensive social events. If he wants him to take an interest in the work of the church to which he belongs he will not send him to a school where he never hears of his own church. The school nearest geographically is not always the one that will keep the boy or the girl nearest the father's and mother's heart. These remarks apply specially to the beginner in school away from home.

Although we are living in a prohibition state, we have of late been troubled in our town by the rise of a considerable whiskey element, and it is quite in place to draw attention to the danger threatening from such a condition. Public sentiment is one of the best weapons with which to fight this evil. Considering this, Rev. Penner began a series of

THE MENNONITE.

Correspondence.

AURORA, Nebr., July 18, 1905.—

A blessed series of union services, three meetings a day were held here in our city in a large tent, all during the month of June, conducted by Rev. Milford H. Lyon and Mr. Geo. H. Williams, singing evangelist. Had a very profitable and blessed time; as the result there were over two hundred definite conversions. Most all have already, others intend to unite with a church shortly. May the Christian people of Aurora continue to pray for them.

As I note in the correspondence that many of our Eastern churches were blest with services of different pastors, I hope that our little church here in the west will also soon receive that blessed benefit of having more visitors and pastors address and encourage us, it seems to me there is nothing pleasanter in this world than to get acquainted with each other, especially Christian workers. Some of our members intend to visit the Winona and Goshen conferences.

We are having very hot weather during July. Farmers are done harvesting, busy thrashing. We surely have received a bountiful harvest, every thing running over. So let us accordingly give. "Bring ye all the tithes into the store house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 10.

HILLSBORO, KANS., July 17, '05. I have not sent in any report from here for some time, as the summer has been rather uneventful with us till now. The conditions have been quite favorable here this year for good harvest and we have sufficient reasons to be thankful not only for the plentiful crops, but also for the good harvest weather, especially when we think of the devastating rains of a year ago.

Rev. H. D. Penner's German summer school closed on the 14th. In this school the instruction is of a more elementary nature than in the preparatory school which opens in fall. Eighty-five children attended the summer school.

Although we are living in a prohibition state, we have of late been troubled in our town by the rise of a considerable whiskey element, and it is quite in place to draw attention to the danger threatening from such a condition. Public sentiment is one of the best weapons with which to fight this evil. Considering this, Rev. Penner began a series of

sermons against intemperance last Sunday. In this first address the causes of intemperance were discussed. As the chief causes among our people the speaker enumerated: 1) improper conditions in the family, 2) unwise use of patent medicines, 3) idleness, 4) misunderstanding of Bible passages, and 5) sinful human nature. In a further sermon, the consequences of intemperance will be presented, and finally the cure and prevention of the same. We hope that such discussions from the pulpit will at least arouse those who have become indifferent in the stand they take on this important question.

J. G. EWERT.

TRENTON, Ohio, July 20, 1905. Dear MENNONITE. Long before this time I should have written you a few words, but the weather being hot and sultry this time of the year, we are always glad when we are through with the writing which must be done and are very much inclined to put that off which ought to be done. May 28th we had special service for the Old Folks, at which I preached in German on Psm. 37: 5. Our hearts were very sad on that day for 3 days before we had received the shocking news that my sister had suddenly died on her journey to Europe. The following Sunday, June 4th, we had Children's Day exercises. Through a delay in receiving the programs the children had only one week in which to study their pieces and they did really nicely, considering the time they had for preparation. At the close of the program I preached a "Leadpencil Sermon" i. e. I gave an address which I illustrated with different leadpencils. One of the little fellows told me afterwards, that it was the best sermon I ever preached. Perhaps, he was prejudiced, for at the close I had given each one of the children a leadpencil in order that they might remember the sermon. Yet his remark encouraged me so much that I have decided to preach the leadpencil sermon to other children when opportunity offers.

A day of great joy for our congregation was June 25th, when we were privileged through the covenant of holy baptism to accept six young people into our church, who had for 3 months received biblical instruction. They made a good confession of their faith and we pray that to their Lord, whom they accepted as a personal Savior, they may be faithful all the days of their life. About 4 miles west of our church, on the Hickory Flat, there is a church in which no services were

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THE MENNONITE.

held for a number of years. The neighbors in that vicinity have requested me to preach for them occasionally during the summer, so I hold service for them every two weeks on Sunday afternoon. The attendance thereto has been very good, some attending these services who never go to church otherwise.

Because quite a number of our members are living in town, our congregation is making an effort to build a church here in the village. About \$2,600 have been subscribed for this purpose. Because of the busy time of the year the work of soliciting could not be carried on; so we cannot tell how much will be subscribed or whether we will get enough funds to carry out the project.

On Tuesday, old Grandfather Stonaker at Collinsville was buried. His wish that he might live to be 100 years old, was not gratified, he being a little over 96 years old at the time of his death. See obituary.

This week the Miami Valley Chautauqua opens, which continues 18 days, and gives our people a chance to hear some celebrities like Fowler, Bryan, etc. at little cost.

Some time next month we hope to be able to make a short visit at Summerfield, Ill., in order to see our mother and sisters and brothers and mutually comfort each other over the sad death of our sister, who left us so cheerful and happy never to return. How short and uncertain is life! Ought we not to do more good and love each other more?

With greetings to all, your brother,

H. J. KREBIEL.

The Liquor Traffic Judged.

REV. A. B. BOWMAN.

We have a right to judge an institution by its fruits. Such a judgment is just and honest. The good citizen judges the saloon by its moral fruits. What goes into the saloon, and what comes out? We put in sober citizens, law-abiding and respectable, with money, talents and brains. We put in the boys of our American homes, the mothers' boys. The saloon does not flourish because drunkards, bums and whiskey soaks patronize it, but because good citizens and the rising generation are drawn into its meshes. Good wheat taken to the mill isn't the whole problem, but what kind of flour is produced? The finished product of the saloon is the drunkard.

The good man ruined socially, financially, physically, intellectually, morally, spiritually. However good a man is he is lessened to the extent to which he touches the accursed thing. Let it be

once known in a community that a man is a frequenter of the saloon and his social prestige is broken. A bright business man is entangled in its snare and people question the propriety of dealing with him with the same degree of assurance and it works financial loss to him.

Drinking degenerates the man physically as is the almost unanimous testimony of physicians and of experience. The muddling of brains hinders clear thought. The mind becomes sluggish and uncertain. The hitherto bright intellect ceases to be so. As a man mixes with the saloon and its votaries, he is that much less a man. His morals are lowered. His sensibilities are hardened. He is degenerating. The saddest of all is "No drunkard shall inherit the kingdom of heaven." The man ruined for time and for eternity. Note the scalding tears of wives and broken-hearted mothers! The moaning of desolate children, shivering in nakedness and want! Broken hearts! Broken homes! Broken vows! Broken manhood! Such are its fruits! The saloon is here, and it may remain, but not by my vote.—Chr. Conservator.

How Prohibition Hurts Business.

The liquor advocates talk learnedly about prohibition killing business, increasing taxes, and such nonsense. The following from the Western Recorder is a nut for them to crack:

"In North Dakota there is prohibition, while in Minnesota there is not.

On the border stand the towns of Fargo and West Grand Forks in North Dakota, and just opposite to them in Minnesota are Moorhead and East Grand Forks. It was prophesied that prohibition in North Dakota would ruin its border towns and build up those in Minnesota. Just the opposite has been the case. In East Grand Forks there are forty-two saloons, an assessed valuation of \$384,000 of property and bonded indebtedness of twenty-five per cent., with floating debt of \$50,000. In West Grand Forks (prohibition territory) there is an assessed valuation of \$3,500,000, with a bonded debt of 8½ per cent. East Grand Forks derives \$10,000 a year from the saloons, while West Grand Forks has no saloons, and yet the taxes in the latter are twenty per cent. lower than in the former, though the latter has made extensive improvements which the former has not. It is ever so. It pays any town to banish saloons."

The liquor politician uses his longest pole when he tells the voter that the saloon or dispensary will lessen taxes. He sets a price on his fellow man and proceeds to bribe him to commit a crime to save a few dollars in taxes.

We thank God for the unpurchasable American citizen, the man who counts his honor, his good name, worth more than liquor revenue, and considers himself insulted when asked to vote for an immoral and crime-breeding institution in order to put foul dollars into the public treasury.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Aug. 6, 1905.—FIRST FRUITS FOR GOD. Lev. 23, 9-14; Dent. 16, 9-12.

(Consecration meeting.)

QUESTIONS.

1. What are first fruits? Lev. 23, 9-14.
2. Why shall we give the first fruits? Dent. 16, 9-10.
3. How shall we give the first fruits? Dent. 16, 11-12.
4. In what spirit shall we give? 2 Cor. 9, 7.
5. In what proportion shall we give? Dent. 16, 10, 17. Mal. 3, 7-10.
6. What promise have we for the giver? Luke 6, 38.

MEDITATIONS.

We find that several times in the Bible the command is given to bring the first fruits to the Lord; this means, that the Israelites should give the first fruit, which they harvested of a field, a tree, a vineyard, or the first-born of animals and men, the latter being redeemed by substituting an animal. With us the first fruit is the first income of any enterprise. The giving of the first fruit was repeated every year, so our giving has to be repeated at certain times.

We shall give the first fruit to show our gratitude for God's mercies, and in acknowledgement of our unworthiness. We give God part and the best part of that, which has cost us some work, but which we acknowledge as a gift of God.

The first fruits can be given in different ways. One way is by giving to the poor, another by giving for different charities and another by giving for missions, home and foreign.

It is our duty to give. God demands it from us, yet we shall not give it because it is our duty, but because we do it willingly, cheerfully, because it is a pleasure and a privilege to give.

Though it is better to give because it is our duty than not to give at all.

How much shall we give? If we are true Christians we shall give as the spirit of God prompts us to give. This will be in proportion to what we receive. God demanded the tenth from the Israelites, we having so many, many more privileges, surely ought to give at least the tenth and as the Lord prospers us in proportion more.

God loveth a cheerful giver, that is reward enough, yet God has promised and always has fulfilled his promise to give abundantly to those who give liberally. A German proverb says: "To give alms does not make poor." Experiences teach us the truth of this proverb. It is a blessing to know the blessedness of giving.

QUOTATIONS.

2457. After a charity sermon in Edinburgh, one of the congregation, by accident, put a crown piece in the plate, instead of a penny, and starting back at its white and precious face, asked to have it back. But he who held the plate said, "In once, in forever."—"A weel, a weel!" grunted the unwilling giver: "I'll get credit for it in heaven."—"Na, na," said the collector: "ye'll get credit only for the penny."

A missionary was asking for help in spreading the gospel, when a negro with a wooden leg came forward, and, laying down three parcels, said, "That's for me, massa, and that's for my wife, and that for my child,"—in all thirteen dollars. When asked if he was not giving too much, he replied, "God's work must be done, massa, and I may be dead!"

I knew a lad in Christ once, who adopted the principle of giving a tenth to God. When he won a money prize for an essay on a religious subject, he felt he could not give less than one-fifth of it. He had never after that been able to deny himself the pleasure of having a fifth to give. God had wonderfully blessed that lad, and increased his means, and his enjoyment of the luxury of luxuries,—the luxury of doing good. That lad was C. H. Spurgeon.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Aug. 6.—JOSIAH'S GOOD REIGN. 2 Chron. 34: 1-13. GOLDEN TEXT.—Remember now thy Creator in the days of thy youth. Eccl. 12: 1.

LESSON CONNECTION.

Josiah was the grandson of Manasseh. His father Amos

reigned only two years after Manassah's death, but in that short time he undid in large measure the good work done by the father after his repentance. Instead of taking to heart the lesson of his father's punishment, repentance, and succeeding prosperity, he followed the evil example of the father's early reign and repented not as he had done, but "trespassed more and more" against the laws of Jehovah—the fundamental law of the nation. It is a sad state of affairs indeed when the king on the throne must be arraigned in such terms. Little wonder when under such leadership lawlessness and conspiracy become the order of the day. Amon fell at the hands of men as lawless as himself. But the people of the land arose and put down the whole conspiracy and then put Josiah, the boy prince, on the throne. It was a case like some of which we read in the daily papers just now, where the better element of the community took matters in its own hand and made short shrift for the lawless usurpers of power.

LESSON TEACHINGS.

Before we go further, let me ask you: Have you read the lesson as it stands on the page of your Bible? It will not hurt to read it once more. Do it thoughtfully. Do it prayerfully. Notice how our Golden Text is illustrated in the example of this boy king. "While he was yet young he began to seek after the God of David his father." At the age of sixteen when so many boys turn to the frivolities of the world, this boy began to seek God. It is the critical period of life, when so much depends on the choices then made and when the mind is so readily influenced for evil or for good. What a responsibility rests upon parents and teachers to make good use of this golden period in the young lives within the sphere of our influence!

Somehow young Josiah was led to draw inspiration from the history of his illustrious ancestor, David. The records of that period and David's own writings show unmistakably that the secret of his prosperity lay in his faithful devotion to his God. David's interests were the Lord's interests, and the Lord blessed him and made his kingdom great. Moreover the promises made to David regarding the establishment of his house were most wonderful, and many a time it is recorded that God spared Israel and blessed his people "for his servant David's sake." Here was an example worthy of emulation and the young king set about seeking to come himself into

touch with the God whom David served. Oh, how much it means for a young man to have set before him high ideals directing his ambitions toward worthy attainments. Perhaps it was Josiah's mother, mentioned in the account in 2. Kings, who thus led her son to the formation of noble aspirations.

Four years passed by. The seeker found what he sought. His faith in God grew apace as he contemplated His wonderful dealings with His chosen people, and he learned more and more to look with abhorrence upon the idolatrous practices about him, until when the time came for him to take the reins of government into his own hands, he was ready at once to take up the task of a thorough reformation. When his opportunity came to strike the hateful institution of false worship, he was prepared, like Lincoln, to "strike it hard." His blow was struck in vindication of the first table of the law; Lincoln's in vindication of the second.

Many fine altars and costly images were ruthlessly destroyed, representing no doubt much labor, great skill, and the outlay of much money. But who could say that it was a pity to demolish those things? It was all they were good for, and this was the most effective way to cut the people loose from their sinful practices and to dispel the strange infatuation that possessed them. The instruments of idolatry and witchcraft are worse than useless to have about when hearts are to be turned to the worship and service of God. Regret for the value of such things in money has no place in such a case. The believers at Ephesus could without regret see their books of "curious arts" to the value of fifty thousand pieces of silver go up in smoke.

Flowering plants planted on the graves of our loved ones are emblematic of the new life that we hope may come forth at the sound of trumpet by virtue of the life-giving power of the risen Savior. Here we read of graves strewn with the dust of broken altars and lifeless idols which speak of nothing but hopeless death. How sadly appropriate! Where men turn away from the living God they leave the hope of life behind and they go down into hopeless graves.

Josiah purged not only the cities and tribes under his immediate jurisdiction. He looked to the surroundings as well, putting away the Baal altars from among the remnants of the other tribes, so as to remove temptation from his people as far as possible. May we not learn a lesson from

this in regard to evils which we complacently tolerate in our midst and which are a constant menace to the moral safety of those for whom we stand more or less responsible? The eradication and prohibition of evil in any form from the community is justifiable on the ground of this consideration alone.

But this reformer not only tore down; he also built up. He set about to repair the Lord's house. He put away the false that he might restore the true. When Elijah had destroyed the Baal prophets he wanted to die. God mercifully did not grant this request but sent him back to follow up his work of destruction with one of reconstruction. This is the more important part of the work. It is not enough to clear a field of weeds; it must be seeded with good grain if there is to be a harvest.

The king found trusty officials ready to take the work in hand and the workmen "did the work faithfully." There was no slighting of contract, no graft. Those that had the oversight gave the money to the workmen for material and labor without first lining their own pockets. The whole work was set forward with a united interest that makes the account refreshing reading. Every skill possessed by different persons was brought into requisition even to the musicians. As we listen in imagination to the busy clatter of tools, we hear mingling with it catches of joyful songs unto the Lord. They were joyous workmen and such may ever be those that are occupied with the work of the Lord.

Contributions.

Conference Announcement.

The General Conference of the Mennonite Churches of North America will open its session at Mountain Lake, Minnesota, one day later than announced before this, that is, October 5th, 10 a. m. instead of October 4th. This change is made because the delegates from the more distant churches cannot reach Mountain Lake by Wednesday if they leave home after Sunday.

J. S. HIESCHLER, chairman.
J. W. KLEWER, secretary.

PROGRAM

For the Sunday-school and Young People's Convention

TO BE HELD IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE AT GOSHEN, IND.

FORENOON.

1. Song Service.
2. Devotional exercises by Chairman.

3. Order of the day.
4. Appointment of Committees.
5. Topic: Should Quarterlies 16 used in S. S. work?
 - a.) In what way?
 - b.) In the class or at home?
 - c.) Open discussion.
6. Topic: What is the object of the Children's day?
 - a.) Should it be practiced?
 - b.) How should it be conducted?
 - c.) Open discussion.
7. Topic: The S. S. Superintendent from all sides.

AFTERNOON.

8. Song Service.
9. Should the Pastor have a regular class?—Open discussion.
10. Topic: How and by whom should the S. S. Teacher be chosen?—Open discussion.
11. Round Table:—Practical Present-day problems seeking solutions.

EVENING SESSION.

12. Song Service.
13. How can the C. E. President help the Junior Society to make it prosper? Open discussion.
14. Best Methods to conduct a C. E. Society.
15. Question Box.
16. Election of Officers.
17. Benediction.

Committee: { WM. NUSSBAUM,
F. J. CONRAD,
P. C. SUTER.

Deaths.

JOHN SLONEKER (better known to all his friends as Grandfather Sloneker) was born May 22, 1809, in the Canton of Neuchâtel, Switzerland, and died July 15, 1906, aged 96 years, 1 month and 23 days. The end came to him at the home of his daughter, Mrs. Christian Umel, Collinsville, Ohio, where he has been tenderly cared for, during the last four years of his earthly pilgrimage. He enjoyed life, and having lived far past the allotted span, had a great desire to reach 100 years. The last four weeks of his life he grew weaker and weaker from day to day, till God called him home. He passed away without a sign of pain, left the house of clay, and crossed the river to the Promised Land, where he reaps his reward.

The early days of his life were spent in the home where he was born, but when a boy of fifteen, his widowed mother, with seven children, left the homeland for the shores of America, the date of their departure being March 14, 1824. Their first home in this country was made in Lancaster, Pa., but in the following year, the family moved to Milford township, Ohio, and here in this immediate neighborhood Grandfather Sloneker lived for 80 years, more than three quarters of a century.

On June 2, 1834 he was united in marriage to Barbara Schlatter, who had been born in 1810, and who was also from Switzerland. Grandmother Sloneker died March 19, 1890, at the age of 80, and after a married life of 56 years. Of this union there were born 10 children, of whom five survive. Both Grandfather Sloneker and his wife were faithful, life-long members of the Mennonite church.

There are left to mourn their loss, five children, 20 grandchildren, 18 great-grandchildren, beside a host of other relatives and friends. He was buried at Collinsville July 18, Rev. Williams of the Presbyterian church and Rev. Krebbs, his pastor, addressing the large assemblage.

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News of the Week.

Domestic.

Awful Duvoc on U. S. Gunboat.

SAN DIEGO, Cal., July 21.—Thirty-nine dead bodies are lying at morgues, on piers and on the deck of a ruined vessel of the United States navy; scores of men are lying grievously or painfully injured in hospitals and hospitals and fifteen sailors are missing and probably have found death in the waters of the harbor as a result of an explosion of a boiler on board the United States gunboat Bennington at 10:10 o'clock this morning.

The warship had received orders from the navy department at Washington to sail this morning for Port Harford, where she was to meet the monitor, Wyoming, and convey the vessel to Mare Island navy yard. Steam was up and everything was in readiness for sailing when suddenly and without warning the starboard forward boiler exploded with a deafening roar. The explosion was terrific. People standing on shore saw a huge cloud of white steam rise above the Bennington. Columns of water were hurled into the air and for a distance nearly the height of the spars of the vessel.

It was immediately apparent that an awful disaster of some kind had happened on board the warship. The ferryboat Romona was coming across the bay at the time of the accident. It changed the course and hurried to the aid of the stricken warship. Other crafts followed which were near the scene at the time and rushed to the assistance of the Bennington and endeavored to lend every assistance possible.

By the time the Romona had arrived many of the sailors of the Bennington, who had jumped into the bay to escape the scalding steam, had been rescued and the removal of the wounded, which already had been commenced, was being conducted in perfect order. The crew of the boats present lent the Romona aid in picking up the wounded sailors and transferring them to the shore.

TERRIBLE SCENES ON THE SHIP.

On board the Bennington were presented terrible scenes. The force of the explosion had torn a great hole in the starboard side of the ship and the vessel was already commencing to list. A section of the upper deck was carried away from stem to stern. Blood and wreckage was distributed over the entire ship, after the cabin and the vicinity of the ship adjacent to the exploded boiler resembling a charnel house.

HULLFURNING.

SAN DIEGO, Cal., July 23.—A careful compilation of casualties was made by the Associated Press at 9 o'clock to-night and is as follows:

Buried in military cemetery at Fort Robles to-day forty-seven; dead now in morgue ten, awaiting shipment to relatives; dead in fire room of Bennington still unrecovered, two. Total dead, fifty-nine.

Injured at various hospitals, fifty. Missing, sixteen.

Grand total, 125.

Of the injured at hospitals, seven or eight are expected to die.

Furious Cyclone.

RACINE, Wis., July 23.—With a roar that was heard five miles a cyclone struck the northern rim of Racine county to-day, killing two men and damaging property and crops \$100,000.

BIBLE CONFERENCE.

At Winona Next Month.

WILL OPEN AUGUST 20 AND CONTINUE TEN DAYS. SPEAKERS ON THE PROGRAM.

WINONA LAKE, Ind., July 20.—The provisional program of the Winona Bible conference has been issued. It is for the eleventh session, opening on August 20 and continuing through ten days. This conference has grown until it is now about the chief religious event of the summer in the middle West, and on the platform this season will be some of the foremost men of the church world. They come from all denominations. The conference is conducted at a cost of about \$4,000, some of the speakers receiving \$100 a day. Last year audiences of 6,000 gathered at the auditorium to hear the talkers. The program for this year includes 115 services, on some days beginning at 6 a. m. and continuing until 8 or 9 p. m., with a change of speakers nearly every hour. A total of sixty-five speakers are on the list for next month.

The conference opens on Sunday, August 20, at 6 a. m. with a lecture by Maj. J. H. Cole, of Adrian, Mich. Marion Lawrence, Toledo, O., will direct the Sunday-school; the Rev. W. W. White, of New York, will lecture; the first conference sermon will be by Dr. J. Wilbur Chapman, director of the conference. The other speakers on the first day will be: The Revs. S. H. Hadley, New York; W. G. Moorehead, Xenia, O.; Henry Ostrom, Greencastle, Ind.; and Putnam Cady, Amsterdam, N. Y.

The lectures and speakers August 21 will be: Marion Lawrence; the Rev. W. E. Wight, Kalamazoo; Dr. W. W. White; the Rev. T. F. Dornblaser, Chicago; Dr. W. G. Moorehead; Dr. S. A. Ort, Springfield, O.; W. K. Bryce, Chicago; F. L. Patton, Princeton, N. J.; the Rev. Daniel Shephardson, Putnam Cady.

The tithe's conference will be held on August 22, to be conducted by Dr. E. B. Stewart, of Chicago. The other speakers of the day will be: Marion Lawrence, Drs. W. E. Wight, F. L. Patton, W. W. White, O. P. Gifford, Buffalo; John Robertson, London, England; Maud Ballington Booth, New York.

FOREIGN MISSIONARY CONFERENCE.

Foreign missionary conference day will be on August 23, in the charge of Dr. C. E. Bradt, of Chicago, and the speakers will be: Major J. H. Cole; Isaac Aleizer, Jerusalem; Dr. F. L. Patton; the Revs. J. C. White; Frank Gamewell, China; Willis Hotchkiss, Africa; Miss Helen K. Strain, Japan; Miss Rosa Dickey, Egypt; Dr. J. M. Thornburn, Allegheny, Pa.

"Men's Work" will be the topic of Dr. John C. Hill, Springfield, O., August 24. The other speakers will be: Drs. W. E. Wight; L. W. Munnall, Philadelphia; O. P. Gifford; Francis L. Patton; J. W. Fifield, Kansas City; C. H. Woolston, Philadelphia; George J. A. Ross, Cambridge, England; John Robertson, the Rev. Putnam Cady.

W. J. BRYAN TO BE HEARD.

M. Linn Bruce, Lieutenant-Governor of New York, will be one of the chief speakers, August 25, and the others to be heard on this day will be: William Jennings Bryan, the Rev. Daniel Shephardson, Drs. J. M. Gray, Boston; F. L. Patton, John Willis Baer, New York; Drs. George J. A. Ross, John Robertson, L. W. Munn-

hall.

Drs. James M. Gray, W. J. Erdman, Philadelphia; George J. A. Ross, Prof. S. C. Schumacker, West Chester, Pa. and the Rev. Putnam Cady will speak August 26. There also will be a concert.

Major James H. Cole, Drs. James M. Gray, W. G. Moorehead, George J. A. Ross, Prof. S. C. Schumacker, C. H. Palmer, Dr. S. E. Young, Pittsburgh; John Willis Baer, the Rev. Putnam Cady and the Rev. S. H. Hadley will speak on Sunday, August 27.

Monday, August 28, Drs. J. M. Gray, Joseph Kyle, George J. A. Ross, W. J. Erdman, Mrs. E. M. Whitmore, New York; the Rev. C. B. Strouse, Salem, Va.; Rescue Mission service, the Rev. S. H. Hadley, W. V. Wheeler, Indianapolis, and others will be heard.

EVANGELISTIC CONFERENCE.

The evangelistic conference will be held August 29. The speakers: Dr. J. M. Gray, the Rev. E. F. Hallenbeck, Binghamton, N. Y.; the Rev. Henry Ostrom, Dr. G. J. A. Ross, H. W. Stough, Wheaton, Ill.; the Rev. C. G. Jordan, Volant, Pa.; Dr. R. A. Walton, Owensville, Ky.; the Rev. W. E. Bliderwolf, Monticello, Ind.; Dr. J. H. Elliot, New York; Dr. A. J. Smith, New York; Dr. James M. Gray, the Rev. W. A. Sunday, Chicago; Dr. G. J. A. Ross, the Rev. C. A. Bowman, Ft. Wayne; the Rev. T. D. Edgar, Cambridge, O.; Dr. J. Wilbur Chapman, Dr. Henry Ostrom will be the speakers on the closing day.

The music of the conference will be by fifteen musicians and singers. Speakers and singers who have not been assigned to places on the program are: Drs. G. A. Funkhouser, Dayton, O.; F. M. North, New York; J. H. Frugh, Pittsburgh; H. Grotton Guinness, London, England; Miss Eva M. Shouts, E. O. Excell, H. Y. Sayles, Chicago.

Col. Dan Scott Lamont Dead.

POCONGKEPSE, N. Y., July 23.—Col. Daniel Scott Lamont, secretary of war during President Cleveland's second administration, died suddenly at his home at Mill Brook, Dutchess county, to-night at 9:15. Heart failure was the cause of death.

Body of John Paul Jones Back Again to America.

ANNAPOLIS, Md., July 23.—The John Paul Jones expedition commanded by Rear Admiral Sigbee will complete its mission with the landing to-

day.

The Central Mennonite College

OF BLUFFTON, OHIO.

Is the only institution of higher education in the Middle District Conference of the Mennonite denomination of North America. It is therefore under direct control of the Conference and is managed by a Board of nine Trustees. The institution has just completed its fifth year and has during these years matriculated 195 students, graduated 19 students as follows: from the commercial course 7, academic course 11, and junior college course 1, and has the hearty approval and willing support of the churches of the Conference.

The College offers thorough instruction in the following five courses: Junior College, Academic, Bible, Commercial, and Music. There are four instructors in the collegiate and academic departments, a principal and a teacher in the commercial department, and one instructor in the musical department, making a faculty of seven members. "The College Record," the medium of information, is published monthly by the Trustees, edited by the faculty and students.

The Fall term of the sixth year begins on Sept. 20th, 1905. Instruction is thorough, expenses are low, and advantages numerous. Information is gladly given by sending catalogue on application or by personal letter when asked for. Address all correspondence to

N. G. HIRSCHY, President.

or
I. B. BEESHY, Business Manager.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, AUGUST 3, 1905.

No. 30.

Another Day.

Another day begun!

Lord, grant us grace that we, Before the setting of the sun, Redeem the time for thee.

Another day of toil!

To thee we yield our powers; Keep thou our souls from guilty soil Through all the passing hours.

Another day of fear!

For watchful is our foe, And sin is strong, and death is near. And short our time below.

Another day of hope!

For thou art with us still, And thine almighty strength can cope With all who seek our ill.

Another day of grace!

To help us on our way! One step towards the resting-place. The eternal Sabbath-day.

—Rev. John Ellerton.

Items of News and Comment.

Rev. A. L. Fretz, Souderton, Pa., has started a class in catechism.

Rev. John Blosser, of Ransom, O., is planning for a trip through Pennsylvania, Maryland, Virginia and W. Virginia.

Arrangements have been made at Washington, Ill., to hold an eight-day Bible Conference there at the close of November.

Rev. H. A. Bachman, of Free-man, S. D., is holding meetings and preaching the Gospel at Starkweather, Klein, Rose Hill, etc. in N. D.

On July 16, Rosa Lambert, the returned missionary from Armenia, where she has spent seven years, gave a missionary talk in the Elkhart Mennonite church.

Spain has one priest to every 400 people, or, including 50,000 monks and nuns, one to every 200. There is one teacher to every 500 and a school for every 2,000.

Rev. C. F. Stroeter, of Berea, Ohio, will hold services in the Mennonite church, Berne, Ind., from Aug. 2-4. On Friday evening he will speak in the English language.

Prof. E. J. Hirschy, of the C. M. College at Bluffton, O., will instruct this summer at the German Teachers' Institute of Marion, Harvey and McPherson Counties, Kansas.

Sunday, July 30, Bro. A. R. Zook and wife, of Topeka, and Rev. Jonathan Kurtz, of Ligonier, Ind., attended the Yoder Mennonite church west of Berne, Ind., the latter to preach.

Prof. N. C. Hirschy is doing special work at the University of Chicago at present. On Aug. 5 and 6 he will be back to Bluffton, O., and on this occasion will preach on Sunday evening.

On July 9 Rev. I. J. Buchwalter and wife visited the Canton Mission at Canton, Ohio. He conducted communion services while there. The work at this place is making nice progress.

The prospects are good that the next session of the Middle District Conference at Goshen, Ind., commencing on Aug. 16, will be well attended, taking in also a part of the Bible Conference at Winona Lake.

Neither saloon keepers nor any other body of men, it matters not in what business they are engaged, can persistently array themselves in antagonism to the law without arousing a dangerous public sentiment. — THE CHRONICLER, Houston, Texas.

According to the *Missionary Almanac*, Basel, 1905, there are living now 534,940,000 Christians, 10,860,000 Jews, 175,590,000 Mohammedans, and 825,420,000 worshippers of idols. Thus, in every thousand of the inhabitants of the earth, are found 533 heathen, 346 Christians, 114 Mohammedans, and 7 Jews.

After 27 years the Salvation Army has become established in 52 countries and colonies. Its operations are conducted from over 6,000 centers of work outside of Great Britain. It publishes 64 Newspapers in 20 languages with a circulation of 1,000,000 copies per issue. Its missionaries preach the Gospel in 31 languages.

The best rule to follow in mission work or church extension is to build up at home. It is a good thing to start new congregations. It is better to strengthen the old ones. It is a good thing to start new missions. It is better to heartily support the

old ones. Strengthen the forces at home, and you increase the capacity for vigorous work away from home. Neglect the home congregations, and you neglect the basis of power to do vigorous work in new places. By applying ourselves diligently to the work before us, doing what we can to make our home work interesting, edifying and profitable, and reaching forth to send the light to others less fortunate than ourselves, we may expect to see the work prosperous at home and abroad.—Gospel Witness.

The East Pennsylvania Conference of the Mennonite Brethren in Christ, have thirty-one churches and chapels, with 1195 communicants in good standing. There are 22 ordained ministers besides a number of local ministers. There are two Home Missionary Societies, one the Gospel Herald Society, consisting of 12 young men in full uniform, and the other the Gospel Workers' Society, consisting of 60 young women, also in full uniform. This conference supports ten of their own missionaries in foreign fields. These missionaries are one in China, eight in Chili, S. A., and one in Armenia. According to the report published the members of the East Penna. Conference contributed \$26,529 last year. This is an average of \$22.20 per member.

Bro. A. M. Fretz, Souderton, Pa., will have harvest thanksgiving services in his charge as follows:—Deep Run, August 10, 10 a. m.; Souderton, August 19, 2 p. m. On the occasion the Deep Run congregation will vote for deacon for three years. Both congregations will have an opportunity to sustain or revoke by vote the decision at the late session of special conference not to separate the two congregations in their pastoral charge. Should the vote of the congregations be adverse to the decision of conference then Souderton and Perkaskie, or Deep Run and Perkaskie may constitute a separate charge. The congregations will also on harvest thanksgiving occasion vote on representation at the General Conference which convenes at Mountain Lake, Minnesota, in October. A catechetical

class of seven members has been organized in the Souderton church which is receiving regular instructions from the pastor, preparatory to their reception as church members in October.

The American Commission which has just reported its conclusions on the sale of opium in the Philippines, says that in Japan the opium user would be socially a leper. A Japanese may get drunk every night in the week on saki without losing caste, but woe betide him if he resort to the seductions of opium. The Japanese to a man fear opium as we fear the cobra or the rattlesnake. They look upon it as a menace to the national life. They refuse absolutely to deal with the opium question in its commercial phases; they look only at its moral and social aspects. No Puritan of New England, no prohibitionist of the most uncompromising type, can surpass the Japanese in their animosity towards this evil. The Chinese regard opium as an evil, but according to the Commission they find in it a form of meditative relaxation. Games and other active amusements have no place in the life of the common people in China.—British Weekly.

A correspondent writes that we are "fanatical Sabbatarians"; that we are "un-American"; that we are "blindly or hypocritically puritanical"; also various other things too numerous to mention. The cause of his indignation is our position on the Sabbath question, and particularly an article "opposing Sunday travel, Sunday visiting and Sunday excursions." He says that if we expect people to take our paper we will "have to be reasonable." He will "not tolerate assaults on personal liberty." Dear, dear. This is distressing. What if he should do something desperate? What if he should exercise his personal liberty to quit taking the paper. Think of having to publish the paper without having him to read it and pay \$2.50 a year for it, all because of a matter of principle like Sabbath observance. We hope he will reconsider and send on his subscription. We hope—and this is more important than a thousand

subscriptions—that his eyes may be opened to his own folly, and that he and all who make light of the Lord's day may be brought to see that the Sabbath is one of the foundation stones of our national temple. We are not unpatriotic in advocating the American Sabbath, as better and more Christian than the Parisian Sabbath, which he advocated. The General Assembly was not unpatriotic in exhorting those under its care to avoid all forms of Sabbath desecration. The article to which he refers was an action of the Assembly, and it was wise, sound and according to the best American precedents, both puritan and cavalier. It was just such as our church takes every year, and as all evangelical churches take. Though our correspondent may not realize it he is himself un-American in antagonizing such action.—Herald and Presbyter.

A Few Thoughts for Men.

BY GEORGE R. SCOTT.

It is always a pleasure to me to be associated with men in efforts to bless humanity. There is a streak of goodness about most men that claims my admiration. They are generally so liberal according to their means that it is hard work not to feel thankful that they are as good as they are.

Of course, some men have bad characteristics, which cannot be praised—not even a little. But, take them as a whole, I feel proud of my sex every day.

Somebody may say, "Men do much drinking." That's a fact; and, sad to relate, some women do much drinking. If you doubt me take a look in the lower courts any Monday morning in one of our large cities.

Most men have to work very hard all day, which is one of the reasons why they do not go to church as often as they should do. But it is not only the church services that they neglect; for those who are posted know that the meetings of fraternal orders are not attended by as many members as is generally supposed.

I have often heard my sex badly abused, and a feeling has crept over me to-day to say a good word for them.

How many cases of magnificent manhood it has been my lot to become acquainted with. Almost every evening I ride home with a gentleman who never has an hour to himself for recreation after he reaches home; for all his spare time he devotes to showing a sadly afflicted wife how much he thinks of her. She is so crippled that she has to be waited on like a baby; but

her loving husband never complains, and is ever ready to attend to all her wants. About the only time he has to himself is while on the cars, which he spends reading the evening newspaper and taking little "cat naps."

I do not know of a more devoted man to his wife. He deserves to have a few kind words said concerning him. He will get his reward in another world. The devotion that existed between David and Jonathan was not more conspicuous than the devotion of the couple I have just mentioned.

Good men are more numerous than some suppose. Near the banks of a great river in this State resides a man who has no idea when he has done his duty in relieving the discomforts of others. He never fails yearly to help me feed the "Black Lambs" at Charleston, S. C. You would know his name if he would only let me name him. But "mum is the word" he always says to me in the letters that contain his gifts. He is not only a good man, but a very good man.

In the inland portion of this State resides a gentleman who captivated me many years ago. If I should tell you of his liberality you would have as much as you could do to swallow what I might write. He is as manly as any man I know, and at the same time has as tender a heart as a woman. It is too bad that I am not permitted to mention his name so that you might write kind letters of thanks to him for what he has done to bless humanity.

Both the gentlemen alluded to are humble Christians, and they have not permitted their right hands to know what their left hands have done. Two blessed "mums", devoted to Christ and His cause, and most all other good causes.

Out-and-out good men are generally so humble that you would hardly think they ever do any good deeds. They hide them under a bushel, but the angel who does the recording of all good deeds can see under the bushels and makes no mistakes in keeping a correct record.

In every village in the United States can be found men who are good because they delight in being so. How many times in a year some poor widow, with numerous children to take care of, wonders who it is that sends her a barrel of flour and a \$5 bill occasionally. Let such an one go on wondering until she gets to Heaven, where it is my opinion that she will know more than she does now.

There are hundreds of good

rich men in a State and thousands of good poor men. It is not necessary for a man to have riches to be a good and useful man. My old Sabbath-school teacher, Mr. John Martin, was a carpenter by trade and did not make much over \$2 a day, but his good deeds to others must have kept the angel somewhat busy recording them. He was good all day and all the evening, and his wife told me with her own lips that he was too good at night to obtain the hours of sleep that were necessary for his health.

The genuine good man has lots of time to shower blessings on many who cross his pathway; for he is always alert at finding out what good he can do and how quickly he can get at it.

The good man first shows his goodness at home. Those of his family who need his help or advice are sure to receive it, if possible, before the sun goes down. It was my good fortune one day to see a man, who resided on Shelter Island, running at a fast pace to give a poor family something to eat before they got to bed. Some would have thought that the next day would do; but not he. That night was the time to feed them; and he was only too glad to get himself into a state of perspiration to relieve the wants of others. Quick to do good is a good habit. If ever I should need something to eat it is my prayer that a lively sprinter will be at hand to succor me—no snail-paced individual will answer at that time. "Come quickly" will be my cry.

Men were good when I was a boy; for they took me by the hand and whispered kind words into my ears. Henry R. Piercy, Rufus Hibbard, Franklin Thomas, Wesley Kellett, Israel A. Barker, and scores of others were good to me in my boyhood days. You never heard about them did you? But you will in the next world.

It is great to be a man with the power to do something that will live after death. Husbands, make your families proud of you. Never for a moment think of being nobody in the place where you ought to be king. Watch and wait for opportunities to stamp yourself on every member of the family, so that you will never be forgotten.

Good men should assemble themselves often together for the purpose of showing the bad that unitedly they have the power to crush out wrong.

There should always be a line drawn between good and bad men. Keep the sheep and the goats separate.

The best manhood of this na-

tion has always put in an appearance in this country in the hours of need. In the future it will be even more necessary for them to do so than it has been in the past. A new element has arrived upon these shores harder to handle than the men of other days. Brave and good men are wanted to keep this country even what it is to-day.

The good citizen never shirks his duty, but is found ever ready to do what he honestly believes the best thing under the circumstances.

Men, love your country, love your families and love your God.—New York W. Witness.

Story of Mennonites.

FROM C. B. SCHMIDT IN THE "NEW-TON KANSAS-REPUBLICAN."

Information of a character very difficult to obtain from authentic sources is contained in the following, a paper given before a convention of immigration agents in Pueblo, Colo., a few days ago. Mr. Schmidt, the author, has been in Harvey county many times, is personally acquainted with many of our citizens, especially among the Mennonites, and his story of the events that lead up to and caused the emigration of the Mennonite people from Russian provinces to America will be of the greatest interest to people hereabouts, where the Mennonite people are so important and so helpful a factor in the upbuilding of the country.

The most important achievement of the foreign immigration department was the transplanting of some 15,000 Russo-German Mennonites from southern Russia to Kansas; important, because they were all professional farmers, with ample means, and because they came in large companies together, usually one company filling one Atlantic liner by themselves. What induced these people to leave their opulent homes in the Crimea and along the coasts of the Black sea and the sea of Azof in such numbers, is a question which I have often been asked. The answer involves a recital of their romantic history, dating back to the days of the German reformation.

The Mennonites are a denomination of Protestants who reject infant baptism, and baptize adult persons only on a profession of faith. Nonresistance and abstinence from oaths are tenets of their faith. They thus combine some of the leading principles of the Baptists with some of the distinctive views of the Friends, although historically they precede both.

The first church was organized

anno 1525 at Zurich in the German Switzerland. They called themselves "Täufer" (baptizers), while their opponents dubbed them "anabaptists." In Switzerland the sect grew very rapidly, being most numerous at St. Gall. Persecution soon drove many of them to southern Germany, where Augsburg and Straussberg became their strongholds. Here also persecution broke out, and more than 3,000 of them suffered martyrdom. They found refuge in Moravia, where they greatly increased until the thirty years' war broke out. Their doctrine of nonresistance and noncombativeness were the principal cause of their persecution in that warlike age. About 1530 the Roman Catholic priest and religious reformer, Menno Simons, reorganized and more fully indoctrinated the sect in Holland, and from that time on they were called "Mennonites." The history of the Dutch Mennonites is written in blood. About 6,000 of them suffered martyrdom under the rule of Philip II. of Spain during the time of the secession of the Netherlands. William of Orange favored them, but other leaders of the reformed party opposed them, and it was not till 1651 that toleration was secured to them by a general law. At present the Mennonites are scattered in small communities through Switzerland, southern Germany, east Friesland, the province of west Prussia and other parts of northern Germany.

When in 1783 the Crimea, with the adjoining provinces, was ceded by the Turks to Russia, the Empress Catherine II, herself a German princess, invited the Mennonites of west Prussia to colonize in her newly acquired southern province of Taurida. She knew them to be excellent farmers and hoped that they would intermarry with the natives, and improve the race. By way of inducement, important concessions were made to them, such as immunity from military service, religious freedom, their own local administration, a community grant of land equal to 65 desjades—about 160 acres—to each family. These privileges were guaranteed to the colonists for 100 years, and then each family was to get title in fee simple for 65 desjades. Under this paternal treatment the Mennonite colonies in southern Russia became quite populous and wealthy. The original settlements along the Dnieper had spread into the Crimea and eastward, near the coast of Azof and along the Kuban river at the foot of Kaukasus. Other settlements were made along the Volga, near the cities of Saratov and Samara, and also

in the provinces of Volhynia and Bessarabia. These German colonies, in southern Russia grew in wealth and opulence; wheat was their staple product, and the cities of Odessa, Cherson, Berdiansk and Taganrov rapidly grew in importance as the ports whence English ships carried the wheat to Liverpool and London. The annual supply of south Russian wheat governed the price of that staple in the world's market. The expectation of Catherine, the imperial colonization agent, that the Mennonites would intermarry with the Tartar and Russian native, proved a disappointment; they employed them during harvest time, but after that they sent them home again to their wretched villages on the interior steps.

In view of the growing wealth and the exclusiveness of the German colonists, and owing to the special privileges enjoyed by them, a very strong feeling of jealousy and enmity gradually developed among the natives and national Russians. The government was importuned to withdraw these privileges, but that could not be done before the end of the century limit, the year of 1883, had been reached. The Franco-German war of 1870 to '71, however, seemed to present to the Russian government a way out of its pressing dilemma. Russia remained neutral during that war on certain conditions, imposed on Germany, one of which was, that the German government should withdraw its political guardianship which it had exercised over all German colonists in the Russian empire. Bismarck accepted that condition upon the counter condition that these colonists, of whom there were some three millions, including the Mennonites, should be allowed a period of ten years within which to emigrate, if they did not wish to become full fledged Russian subjects. This counter condition was also agreed to by Russia. The Mennonites were kept in ignorance of this international agreement, which was of so much consequence to them. They paid no attention to politics, and most of them did not know that a European war was in progress. They read no newspapers, except their own denominational publications. They would have found themselves ten years later as Russian subjects, their children compelled to go to Russian schools under control of the orthodox church, and their sons drafted into the imperial army, had it not been for one man, Herr Cornelius Jansen, Prussian consul at the city of Berdiansk, a Mennonite himself, but owing to his official

position, fully in touch with the outside world. Herr Jansen realized the consequences of the agreement between the two governments, and explained it to his coreligionists, thereby causing the greatest excitement throughout the Mennonite colonies. He strongly advised emigration to America, where absolute religious freedom would be guaranteed them. The agitation became known to the government, and the Jansen family were expelled from the country where they had accumulated considerable property of which they could dispose only at a great sacrifice. They came to America where they were received with open arms by the Mennonite communities of Lancaster and Montgomery counties, Pennsylvania, in Maryland and in Canada; communities which were then 200 years old, the oldest one being Germantown near Philadelphia, founded by Dutch Mennonites, about 1680.

The arrival of Cornelius Jansen in the country was at about the time when the Atchison, Topeka and Santa Fe railroad company began its colonization campaign, and soon I came in touch with that gentleman. He visited Kansas during the summer of 1873, and together we traveled for a week over the company's land. A party of thirty Mennonite families had meanwhile arrived from the Crimea and located temporarily at Elkart, Indiana, awaiting the result of Mr. Jansen's exploration tour through the west. In the fall of the same year, they purchased twelve sections of railroad land in McPherson county, and laid out the villages of "Gnadenua," and "Hoffnungsthal;" each of these villages occupied one section of land, the main street running through the center, with dwelling houses and flower gardens facing the street, the barns, stables, orchards and vegetable gardens in the rear of the lots. The remaining ten sections of land were devoted to the farms proper.

This manner of settlement was the same as that in vogue in Russia, but after a few years it was abandoned, and the American plan of having the houses on the farm land was adopted.

The first houses erected by the Mennonites were a curiosity to the American farmers. They were always one story, of thick mud walls and thatched roofs; the rooms spacious and all heated by one stove, also built of mud. Straw was the only fuel used for heating and cooking. The stove was fed from the kitchen, and as it projected into at least three other rooms, the whole house was heated. These houses were only

temporary and in a few years were replaced by more pretentious structures.

(To be continued.)

"Lawlessness" in Prohibition States.

The current report of the United States Commissioner of Internal Revenue throws much light upon the better observance of law and order in Prohibition as compared with license States. During the fiscal year ending June 30, 1904, thirty-seven "Revenue Agents" were employed by the Department to look after the enforcement of the law. These agents cost the Government in salaries and expenses \$118,378.02. Besides this they expended from the "fraud fund," a special fund for prosecuting revenue crooks, the sum of \$71,872.75. Of this large amount all save \$2,617.53 was spent in license States.

During the year '94 illicit stilleries were seized and destroyed. All of these save one were in license States.

During the year '91 arrests were made. All save five were in license States.

There were "reported for seizure" 94,403 gallons of illicit liquor. All save 140 gallons were reported from license States.

Property of the value of \$146,999.55 was "reported for seizure." All of this save \$611.20 was reported from license States.

Taxes and penalties reported for assessment amounted to \$1,691,998.04. All of this save \$33,141.36 was reported from license States, and the latter amount includes that reported from South Dakota, also a license State.—National Advocate.

And Still it Pays.

A young man in a London omnibus noticed the blue-ribbon total-abstinence badge on a fellow passenger's coat, and asked him, in a bantering tone, how much he got for wearing it.

"That I cannot exactly say," replied the other, "but it costs me about 20,000 pounds (\$100,000) a year."

The wearer of the badge was Frederick Charrington, son of a rich brewer, and the intended successor of his father's business. He had been convinced of the evil of the ale and beer trade, and refused to continue in it, though it would have brought him an income of 20,000 pounds (\$100,000) a year.

He preferred a life of Christian philanthropy to a career of money-making; and his activity soon made him known through the kingdom as a most successful temperance evangelist. His work, organized in the tent-meetings on Mile End Road, has grown steadily for twenty years, and now fills "the largest mission hall in the world."—Exchange.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Editorial.

Any reader of the Mennonite who knows the name and address of any new Mennonite minister in his community, chosen or ordained during the past year, or is aware of the death or change of address of any Mennonite minister during the same period, is hereby requested to kindly send the proper information at once to the MENNONITE BOOK CONCERN. It is desired by the publishers to make the list of Ministers and their addresses in the German "Kalender" for 1906 as complete and correct as possible.

Our readers should not overlook the article entitled "Story of the Mennonites" which begins in this issue. Mr. Schmidt, the author of the article, is not a Mennonite, but he proves a knowledge of Mennonite history which is superior to that possessed by many of that denomination. That part of our history which he discusses after the introduction he really helped to make, and his narration of those stirring events will be like an echo from olden days to many of the older members of our church, not only to those who were among the immigrants, but also to those who were then already residents of this country and aided so materially in that exodus from Russia. To the younger generation such a narrative ought to prove a spur to value more highly the faith they inherited from their fathers, since its retention cost such a sacrifice on their part.

Our general conference program has been published both in our German and English conference organs. If, however, our churches wanted to instruct their delegates on certain points they would notice that the program is too vague to enable them to do so. This is not mentioned as a

THE MENNONITE.

criticism upon the work of the program committee but merely as a fact. The committee does not know in advance what particular shape the work to be considered under the heads of mission, publication, relief work, etc., will take. The several boards know this more nearly than anybody else. If these could before the conference publish the recommendations, or at least some of them, which they wish to submit to the conference for its action, it would enable the conference to take a less hasty and consequently a more intelligent action upon them. To do this it would really have been necessary that the boards should have had a session before the conference, which has not been the case, one board excepted. But why could not members of the boards write something on their individual responsibility? Further, there are persons who have in mind some question which they wish to hand in for the conference to answer. These questions, too, would receive better answers if not answered on the spur of the moment. The MENNONITE would gladly give space to such questions and opinions on them even before conference. Who will respond?

Correspondence.

HILLSBORO, Kan., July 28, 1905. On last Sunday, July 23, we were blest with the presence of Rev. J. B. Epp and wife and Rev. G. N. Harms, of Elbing, in our midst. Both the visiting brothers served us in the pulpit, and Rev. Epp gave us a very instructive address on the favorable circumstances and the drawbacks in the work among the Hopis in Arizona. Such a tour as Bro. Epp is making among the home churches should be very efficient in kindling zeal for missionary work afresh. The greatest need among us at this time, I think, is not to solicit freer contributions, as to awaken the spirit of individual sacrifice in young gifted Christian workers, so that more will volunteer to go and join the band of laborers who are already in the missionary field and are sorely in need of active help.

Rev. H. D. Penner has left us for a two-weeks' visiting tour to the churches in Nebraska.

On the 14th of August, the German Normal Teacher's Institute will meet in Hillsboro, in Rev. Penner's Preparatory School. Indications are, that it will be pretty well attended.

How one Church Aids the Pastor.

After nearly a quarter of a century of strenuous labors among

his people to build up the church of Christ, the pastor of the First Church of Philadelphia, began to realize that his health was being undermined to such an extent that a general collapse was imminent unless a more passive life be followed, for a while at least. This the pastor was not willing to do unless some method could be adopted by which he could remain in constant touch with his people. The pastor then divided the congregation into twenty-eight classes comprising six to eight families, thus having in each class from fifteen to eighteen individuals. The pastor then appointed one person for each class from the number who volunteered to assist the pastor in the work. The visitor thus appointed will visit each member in his class at least once a month, and in case of sickness more frequently. He will discuss church matters and the one thing needful with each member; and at the end of each month send a report to the pastor. In case of serious illness and such other needful conditions that may arise, the pastor will give his personal attention. The congregation seems to be in perfect accord with this arrangement which has the support of the spiritual counsel of the church. The pastor will continue to preach as much as possible and when not himself preaching will provide a preacher. During the month of August, the evening services will be practically in charge of the Christian Endeavor society, and the address will be by one of the young people of the church.

The Martyrs of Fashion.

A great deal has been said and written about the custom of foot-binding in China. The higher caste women in that country have suffered for centuries, because to have small feet was the fashion. But do we realize that the women of "this free and happy land" are as cruelly foot-bound as their oriental sisters? There is a statement in my morning paper of the death of a lady in Louisville, Ky., from cancer caused by wearing shoes with high and narrow heels. Commenting on this, the editor says:

"Thus does fashion demand the life of her votaries in sacrifice. 'Not often, perhaps, just in this way. But who knows how many women are to-day suffering from diseases brought on by that very style of high-heeled shoes? The high heel forces the foot into an unnatural and uncomfortable position, and the diminutive size of the heels, scarcely more than a good-sized peg set under the middle of the back part of the shoe, adds to the unseemly

discomfort occasioned by 'the style.' Nature never intended that woman should constantly walk the tight rope on her toes, and any woman who tries it is certain to pay the penalty in one form or another. It may more frequently than is recorded come in the way that caused the Kentucky girl's death, by abrasion producing cancer and sarcoma. It surely comes in some form of discomfort and pain."

Let women, and men, too, obey the laws of nature and of health rather than the laws of fashion. There is no tyranny more unreasonable and absurd than that of the self-styled "smart set" who claim the right to dictate to our wives and daughters what they shall wear. It is time for all sensible women to adopt a Declaration of Independence. — S. Smith.

A House Without a Baby.

There was not a child in the house, not one; I was sure of it when I first went in. Such a spic-and-span look as it had. Chairs, grown-up chairs, plastered straight up against the wall—books arranged by rule and compass—no dear little careless finger-marks on furniture, doors or window glass—no hoop, or ball, or doll or mitten, or basket, or picture book on the premises—not a pin or a shred on the angles and squares of the immaculate carpet—the tassels of the window shades, at which baby fingers always make such a dead-end, as fresh as if just from the upholsterer's.

I sat down at the well-polished window and looked across the street. At the upper window of the house opposite I saw a little baby tied into a high chair, speculating upon the panorama in the street, while its little fat hands practically essayed to grab distant pedestrians on the pavement. Its mother sat sewing diligently by its side. Happy woman—she has a baby. She thought so, too, for by and by she threw down her work, untied the fettering handkerchief, took the child from its prison-house and covered it with kisses. Ah! she had heard a step upon the stairs—the step! And there are two to kiss the baby; for John had come to his dinner, and, giving both mother and child a kiss that makes my lips work; he tossed the baby up in his strong arms, while its mother puts dinner on the table. But hush! here come the good ladies I was sent to see. I heard the rustle of their well preserved silk in the entry. I feel poorer all over. Vinegar and icicles—how shall I ever get through with it. Now the door opens. What a

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THE MENNONITE.

bloodless look they have—how dictionaryish they speak—how carefully they lower themselves into their chairs, as if the cushions were stuffed with live kittens—how smooth their ruffles and ribbons! Bibs and pinafores—give me the upper room in the house opposite, with kissing John and the little baby.—Fanny Fern in Great Thoughts.

The Sin of Unkind Speech.

The sin of unkind speech is one of the worst we have to meet and contend with. "One trouble with me," said a young man, confessing his spiritual weakness, "is that I say nasty things about men. I see so much that I don't like, and I can't help condemning it. And I say a great many things which are not true."

We all do; and we ought not. Unkind speech is not Christ-like. He never said anything unkind about a single soul. He denounced certain classes, but he welcomed and acknowledged the smallest flash of worthiness in individuals even of these classes. Unkind speech is unjust. There is more good than evil in our acquaintances. And what we condemn is more than balanced, if we would but see it, by good. And probably the one we condemn is struggling against the very thing we are criticising. And if untrue, how wrong our unkindness is!

Even if true, unkind speech about others harms ourselves. It discloses in us the capacities for what we condemn in others. It confirms our evil and unkindness of heart. It blunts our sense of generous perception of good. It throws us out of sympathy with the kindly Jesus.

If we intend it to hurt, how can we justify it? If we don't intend it to hurt, why do we run the risk? In either case its reflex influence on us is bad. If it is a harmful act, it will harm us, too, if it is a futile act, it will hurt us to have wasted strength in doing it.—Christian Leader.

"Thank You."

Little Jack was only four years old, and a great pet of his Aunt Ruth on account of his sweet, affectionate ways. One day his cousin, a boy of sixteen, set Jack to work for him. He told him to pull up some weeds in the field while he finished his story. Little Jack worked away until his fingers were sore and his face was very hot. When at length he returned to the house, his aunt said to him, "Jackie what have you been doing?"

The tears came into his eyes, and his lips quivered, and for a moment he did not speak. Then

he said, "I've been kind to Cousin Frank; I worked dreffly hard for him, and he never said 'Thank you,' to me."

Poor little Jackie! I felt sorry for him. It was "hard lines" not to have a word of thanks after all his work. But that night, when I put him in his little cot, he said to me: "Auntie, this morning I was sorry that I pulled the weeds, but now I'm not sorry."

"How is that?" I asked. "Has Cousin Frank thanked you?"

"No he hasn't; but inside of me I have a good feeling. It always comes when I've been kind to any one; and, oh, do you know, I've found out what it is?"

"What is it, darling?" I asked. Throwing his arms around my neck, he whispered, "It's God's thank you."—Zion's Watchman.

A Japanese Statesman's Testimony.

The outworn religions of Asia are fighting a losing and, hopeless battle with Christianity. Her younger and more intelligent men are seeing the emptiness of their old beliefs, and her statesmen are beginning to make comparisons between the backwardness and weakness of their own countries and the power and progressiveness of the nations where Christianity is the dominant faith. Japan is advancing rapidly towards not only the rank of a leading political power, but also to a place among the Christian nations, as they are commonly called. A former member of the Japanese cabinet, Baron Majima, made an address not long since at Tokyo, in which he emphasized the importance of religion as an essential to the welfare of both state and individual. In closing he uttered this striking remark:

"And when I look about me to see what religion we may best rely upon, I am convinced that the religion of Christ is the one most full of strength and promise for nations."—Ex.

A Little Lesson in Courtesy.

A mother had need one evening to pass between the light and her little son. With sweet, grave, courtesy, she said, "Will you excuse me, dear, if I pass between you and the light?"

He looked up and said, "What made you ask me that, mother?" "Because, dear," she answered, "it would be rude to do it without speaking. I would not think of not speaking if it had been Mr. F. (the minister), and surely I would not be rude to my own boy."

The boy thought a moment, and then asked, "Mother, what ought I say back?"

"What do you think would be nice?"

He studied over it a while—for he was such a wise laddie—and then said, "Would it be nice to say, 'Sure you can'?"

This was mother's time to say, "That would be nice; but how would you like to say, just as Mr. F. would, 'Certainly'? It means the same you know."

That little lad, now a young man in college, is remarked for his never-failing courtesy. A friend said to him the other day, "It's second nature to W. to be polite." The mother smiled as she thanked God in her heart for the grace that had helped her to be unfailingly courteous to her boy.—Christian Work.

Highest and lowest are caught in the snare

Statesmen and patriots; what do you care?

—Tinning.

Our C. E. Topic.

BY C. V. D. SMITH.

Topic for Sunday, Aug. 13, 05.—THE BUILDING OF CHARACTER. 2 Pet. 1, 1-11. Jude 20-21.

QUESTIONS.

1. What is character? Hebr. 1, 3; 2 Cor. 3, 18; 1 Cor. 15, 49.
2. What is the foundation of character building? Luke 6, 46-49; 1 Cor. 3, 13.
3. What is the material? 1 Cor. 3, 10-17.
4. How do we build? 2 Pet. 1, 3-11.
5. The object of building? Tit. 2, 14.
6. Why does Paul call himself a master builder? 1 Cor. 3, 10.
7. Which house does God build for us? 2 Cor. 5, 1-8.

MEDITATIONS.

Character means originally a stamp, mark or sign, engraved or stamped; then that which distinguishes different persons, the personal qualities or attributes of a person; the moral and mental constitution. The Christian character is the more or less perfect image of Christ as impressed and expressed in our lives.

Our Lord Jesus Christ calls the doing of His words the foundation of character building and a Christian character can only be developed by doing the words of Christ. Paul calls Christ the foundation of the church, but we can as well say: "Christ is the foundation of Christian character;" on Him it rests, after Him it is fashioned, the vital connection with Him is the first condition of our character building.

The material for character building is the different traits and talents which we have and

develop, adding virtue unto virtue. Knowledge, selfcontrol, patience, godliness, brotherly kindness and as the highest love form our Christian character; thus we become more and more partakers of the divine nature. This is the object of all character building for which God gives us grace and power through His holy Spirit, that we shall be redeemed from all iniquity and purified unto Christ a people for His own possession, zealous of good works.

Paul calls himself a master builder, because he built the churches on Christ, the foundation, so well and so wisely, that his work has endured unto the present time. He was a master builder also in building up his own character, so that by the grace of God he became out of an enemy of Christ and persecutor of the church the most influential and successful apostle and missionary.

When we lay aside our body, this earthen dwelling, God prepares for our spirit, which has been built up into a Christian character, a house not made with hands eternal in the heavens, corresponding to the Christian character developed here and perfected there.

QUOTATIONS.

Actions, looks, words, steps, form the alphabet by which you may spell character.—Lavater. The way to gain a good reputation is to endeavor to be what you desire to appear.—Socrates. A man's character is like a shadow, which sometimes follows, and sometimes precedes him, and which is occasionally longer, occasionally shorter, than he is.—From the French. There can be no kernel in this light nut; the soul of this man is his clothes.—Shakespeare.

Did you ever watch a sculptor slowly fashioning a human countenance? It is not moulded at once. It is not struck out at a single blow. It is painfully and laboriously wrought. A thousand blows rough—cast it. Ten thousand chisels polish and perfect it, put in the fine touches, and bring out the features and expressions. It is a work of time; but at last the full likeness comes out, and stands fixed and unchanging in the solid marble. So does a man carve out his own moral likeness. Every day he adds something to the work.

A thousand acts of thought and will and effort shape the features and expressions of the soul. Habits of love, piety, and truth, habits of falsehood, passion, or goodness, silently mold and fashion it, till at length it wears the likeness of God, or the image of a demon. OXENOLEN.

The Sunday School Lesson.

BY A. S. SHRELY.

Subject for Aug. 13.—JOSIAH AND THE BOOK OF "THE LAW." 2 Chron. 34:14-28.

GOLDEN TEXT.—I will not forget thy word. Ps. 119:16.

INTRODUCTION.

The incidents of this lesson stand in immediate connection with those of the last lesson. It happened that in getting at the money stored away in the temple to pay for the work of repairing the house, that the officiating priest stumbled on the book of the law which had either been hidden or carelessly thrown aside. This discovery started a chain of doings which were of great consequence then and which are very instructive for all time.

LESSON THOUGHTS

There is an instance here of God's Word being wonderfully preserved through a time of indifference, neglect and enmity. Though men may treat the Bible as so much rubbish and though the enemies may even do all in their power to destroy the last copy of it, God always sees to its preservation and in due time out of the dust of neglect and the ashes of persecution the blessed Book comes forth again with increased interest attaching to it and with its force of authority unweakened. Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished (Matt. 5:18).

It is not said that the Book was with the money when it was found; but it is significant that law of the Lord was found when the Lord's money was brought out to be used in the Lord's cause. It is when we are minded to honor God in our lives, serving Him with the money that is His as well as with our lips and our hands, that we learn to love God's Word and find in it a depth of meaning we could not know otherwise. We thus find God's Word, as it were, in almost as real a sense as did the persons in our lesson. If any man willeth to do His will, he shall know of the doctrine (John 7:17). He that is a doer of the Word as far as he knows it, will not only be blest in his doing but will be led farther into the truth. Josiah and those that worked with him knew some of the law as is evident from their work thus far. They may have had, as Matthew Henry suggests, abstracts of the law. At any rate they were faithful to the extent of their understanding and God saw to it that they found more.

The news of the find was soon communicated from one to the

other until it reached the king. Moreover they did not treat the book as a curious relic to be valued as a curiosity. It may indeed have been thus regarded by others before them. Persons of their bent would hasten to know its contents in order to profit by its teaching. It was read, no doubt, by Hilkiah and Shaphan for themselves, and then in the hearing of the king; afterwards to all the people, assembled for the purpose. The Book of books on the shelf or centre table, though printed on gilt-edged paper and bound in full morocco, is of little or no use. Many such a volume will rise in judgment against its owner. A Bible bearing the marks of constant daily use is found in every home where God's children dwell.

Again, they did not read the new-found book for dogmatic discussion or in the spirit of criticism. They took the words to heart. Taking the law inscribed on that parchment roll as the very Word of God they doubted not that every transgression and disobedience would receive a just recompense of reward (Heb. 2:2), that God's wrath was kindled against the people who from generation to generation had ceased not to depart from all that was written in the law. The king felt the situation keenly. In great distress of soul for his own and the nation's sake he humbled himself and at once sent to inquire of the Lord.

This was the right place to go to. The Lord had spoken through the law given by the hand of Moses; but He was then also speaking by the mouths of the prophets. Through the latter the Spirit applied and supplemented the teachings and requirements of the former. The law even then was a schoolmaster to lead those who were taught thereby to seek grace and forgiveness of God. Josiah came seeking mercy and the answer was,—“I also have heard thee”; “thou shalt be gathered to thy grave in peace.” Saved not by the works of the law because he had done so much better than others before him, but by grace because he humbled himself before God, rent his clothes in acknowledgment of God's just wrath upon himself and the nation, and wept, throwing himself entirely on the mercy of God.

SAVED BY GRACE.

The judgment upon the nation could not be averted because as such it did not repent but through repeated backsliding provoked the Lord to anger. The day of reckoning was postponed through these seasons of revival and by reason of them many individual

persons like Josiah were gathered to their graves in peace. But the day would finally come when God would speak to the rebellious nation in fierce judgment. To Josiah it was promised that his eyes should not see the evil that would come upon the place and its inhabitants. So in the last times it will be the privilege of the faithful ones, like Enoch, to be taken up before the flood-gates of God's wrath shall be opened, and the great tribulation break in upon the world. Watch ye therefore and pray always that ye may be accounted worthy (prevail—R. V.) to escape all these things and stand before the Son of man (Luke 21:36).

Marriages.

DEIBEL—WIDMANN.—On July 3, 1905, by Rev. N. B. Grubb, John A. Deibel to Miss Minnie F. Widman, all of Philadelphia, Pa.

FILLMAN—EVERLY.—On July 26, 1905, by Rev. N. B. Grubb, at the home of the bride's parents, Henry G. Fillman to Miss Etta W. Everly, all of Philadelphia, Pa.

WEISS—HOOVER.—On July 26, 1905, at the home of the officiating minister, by Rev. N. B. Grubb, Nelson Weiss to Miss Mamie Hoover, all of Philadelphia, Pa.

STRATTON—HISINGER.—At Souderton, Pa., on July 20, 1905, by Pastor A. M. Fretz Joseph Stratton, of Ambler, and Ella Hisinger, of Colmar.

Deaths.

HERSCHLER.—On July 7, 1905, at Ashland, Ohio, Christian Herschler, of cancerous trouble, aged 69 years and 16 days. The funeral services were held on the 9, being conducted by Rev. J. C. Glover, pastor of the First Presbyterian church. The deceased was born in Germany. In 1839 he came with his parents to this country and located in Ashland Co., and always lived near his old home. He united with the German Mennonite church in his early youth, but for the past few years had been a member of the First Presbyterian church of Ashland. In 1855 he was married to Anna C. Collin, and to this union were born seven children. His wife preceded him to his grave about 23 years. On April 26, 1888 he again married to Emily Crone, who survives him. He was a consistent Christian man.

MOSER.—On July 17, 1905, at Hayesville, O., Christine Moser, relict of the late John Moser, aged 90 years. For the last three years she lived with her daughter, Mrs. James S. Craig. The deceased was born in Monheim at Worms, Rhelshel Hessen. At the age of 16 she joined the Mennonite church where she remained a faithful member to her death. In 1839 she was married to John Moser. In 1848 they came to America with their two children, and in this country they were yet blessed with five children. A daughter and 7 grand-children mourn her departure, trusting and comforted that the Lord has called her home to the blessed place where there shall be no more death, neither sorrow, nor crying.

RUTH.—At the home of her sister, Mrs. Jacob Schowalter, in Upland, Cal., on the 23 of July, 1905, Sister Susan M. Ruth died at the age of 62 years, 2 months and 3 days. Sister Ruth was born in Eichstett, Bayern, on the 20th of May in 1843. In the year 1862 she came with her parents to this country and settled in Iowa where she was baptized and taken up into church. Here her father died, and in 1869 she moved to Illinois and six years later to Kansas where her mother died. Twice she made the journey back to the old country, her old home, and always was ready and willing to give interesting and instructive information about her traveling experiences. In March, 1905 she came to Upland, Cal., where she soon afterwards took sick with liver complaint and according to the physician's judgment she was afflicted with the malady for a long time before this. Her life was a quiet one. She was always interested in the welfare of the church and the mission work, beloved wherever she went, known as Tante Sannchen. Her life, full of loving deeds as well as the close of it which was lovely and peaceful, and for which she longed and yearned, gave us the comforting hope that she has entered the realms of joy and everlasting bliss. On the 24th funeral services were held at Upland; our minister, Rev. M. M. Horsch preaching on the text, Gen. 24: 66 in the German and Bro. James E. Sprunger on Ps. 37: 5 in the English language. That evening yet, after the funeral her brother Henry started back to Kansas with the body where she will be buried.

Contributions.

For Foreign Mission.

During the month of July the following gifts were received:—

GENERAL FUND.—From a mission friend, Beatrice, Nebraska, \$20; Hoffnugsfeld Eden church, S. S., \$17; Hoffnugsfeld Eden church, Kansas, \$27; West Zion's church, Moundridge, Kan., \$14; anonymous, \$3; collection for mission at Ghebelstadt, Bavaria, \$34.25; Sewing Society in Wuerzburg \$15; Prof. B. F. Welty, Newton, Kan., \$25; Hoffnugsau church, Kan., \$15.50; Newton church, Kansas, \$88.44; Newton church S. S., \$5.42; children's mission society and friends, Summerfield, Ill., \$6; Hoffnugsfeld church, Kan., \$11.25; Bergtal church S. S., Okla., \$6.50; Christian church, Kan., \$15.24; orphan girl, Harwin, Kansas, 20c; Salems church, Dalton, O., \$10.50; Saucona church S. S., Pa., \$6.50; persons in Arlington, Kan., \$10.26; Brudertal church S. S., Kan., \$71.33; S. S. collection, Beatrice, Nebr., \$10.30; at the close of a country school, Newton, Kan., \$5.

FOR INDIA MISSION.—From Sister V., Pretty Prairie church, Kan., \$22.45; Sister Katie Hirschler, Summerfield, Ill., to Bro. Kroeker for medicine, \$10; Springfield church Y. P. S., Society, Pa., \$6.

FOR ORPHANS IN INDIA.—At a S. S. children's festival of the Hoffnugsau church, Kan., \$20.50; Y. P. S. C. E., Wayland, Iowa, for an orphan at Janjgir \$20.

FOR LEPERS IN INDIA.—Collection at a children's festival of the Thinsen church S. S., Dalton, S. D., \$52; Sewing Society, Moundridge, Kansas, \$10.

Gratefully acknowledged,
GUSTAV HARDER, Treasurer.

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Items of the Week.

Domestic.

Opening of Uintah Reservation.

GRAND JUNCTION, Colo., July 31.—A large number of private detectives have been sent to Grand Junction to assist the local authorities to keep order during the rush of land seekers to register for the opening of the Uintah reservation. Gambling has been prohibited.

Eight register officers from the general land office at Washington are here, a like number at Provo, and three each at Price and Vernal. About three thousand applicants a day can be cared for here.

Many coffee-houses and tents are being put up for the benefit of the "sooners". Estimates upon the number that will come fluctuate between 10,000 and 50,000, but the steady inflow of early arrivals warrants the expectation of a big rush.

Everything will be in readiness for the opening of the registration tomorrow. In all there are about 6,000 homesteads to be distributed, containing all kinds of land. All registrations must be made in person. If the necessary requirements, such as being eligible to a homestead, etc., are fulfilled, all persons registered will receive numbers. These numbers will then be thrown together and will be drawn at Provo, Utah, beginning August 17.

After the registration and drawing is finished, the first fifty successful persons will be allowed to enter their land at the land office at Vernal, Utah.

The second day the second fifty will take their turn at entering lands that they are presumed to have selected by personal visit, and so on till the whole allotment is exhausted. After sixty days of this procedure, if there is any land left, it will be open to any one for entry under any of the United States land laws, mineral or otherwise.

It is expected that the mineral claims will be thrown open after the other land is taken, but this is unsettled yet, according to Commissioner Richards' statement.

Preacher and Sons to Hang.

VALDOSTA, Ga., July 31.—The Rev. J. G. Rawlings, and his two sons, Milton and Jesse, and their negro servant, Alfre Moore, are to be sentenced to hang for the murder of the two children of the Rev. W. L. Carter. Leonard, a third son, was convicted with his father, but because of his youth the jury recommended mercy.

Rawlings and Carter are retired Methodist ministers. After leaving active ministry, they settled near each other. Trouble soon arose and a feud developed.

Rawlings openly threatened to exterminate the Carter family, and the two Carter children were murdered in the effort to make the threat good.

The Soo Semi-Centennial.

SAULT STE. MARIE, Mich., July 31.—It is estimated that over a thousand visitors are in the city to-day to attend the semi-centennial celebration of the Sault Ste. Marie canal, which will be held Wednesday and Thursday, and the number is being augmented by arrivals on each boat and train. Vice-President Fairbanks and Governor Warner will reach the city tomorrow afternoon on the Yantic, which will be met down the river by an escort of government boats. The city was illuminated for the first time at 9 o'clock.

Text of Proposed New Treaty with Chinese Empire.

SEATTLE, Wash., August 1.—The Post-Intelligencer to-day publishes the text of the proposed new treaty on the immigration question as set forth by the Chinese government, being a substitution for the last treaty between the two governments regarding the exclusion of Chinese labor from the United States.

On date of signing the treaty laborers of both countries shall be excluded from the other, laborers being miners, hawkers, washermen, fishers who salt or dry fish for export or local trade.

Americans or Chinese not laborers are not within the restriction. Chinese laborers for countries other than America shall have the right to pass through the United States subject to the regulations of the nation. American possessions being different from America proper. Chinese laborers may be admitted into the Hawaiian Islands, Philippines, as subjects of other Eastern nations.

Chinese subjects, other than laborers, shall be admitted into and permitted to reside in this country provided that certificates are furnished to them. Chinese, excepting laborers, permanent or transient, shall have the privilege of bringing families to this country if they present proper certificates. Chinese can not become citizens. Disagreements in interpretations of treaty are to be referred to the Hague or arbitrators elected with sanction of both countries. The treaty is to be effective ten years. A year's notice is necessary to abrogate.

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Rockefeller Cutting Down Expenses.

NEW YORK, July 31.—John D. Rockefeller is cutting down his expenses.

Recent benefactions have left a big hole in his bank account, and the oil magnate has adopted a policy of retrenchment to recoup.

The first of Mr. Rockefeller's luxuries to fall foul of his new policy of economy is his Lakewood estate. Notice has been served on the superintendent of the estate that his services will not be required after July 31, and all employees have been informed of a reduction in wages. The reduction will be from 10 to 20 per cent.

The superintendent's helpers, who have received \$1.50 a day, will have to be content with \$1.25 hereafter. As there are five of these men employed on the golf links and grounds, Mr. Rockefeller will accomplish a saving of \$1.25 a day. This, in addition to the salary reductions among the rest of the force, will cut as much as \$2 a day out of Mr. Rockefeller's salary list.

The Yellow Fever Situation.

NEW ORLEANS, Aug. 1.—Following is the record up to 6 p. m.: New cases, 46; deaths to-day, 6; total cases to date, 346; total deaths to date, 68; new foci, 4; total foci to date, 50.

The day's record shows a continued improvement so far as the number of new foci is concerned and with no secondary infection from any of the existing foci the general situation is regarded as hopeful. The large number of new cases, the largest yet reported in a single day, shows that the tertiary infection among the paucitricken people in the original district is appearing, which was to be expected.

MEMPHIS, Tenn., Aug. 1.—Advices from Baton Rouge, the capital of Louisiana, state that a clash between the Mississippi and Louisiana author-

ties over the quarantine situation is imminent. It is said that Mississippi soldiers employed as quarantine guards, have invaded Louisiana soil with arms. Dr. Souchoon, president of the Louisiana board of health, has asked Governor Blanchard to wire proper authorities in Washington to intervene at once.

Raid St. Louis Saloons.

ST. LOUIS, July 31.—Three squads of mounted police yesterday conducted inspection tours through the districts over the county line from St. Louis, where are many saloons and beer gardens, and raided several, making a number of arrests on charges of violation of the Sunday closing law.

Trouble Ahead for Hoch.

CHICAGO, July 31.—With the possibility of Johann Hoch obtaining a new trial and acquittal on the charge of murdering Marie Welcker-Hoch, the authorities of Cincinnati and St. Louis have been in communication with the State's attorney's office, relating to crimes of bigamy and murder. Hoch is said to have been committed to those cities. Even in event of the convicted man escaping sentence already passed on him, it is said that enough charges will be brought in Cook county and elsewhere to amount to several years' imprisonment.

Taft Sails for Manila.

TOKYO, July 31.—Secretary of War Taft and party sailed for Manila on the steamer Manchuria at 10 o'clock last night. The party spent the day at Kio, leaving there at 3 o'clock by special train. At the station a great crowd awaited the Secretary and Miss Roosevelt, and began cheering when their carriages arrived, the cheering continuing until the train started.

Arriving at Kobe at 5 o'clock yesterday afternoon, the Secretary and his party were the recipients of an enthusiastic welcome from the governor, the mayor and city officials, and the assembled crowd. Amid the display of day fireworks the party proceeded to the water front, where a short reception was held. Secretary

Taft and Miss Roosevelt received a number of presents.

Epidemic of Cholera.

MADRAS, British India, July 31.—An epidemic of cholera prevails among the refugees from the famine-stricken districts, who have been crowding in to the city for weeks past. Numbers of victims have been found dead or dying in the streets. The death rate is 88.7 per thousand.

The Dutch Take Badjoewa.

AMSTERDAM, July 31.—The Dutch expedition sent against the rebellious native state of Boni, in the island of Celebes, one of the Sunda islands in the East Indies, inflicted severe punishment on the natives, 260 of whom were killed. The fortifications of Badjoewa, one of the chief towns, were razed by the guns of the warships.

Against Bering Sea Plan.

BERLIN, July 31.—Information from a private Russian source is to the effect that the project of an American syndicate to connect America with Siberia by railroad, including a tunnel under Bering Strait, has been rejected by the commission which the Russian government appointed to consider it.

The commission, it is said, will report that such a railroad might become a source of grave danger to Russia and that it would not be commercially valuable.

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The Central Mennonite College

OF BLUFFTON, OHIO,

Is the only institution of higher education in the Middle District Conference of the Mennonite denomination of North America. It is therefore under direct control of the Conference and is managed by a Board of nine Trustees. The institution has just completed its fifth year and has during these years matriculated 195 students, graduated 19 students as follows: from the commercial course 7, academic course 11, and junior college course 1, and has the hearty approval and willing support of the churches of the Conference.

The College offers thorough instruction in the following five courses: Junior College, Academic, Bible, Commercial, and Music. There are four instructors in the collegiate and academic departments, a principal and a teacher in the commercial department, and one instructor in the musical department, making a faculty of seven members. "The College Record", the medium of information, is published monthly by the Trustees, edited by the faculty and students.

The Fall term of the sixth year begins on Sept. 20th, 1905.

Instruction is thorough, expenses are low, and advantages numerous. Information is gladly given by sending catalogue on application or by personal letter when asked for. Address all correspondence to

N. C. HIRSCHY, President.

I. B. BEESHY, Business Manager.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, AUGUST 10, 1905.

No. 31.

A Sun-Day Hymn.

Lord of all being! throned afar,
Thy glory flames from sun and star:
Centre and soul of every sphere,
Yet to each loving heart how near!
Sun of our life thy quickening ray
Sheds on our path the glow of day:
Star of our hope, thy softened light
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;
Our noontide is thy gracious dawn;
Our rainbow arch thy mercy sign;
All, save the clouds of sin, are thine!
Lord of all life, below, above,
Whose light is truth, whose warmth
[is love,

Before thy ever-blazing throne
We ask no lustre of our own.
Grant us thy truth to make us free,
And kindling hearts that burn for thee,
Till all thy living altars claim
One holy light, one heavenly flame!

—Oliver Wendell Holmes.

Items of News and Comment

Dr. H. A. Mumaw, of the Elkhart, Ind., church, recently returned from his trip to California.

The choir of the Mennonite church, Berne, Ind., will soon take up the cantata oratorio "The Eternal City."

Bro. Emil Riesen has closed his term of summer school at Bethel College, Newton, Kan., where he himself will be a student again next winter.

On August 1st the mission workers, Rev. and Mrs. J. B. Epp, and Mrs. J. F. Frey, left Newton, Kan., for Tereva, Ariz., to labor among Hopis.

Pro. John W. Bixel, who is engaged as instructor of vocal music in the colleges at Newton and Winfield, Kan., has now at Bluffton, O., charge of a choir of about 100 voices.

Revs. J. W. Kiewer and S. F. Sprunger, of the Berne, Ind., church have been elected delegates to the Middle District Conference. I. A. Sommer and J. F. Lehman were chosen alternates.

The Bethel congregation at Mountain Lake, where the General Conference is to convene next October, is now renovating their church, holding their meetings for the time at the hall of the high school building.

The Zionsville, Pa., or Upper Milford church and the Allentown church are to be made one charge.

The unusually heavy rains on Sunday morning flooded the second church of Philadelphia while the Sunday-school was in session doing considerable damage to the property.

Rev. William H. Grubb, the pastor of the First Mennonite church of Allentown, Pa., has resigned his charge and now lives in Philadelphia. His address is 3055 Hutchinson street.

The 13th Convention of the C. E. Societies of Kansas will be held on Sunday, Sept. 10, at the New Alexanderwohl church. An interesting program has been published in the "Bundesbote."

Rev. Benj. Ewert, of Greta, Man., has forwarded to the "Bundesbote" an interesting report of the Conference of Mennonite churches of Central Canada, which convened July 20-21. The next conference is to be held in the Rosenthor church, Saskatchewan, N. W. T.

Missionary Ressler, of Dhantari, India, reports that Lina, his sick wife, is a little better. She still is subject to very severe pains and she is unable to sit up. But the rains broke last night, June 21, and at ten o'clock of the 22 the mercury stood 86. With cooler weather there is hope for more rapid improvement.

On July 30, Bro. J. C. Peters, of the Deer Creek, Okla., church was ordained to the ministry. Rev. John Ratzlaff, of Meno, delivered the ordination sermon, and Rev. H. R. Voth, of Newton, Kan., officiated. At the mission festival, in the afternoon, also the ministering brethren Chas. Ramseyer, of Orienta, and H. Gaede, of Medford, Okla., took part in the services.

In 1849, Pastor Theodore Fliedner, of Kaiserswerth, Germany, came to Pittsburgh, Pa., to establish a Deaconess Motherhouse. Three years later, Sister C. Louise Marthens, the first Lutheran deaconess in America, was appointed Matron of an Orphans' Home. To-day two homes

flourish—at Rochester and at Zelenople, Pa. These institutions have cared for and put into homes 539 children.

Rev. J. G. Wenger recently visited two days at the Kansas City Mission, and attended their sewing circle meeting where thirty-six little girls are taught to sew, sing and speak.

Rev. William S. Gottshall, of Schwenksville church, and Rev. N. B. Grubb, of the First church of Philadelphia have been elected delegates to the General Conference by their respective congregations.

Rev. H. G. Allebach, lately editor of the Mennonite, who was obliged to relinquish the work on account of ill health, has so far recovered that he accepted a position as teacher in the East Orange, New Jersey, College.

Rev. E. S. Hallman, of Humboldt, Saskatchewan, N. W. T., reports that several Mennonite societies are locating there on the Mennonite Reserve; among them the Russian Mennonites from Manitoba and the Central states are the most numerous. The colony of Mennonites and others who moved there from Waterloo Co., Ontario, are settling down, and are laying the foundation for a permanent settlement. We organized a church with fourteen members. We hold services and Sunday-school every Sunday. The Lord is gracious unto us, blessing us with sun and rain, so that our crops and vegetation are growing nicely.

The Sunday schools of the Eastern District Conference will hold the annual convention in the West Swamp church, Tuesday, August 22.

"Will you please print it without any alteration?" wrote one correspondent in regard to an article that would make about two inches of print. Did we follow his request? No. Why not? We would have been glad to comply, had such been possible; but a few grammatical rules compelled us to insert eight commas, cut out one dash, put in a hyphen, substitute a small letter for a capital, introduce one period, change the spelling of one word to conform to the estab-

lished rule of the House, and omit a phrase of seven words for the same reason. He is a strange piece of humanity who will not follow copy whenever he can; but sometimes that cannot be done.—Religious Telescope.

The religious awakening in North Korea continues and many marked conversions are recorded. In Pyeng Yang, a sorceress, who had practised her art of deception for many years, has believed and given up her former occupation. An old man eighty years old, who by reason of his lineage and age, was the recognized head of the Confucians in that part of the country had a son who has long been a Christian and a church leader. The old gentleman had steadfastly refused to accept the Gospel, but now his conversion and acknowledgement that he had been wrong all these years is a joy to the Christians and a dismay to Confucianists. The hundreds of conversions are not due to the sudden impulse of excited emotions, but are deliberate decisions after consideration. The converts are brought to a decision by the Spirit of God and through the faithful exhortation and testimony of individual native Christians.—Record of Chr. Work.

Family Reunions.

Family reunions are the order of the day. The descendants of Ulrich Bergey, a Mennonite who came to America about 175 years ago, will meet at Zieber's Park on August 26. About 2000 members are enrolled.

The descendants of Jacob Gottshall, a Mennonite who came to Germantown, Pa., about 1702 will meet at the old Gottshall farm near Schwenksville, Pa., the latter part of this month.

The descendants of Henry Grubb, a Mennonite, who came from Germany in 1718 and located in Frederick, Pa., will meet at Sandoga Park on September 2. Some of the ancestors suffered martyrdom in Switzerland 1635-1645. The Grubb family has been traced to England as members of Parliament in 1200 and to Denmark as a noble family in 1600. This is confirmed by the Secretary of Royal Archives of Copenhagen,

Denmark. The family in this country is widely scattered and known by Grubb, Grob, Krupp.

The descendants of Jean Bertolet, a French Huguenot, who came from Bera, Switzerland, in 1626, will meet at Reading, Pa. Many of them are Mennonites. The French Bible, printed in 1542 which Jean Bertolet brought with him is still in the family and is well preserved, and highly prized.

Our Gospel Singers.

BY W. FRANK MCCLURE.

Dear to the hearts of Christian people everywhere are the names of the composers and singers of the Gospel Hymns. These consecrated men and women have given to the world works which will live long after they have gone, and which will prove a benefit and a comfort to thousands yet unborn.

Ira D. Sankey, in his present affliction which has deprived him of his eyesight, has the sympathy not only of the people of his own land, but of many foreign lands where his sweet words and music are sung. Fannie Crosby, who celebrated her eighty-fifth birthday anniversary, March 24, although also deprived of the gift of sight, has the assurance that her life work has been a greater success than the great majority of those who have enjoyed the blessings of eyes. Geo. C. Stebbins, James McGranahan and C. C. Case, are likewise among those who have endeared themselves to the public through the hymns that they have written and sung.

I once asked Mr. McGranahan which of the Gospel hymns which he had composed he considered his best. "Well," said he, "I hardly know that I ever thought of that before. Of one thing I am sure, however, those hymns which are most popular are not the ones which I consider best. The hymn entitled 'Showers of Blessing' has probably been sung more than any other of my contributions."

Other hymns of Mr. McGranahan, the names of which will at once be recognized by every Sabbath School scholar who reads these lines, are, "Behold What Love," "Come unto Me and Rest," "The Crowning Day," and "Jesus is Coming."

In answer to the query as to what he thought of the music of to-day, Mr. McGranahan replied that he believed there was a higher grade of music in use to-day than ever before, and that hymns are being accepted according to their merit and the Bible truth which they contain.

Mr. McGranahan was born in

Adamsville, Pa., on the Fourth of July 1840. He was educated chiefly in the schools of his own town and subsequently he has acquired his large general knowledge by extensive travel, reading and association with the great people of the world. He studied music in the best schools of both Boston and Chicago and the development of his musical talent was thorough and rapid. As a mere boy he had a great love for music and early became a member of one of the old singing schools so popular in that day. His teacher, recognizing his superior talent, encouraged him and so it came about that James McGranahan, before he was yet twenty years of age, was a full fledged teacher of a large and enthusiastic singing class.

Later, after studying under Bassini, the famous teacher of that day, he and J. G. Towner made a tour of the states of New York and Pennsylvania, giving concerts. Then after studying under Webb, Root, O'Neill, and Zerrahn he, with Mr. Case, accepted the management of the National Normal Institute and, during the three succeeding years, in connection with Mr. Root, the president, brought the gatherings at the institute into national prominence. In 1866 Mr. McGranahan began composing hymns.

Mr. McGranahan resides in the little town of Kinsman, O., in a beautiful home. The wheat fields and woods in the distance comprise typical rural scenery. Many prominent men in the musical and religious world have been entertained by Mr. McGranahan at his home, among them Dwight L. Moody. Mr. McGranahan is still busy with his compositions at his study in the midst of these beautiful surroundings.

For some thirty-five years Charles Clinton Case has made his home in a plain farm residence on a country road in Gustavus, Ohio, though he spends much of his time in directing large choruses in Boston and other large cities. One could not visit Mr. Case's residence without feeling that it was a Christian home. Upon the walls are mottoes which at once attract the eye of the guest. In the dining-room, for example, is one which reads, "Christ is the head of this house, the unseen guest at every meal, the silent listener to every conversation."

Mr. Case was born in Linesville, Pa., in 1843. He early began the study of music, borrowing enough money of a neighbor to enable him to take a few lessons. After taking but a single

term he was appointed chorister of a score of voices. Although he has composed not a little of the church music that is sung today, Mr. Case's greatest fort lies in his ability to lead large choruses.

He is a familiar figure at the great religious gatherings of this country. Both Mr. McGranahan and Mr. Case have long taken a great interest in the natural amphitheater at Kinsman, O., which was dedicated by Mr. Moody to religious work. Mr. Moody has often spoken in this amphitheater while Mr. Case has led the singing.

Since Mr. Moody's death, Dr. A. C. Dixon and Dr. James M. Gray, who are so well known to the readers of the Gospel News, have been among the most prominent speakers at these outdoor gatherings.

The natural amphitheater, as the name implies, is wonderfully arranged by nature's hands, and is also peculiarly adapted in its form to the uses to which it has been dedicated. The ground at a central point is about twenty-five feet below the level of the surrounding country while from all sides there is a slope toward this center. On these slopes seats have been placed, while at the bottom a fountain has been arranged. The amphitheater is in the midst of a woods and some of the trees have been allowed to remain in their original positions on the sloping sides. This spot was very dear to the heart of Mr. Moody. He first visited it with Mr. McGranahan a little more than nine years ago.

"In the Secret of His Presence" is one of the most familiar hymns of Geo. C. Stebbins. Others of his notable compositions are, "Saved by Grace," "Beyond the Smiling and the Weeping," "The Home Land," "Evening Prayer," and "There is a Green Hill."

Mr. Stebbins was born in Orleans county, New York. There he spent his boyhood and received his earliest musical education. Then he went to Chicago, where he studied under some of the best teachers of that day. For four years he occupied the position of director of the music in the First Baptist Church of that city, and during this period became acquainted with Moody, Sankey, Major Whittle and P. P. Bliss. Sankey came to Chicago to assist Moody in his work and soon after became acquainted with Mr. Stebbins, and the friendship of these two men has now extended over a period of nearly thirty-five years.

After leaving Chicago, Mr. Stebbins took up special study of

the voice in Boston and later became director of music in Tremont Temple. In 1876, he engaged exclusively in Gospel work, having come to this decision after visiting Mr. Moody. With Moody and Sankey he went back to Chicago and there trained a Gospel choir of 800 voices. Subsequently Mr. Stebbins became associated with Major Whittle and also Dr. George F. Pentecost, not only conducting great meetings throughout this country but going four times to Europe. Pentecost and Stebbins went to India on an evangelistic tour and on this trip visited Palestine, Naples, Rome and Paris.

Mr. Stebbins with his family to-day resides in Brooklyn, N. Y., which city is also the home of Mr. Sankey. G. Waring Stebbins, the son of Geo. C. Stebbins, is director of music in Plymouth church, Brooklyn. Mrs. Stebbins has a rich contralto voice. Both she and G. Waring Stebbins accompanied Mr. Stebbins on his trip to India.

Ira D. Sankey is no doubt the most widely known singer and composer of our Gospel hymns. His great hymn the "Ninety and Nine" has been sung around the world and is the favorite of Mr. Sankey himself. He first met Moody in 1870 at an international gathering of the Y. M. C. A. at Indianapolis. He was then a revenue officer in the employ of the government and also heartily interested in religious work. Moody heard him sing at some of the meetings of the Y. M. C. A. and thereupon decided that, if possible, he must secure the singer as a companion in his evangelistic work. Their subsequent labors together are familiar to everyone.

In November last Mr. Sankey decided to go South with the hope that he might improve his health by the warmer breezes. He does not complain since his great affliction of blindness has come upon him and still maintains his sweet disposition though the knowledge that he is blind seems to bear hard upon him.

Fanny Crosby has written several thousand hymns, the most notable and best known of which, perhaps, is "Safe in the Arms of Jesus." "Rescue the Perishing" is another of her famous compositions. She wrote her first hymn in the year 1865 and ever since has been very busily engaged not only in her compositions but in mission work. As a speaker she has been very successful. Miss Crosby was born in Putnam county, N. Y. She to-day resides with her sister at Bridgeport, Conn. For a long

1905.

time she has been engaged in writing her autobiography, a work which will be published in the not far distant future. (Union Gospel News.)

Story of Mennonites.

FROM C. B. SCHMIDT IN THE "NEW-TON KANSAS-REPUBLICAN."

(CONTINUED)

In the spring of 1874 a delegation of seven Mennonite preachers came to Kansas at the instance of the exiled Mr. Jansen. They also explored the Santa Fe land grant under my guidance, and afterwards were the guests of other railroads, in Nebraska, Dakota and Minnesota. After their return to Russia, it became doubtful as to what state the Mennonite emigration might be directed to. Rumors also reached me that the Russian government, fearing a general exodus of these valuable colonists had invited them to settle in far eastern Siberia, in the valley of the Amur, where they should retain their special privileges as foreign colonists. Three influential Mennonites were already on the long overland journey which was to consume nine months, the expenses being defrayed by the government. These three delegates were to report their findings to the colonies upon their return. Under these conditions I deemed it advisable to undertake a journey to Russia myself in the interest of Kansas and the Santa Fe railroad. The Mennonites of Gnadenau and Hoffnungsthal approved of my plan and provided me with about a hundred letters of introduction to friends in West Prussia and South Russia.

After procuring in Washington my American passport, a precaution very necessary in those times, especially for travel in Russia, I embarked early in February, 1875, in New York, on the old Inman liner "City of London" for Liverpool. The passage consumed thirteen days, and was the roughest of thirty-six voyages to follow. After a visit among the wealthy Mennonites in West Prussia near the cities of Dantzic and Marienburg, whence later on we received a very valuable immigration, I crossed the Russian frontier between Eytukubnen, on the German, and Wirballen, on the Russian side. On the platform at the Wirballen station a dozen or more tall frontier gens d'armes loomed up threateningly through the driving snow storm in their long gray coats, spiked helmets and guns with fixed bayonets over their shoulders. The travelers were ushered into a smoky room for examination as to their

business and scrutiny of their passports. Fortunately I escaped an examination of my person and the danger of discovery of my many letters of introduction, which I had strung on a tape and tied around my body underneath my clothes. If they had been discovered my mission would have been nipped in the bud.

Then followed a tedious railway journey of about a week's duration, over a wintry landscape of plain and forest. Ten miles an hour was about the average speed, owing to deep snow and frequent blockades. Fortunately the first class carriages were elegantly fitted up and every possible comfort provided. All were transformed into sleepers at night. In fact the Russian railway carriages, even of that time, were not behind our present most luxurious Pullmans. At every station elegant dining halls were provided for the traveling public, handsomely fitted up and decorated with tropical plants, the tables spread with the finest linen and costly table ware. Excellent meals are served there prepared by Tartar cooks and served by Tartar waiters in spotless white clothes. A feature in every dining hall is a long counter filled with glass tumblers, each containing two lumps of sugar and a slice of lemon and the traveler helps himself to a glass of delicious tea from the samovars, one of which stands at each end of the counter. The tea is of the celebrated China product which comes in brick form over land from Mainatschin by way of Kiachta.

My route took me through the cities of Vilna, Minsk, Smolensk, Orel, Kursk, Arkharkoff and Losavoia to Alexandrovsk, the last named being the railway station nearest the large German colonies. My traveling companions along the route were chiefly army officers on their way to distant garrisons and noblemen traveling to their estates in the Caucasus or in South Russia. Card playing and champagne drinking constituted their occupation en route. All of them could speak French and some of them even English and German. Their American traveling companion who traveled through Russia in winter time unable to understand or speak a word of the Russian language, was a curiosity to them and they showed me many courtesies. One Russian prince, dressed picturesquely in silks and furs, who had boarded our train at Smolensk, expressed great interest in American agriculture. He owned a large estate at the foot of the Caucasus and was then on his way there. Before we parted at the city of Kursk,

where we were held for a day and night by a snow blockade, he requested me to buy for him, on my return home, three American harvesting machines, which I had described to him.

At the station of Losavoia, the junction point of the railway lines from St. Petersburg, Moscow, the Caucasus and the Crimea, I found a company of German colonists on their return home from Moscow. They were a godsend to me as they proved a rich source of information about the Mennonite and other German colonies in Southern Russia. I gladly joined them in their second class coach for the remainder of my railway journey to Alexandrovsk, which was also their destination. We arrived there in the evening of the same day and my companions were met by sleighs each hitched with four horses abreast and amply supplied with fur rugs. Two hours of rapid sleigh ride brought us to the village of Friedrichfeld, the northernmost of the German colonies, consisting of Lutherans. The Lutheran colonists were not affected by the emigration fever, but they knew about the proposed movement among their Mennonite neighbors to the south, and were personally acquainted with many of the persons to whom I had letters of introduction.

On the following morning my missionary campaign began in good earnest. An all day sleigh ride brought me from Friedrichfeld to Alexanderwohl, the first Mennonite village. Here lived a Mennonite merchant of much influence with the St. Petersburg government, and also with the colonists, who looked upon him as a sort of oracle, to be consulted in all their difficulties. This man was childless and rich and therefore not in sympathy with the emigration movement. For this reason the Mennonites already in Kansas had thought it important that I should call on him first and try to win him over to their cause, because I should have clear sailing in the colonies. The letter which I presented to him from his brethren in Kansas, however, procured me but scant courtesy, and I saw at once that my call at his house was a mistake. He assured me that there was no more emigration to be expected; the dissatisfied element had departed, and those who remained were satisfied with their condition. And why should they not be? The tsar loved them and treated them as a father. Only a few weeks ago General von Todleben, the friend of the Emperor Alexander II., and a German by descent, had been traveling through the

settlements, as special ambassador of the tsar, to assure the Mennonites of his majesty's interest in their welfare and to prevail upon them not to give up their homes. The general had held meetings at every one of the villages and convinced the people that they would make a great mistake if they would emigrate to America. My host assured me that I should only waste my time if I were to continue to pursue my evident object of inciting the people to emigrate, and it might bring me in conflict with the authorities of the province. This was cold comfort, indeed, but I determined not to be bluffed in that way. After assuring my host that I should return to Germany after delivering just a few family letters in the next village I went to bed and planned my further campaign. The following morning a sleigh team was placed at my disposal to take me to the neighboring estate of a wealthy Mennonite family who already had friends in Kansas. The very driver of my team told me that hundreds of families were preparing to go to America and that he himself was one of them; that Herr Klaassen, whose house we had just left, was to blame for the difficulty the intending emigrants had in securing the necessary passports, and that I must be very careful, because Klaassen would lose no time in informing the government at Simferopol of my presence.

Attaching little importance to this caution, I pursued my journey through the fifty-six Mennonite villages, which constitute what is known as the Molotschna (Milk River) colony. My reception was cordial everywhere, my visit having already been announced by letters from Kansas. Large crowds of men, women and children greeted me at the school house and other meeting places, and the most intense interest was shown in all I had to say about conditions in Kansas. Many unexpected questions were asked, as, for instance, what protection is there in Kansas against the Indians, the Indian territory being so near the state? Soldiers must certainly be needed there, and we do not bear arms. I promised that a law should be enacted in Kansas exempting Mennonites from military duty, and this was actually done by the next session of the legislature; a law was also passed exempting Mennonites from testifying under oath, affirmation only being required of them. These two enactments aided greatly in attracting the Mennonites to Kansas.

(To be Concluded.)

The Mennonite.

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Editorial.

The Jewish Question.

Through the presence of Prof. E. F. Ströter, at present of Berea, Ohio but soon to leave for Europe, several of our churches have had their attention called to the Jewish question. Undoubtedly most of us had to confess to our shame that we have been wofully ignorant and criminally indifferent regarding this question. Some of us have thought that the question is a quasi-political one, seeking its solution through such movements as the Zionism of the last few years. Some of us have obtained from newspapers some faint idea of the anti-Semitic feeling prevalent in some parts of the civilized world, and we have considered the question a racial one, which altruism and humanitarianism would eventually solve. Some, indeed, have been considering the question a religious one, but have in some way or another succeeded to find religious reasons why a Christian may, if not hate the Jew, at least treat him with the coldest indifference as far as his soul's salvation is concerned. Prof. Ströter illustrates this point by relating how a father of a family in his family devotions named almost every nation on earth in a fervent missionary prayer, but, although he had a missionary to the Jews kneeling at his side, he did not breathe a syllable of prayer for God's chosen people now so long astray.

The so-called rejection of Israel as a nation is not final as we may see from different parts of the New Testament, and especially from Romans 11, is Prof. Ströters contention. If this be true then there must be a great future awaiting Israel as yet, and Israel must be an important factor in the culmination of God's plans for this world and His kingdom. Our people should be especially interested in this question because no other part of the world contains as many Jews as

southern Russia. And there is where many of our Mennonites still live, and to their credit it may be said that they do not share the intense anti-Semitic feeling of most European Christians. They support Jewish missions by their prayers and gifts. Could we not learn from them?

Correspondence.

DEER CREEK, Okla., Aug. 4, '05. The MENNONITE.—It has been some time since we have written, having been very busy the last few months. Harvest is long past and threshing is almost done. Crops were fair although not so good here as in some localities. Plowing for wheat will be done in a few weeks, a number of farmers having finished plowing by this time. The prospect for corn is good; also hay will make a fair yield.

Sunday, July 30th, was a great day for the Deer Creek Menn. church. Evangelist J. C. Peters was ordained into the ministry of the Gospel by Rev. H. R. Voth, of Newton, Kan. Services were held morning, afternoon and evening. Rev. H. J. Gaede, of Medford, O. T., Rev. Chr. Ramseyer, of Cleo, O. T., and Rev. Ratzlaff, of Menno, O. T., were present and each preached once during the day. Sunday night Rev. Voth gave an account in English of his trip to Palestine. The church was crowded and all were well pleased with the lecture.

On Monday, July 31st, the brethren Ramseyer, Ratzlaff and Peters met at the home of Bro. Gaede near Medford, and with the latter prepared the program for the Oklahoma Mennonite Convention to be held next November in Deer Creek.

BERNE, Ind., Aug. 8.—Our congregation had the rare privilege last week of hearing Professor E. F. Ströter, of Berea, Ohio, one of the most gifted and spiritual speakers that it was ever our privilege here to listen to. In five addresses Wednesday, Thursday and Friday evening and Thursday and Friday afternoons he expounded to us the Scriptures in its reference to the Jews as the people of God, and brought home to us clearly our hitherto sadly neglected duty towards this people. From here Prof. Ströter went to Evansville, Ind., on a similar mission and next Sunday he will be with us again to preach to us, German in the morning and English in the evening.

Last Monday forenoon the brethren of the congregation met for business meeting and chose Revs. J. W. Kliever and S. F. Sprunger as delegates to the Middle District and the General

Conference, and J. F. Lehman and Rev. I. A. Sommer as alternates.

The drouth here was broken Saturday evening by one of the severest thunderstorms for years. Several barns were destroyed by fire from lightning in the surrounding country, though not in the immediate vicinity and settlement.

Progress in Temperance Sentiment.

Away back in the wee years of boyhood, says A. B. Hayden, in *Herald of Gospel Liberty*, I used to go with my father to our state elections, in August; and to make things merry the politicians rolled out Kentucky whiskey, free of cost to old or young alike; and towards the middle of the day, they would begin to hurrah for General Jackson and Tom Marshall; and you would see some one or more downed with the fist, and then the "fun" had just begun. I have seen from one to one dozen men stretched out beasily drunk, and as many more almost in the same fix. This state of things lasted three days, just to get a few men elected to office.

My father's house was called the preachers' inn. There were Elders John Thompson, David Hathaway, Fletcher Moveta, Hugh Wilson, and others whose names I have forgotten. I have seen some of these preachers, before going to church Sabbath mornings, turn up the flask and take a drink just the same as taking a drink of water, the practice was so common.

Our church house was of hewed timber, thirty by forty feet, board roof, no ceiling or chimney. It had a floor, and seats with no backs. The fireplace was a hearth of dirt on which a fire was burning, with seats around for old ladies and children.

Yes, and still more: I have seen old ladies take a good smoke when the preacher was exhorting sinners to repentance. I have also seen mothers give spirits to their infants, weakened in warm water, as it was considered a good appetizer.

Whiskey was common on all occasions, such as corn-shucking, bees, log rollings, house and barn raisings, in harvest time. In fact, was the good thing needed at all times of the year. It was the medicine and cure-all, the panacea for all the ills of life. There certainly has been a revolution since those days on temperance lines.

The Sunday-School.

The church is not indebted to any one denomination for the great blessings that have come to it through the Sunday-school.

Robert Raikes, who really put the Sunday-school on the market, was an Episcopalian. He had nine children, but never thought of sending one of them to the Sunday-school, for the reason that the original Sunday-school was for poor and ragged children only.

Stephen Paxson, the originator of the Sunday-school convention idea, was a Methodist.

B. F. Jacobs, who gave us our International Lesson System, was a Baptist.

Dr. Henry Clay Trumbull, who, through his masterful pen, has given the Sunday-school a higher rating in public minds than it ever had before, was a Congregational pastor.

Bishop John H. Vincent, who gave us the teacher-training idea, belongs to the Methodist Episcopal Church.

Dr. W. A. Duncan, the founder of the Home Department idea, is a Congregationalist.

W. C. Hall, generally conceded to be the founder of the Cradle Roll, is a Presbyterian.—The Helper.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Aug. 20, 1905. THE DUTY OF WINSOMENESS. Prov. 15: 13-15, 17: 22; 1 Cor. 9: 19-22.

QUESTIONS.

1. What is winsomeness? 1 Cor. 13: 4-7.
2. What makes us winsome? Prov. 15: 13-15.
3. Why is it a duty to be winsome? 1 Cor. 9: 19-22. 1 John 4: 8; Jude 22-25.
4. Who is our example of winsomeness? Ephes. 5: 2; Rom. 15: 1-7; Jude 21.
5. What ought to be the motive of our winsomeness? 1 John 4: 7-11.
6. What is the reward of winsomeness? Prov. 17: 22; 1 John 4: 12; 1 John 3: 14-15.

MEDITATIONS.

Winsomeness is attractiveness; it is love which makes us attractive, love in the heart makes us winsome, lovable, cheerful. The face bearing the expression of the heart. Gods children are cheerful, because they know the love of God.

It is our duty to be winsome, attractive, cheerful, because it will make others glad and cheerful. If we know God, who is love, we will love others. If we are true representatives of Christ, our winsomeness will attract others to Christ and they will be saved.

Some people are naturally

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more winsome than others, this is fortunate, yet it is the duty of every Christian to be cheerful and winsome, because Christ has given us an example of winsomeness, which we shall follow, thus making the lives of others more cheerful.

God has so loved us, that He gave His only begotten Son; we ought to return such love by loving God. But our love for God we can manifest only by loving each other. We can learn to be winsome by crucifying our sinful, selfish nature, and by becoming more like our Lord and Savior Jesus Christ, who pleased not himself. If we let the Spirit of God dwell in our hearts and if He governs us, unkindness must give way to kindness, moroseness to cheerfulness, and we ourselves will be glad for this change, because it makes us ourselves and makes others happy. Especially if we can be the means of bringing others to Christ, making them glad in the forgiveness of sins found in Christ, we gain a pure happiness for time and eternity. We know that we are children of God, who is love, if we truly love others, even our enemies, and the happiness and winsomeness of the children of God is reflected in our lives and our faces.

QUOTATIONS.

A roughlooking man brought his son into school, saying, "I have brought my boy here, and would like to see if you can do anything with him. I confess, he is more than I can manage. Of all the stubborn boys I know of, he is the worst." One day, as the teacher was passing along by the desks, he laid his hand kindly on his shoulder; but the boy shuddered, and shrank from him. "What is the matter, Henry?" asked the teacher. "I thought you were going to strike me."—"Why should I strike you?"—"Because I am such a bad boy."—"Who says you are a bad boy?"—"Father says I am a bad boy, and mother says so, and every one says so."—"But you are not a bad boy; at least, I think so; and you can be as good a boy as any one. Ask God to help you to be good, and you will be sure to succeed." The poor boy's eyes filled with tears. He was not used to such kind words; and when his teacher left him, he thought, "Can I be a good boy when every one says I'm so bad? But he did not say I was bad, he said I could be a good boy." From that time, a marked change was observed in the boy. He took a great deal of interest in his studies, and made rapid progress. His schoolfellows soon learned to love him. He grew up to be a great and good man and

THE MENNONITE.

became governor of one of our largest States.

A little word in kindness spoken, A motion, or a tear, Has often healed the heart that's broken,

And made a friend sincere.
A word—a look—has crused to earth Full many a budding flower, Which, had a smile but owned its birth, Would bless life's darkest hour.
Then deem it not an idle thing A pleasant word to speak; The face you wear, the thought you bring, A heart may heal or break.
D. C. COLESWORTHY.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Aug. 20.—Jehoiakim Burns the Word of God, Jer. 36:21-32.

GOLDEN TEXT.—Amend your ways and your doings, and obey the voice of the Lord your God. Jer. 26:13.

LESSON CONNECTION.

King Josiah, of whom our last lesson treated, reigned thirty-one years. It is recorded of him that "like unto him was there no king before him that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him." After him came only three of his sons and one grandson whose terms of kingship altogether covered only twenty-two years and a half. Josiah was slain in battle by Pharaoh-necho, king of Egypt. Jehoahaz his son after only three months was taken captive to Egypt and an older son, Eliakim, was put on the throne of Judah by Pharaoh who changed his name to Jehoiakim, and made him pay tribute. When Nebuchadnezzar of Babylon defeated Pharaoh, he made Jehoiakim tributary to himself. After three years Jehoiakim rebelled against Nebuchadnezzar and in the conflict that ensued he perished having reigned in all eleven years. His son Jehoahaz then reigned three months and ten days, till Nebuchadnezzar came and took him captive to Babylon and put his uncle Mattaniah, another son of Josiah, on the throne, changing his name to Zedekiah. Eleven years more and the tottering kingdom of Judah falls to pieces, the remnants being carried captive to Babylon. These four kings all did evil in the sight of the Lord following in the footsteps of their grandfather Manasseh rather than in those of their father Josiah.

During all this time beginning in the thirteenth year of Josiah's godly reign and continuing on down to the final downfall of the

nation, the Lord spake to the kings and the people by the mouth of the prophet Jeremiah, commanding those that walked uprightly and warning against the dire punishment that would come upon the nation "for the sins of Manasseh" and those that followed in his idolatrous and rebellious ways. For forty years he spoke and wrote the words that the Lord put in his mouth. Read in the first chapter of his book his divine commission. The last verses of that chapter speak of the angry yet impotent opposition that the utterance of his prophecies would call forth. Of this our present lesson furnishes an example.

It occurred in the fourth year of Jehoiakim the son of Josiah. The Lord had told Jeremiah to write in the book all the words

He had spoken through him "from the days of Josiah even unto this day." This was done and Baruch the son of Neriah, who was the prophet's amanuensis in this work, was commanded to read it in the ears of the people in the Lord's house upon the fast day. The report of this reading was carried to the princes who sent for Baruch and his book or roll. Having in turn heard the prophecies of coming calamity they were filled with fear, and counselled Baruch to hide himself and the prophet from the wrath of the king when they should tell him all these words. That they guessed aright the reception the prophecy would receive at the hands of the king, the lesson plainly shows.

LESSON REFLECTIONS.

Though the Lord knows all things and therefore knew how his warning words would be received, yet the object of having them written and read is stated thus: "It may be that the house of Judah will hear.....that they return every man from his evil way, that I may forgive their iniquity and their sin." "It may be they will present their supplication before the Lord and will return." God delays His coming in judgment because He is "longsuffering, not willing that any should perish, but that all should come to repentance." He will not withdraw His mercy from us until we have had opportunity to accept or reject.

What arrogant folly is shown in the act of the king! He knew Jeremiah as the spiritual counselor of his father, the prophet who spoke in the name of the God of Israel. For twenty-three years (ch. 25:1-7) he had faithfully testified among the people the words of the Lord and even now holds out to them the promise of God's favor and prosperity in

their land if they will turn in repentance and faith to God. But the king has set his face to go his own way and he will have none of God's mercy nor endure His reproof. The red danger signal across his path only infuriates him and in the height of his folly he thinks to avert the danger by destroying the signal. As though he could put to naught God's retributive justice by refusing to listen to it. The psalmist says: "Why do the heathen rage and imagine a vain thing? He that sitteth in the heavens shall laugh: the Lord shall have them in derision." How much worse the folly, how much greater the condemnation of those to whom the Lord has sent all his servants the prophets rising up early and sending them. (ch. 25:4).

The penknife of Jehoiakim is not the only one that has been thrust into the book of God's revealed truth. In all ages down to the present day men have presumed to cut down the Word of God to their own notion and liking. Should we want to accept the Bible as those who are properly called destructive critics would cut it down for us we would soon have little left and that little would not be worth having. And, as F. B. Meyer says, there is a sense in which we are inclined to use our penknives on the Bible and cut out what we can not understand or are not willing to admit. But our neglect or studied passing by of certain truths to the over-emphasis of others does not alter the form of any part or of the whole divine revelation. Let us remember that all Scripture is profitable for teaching, reproof, correction, and instruction that the man of God may be completely furnished for every good work.

Jeremiah and Baruch did not shrink from setting forth all the words of the Lord though they knew such a course would expose them to the wrath of the wicked who were in authority. They knew they could leave all consideration of their safety with God, and God honored their trust by shielding them against the king's murderous intentions. The angel of the Lord encampeth round about them that fear Him.

The first result of Jehoiakim's defiant act was the rewriting of the prophecies with added judgments upon for his defiance. Compare this with the judgment pronounced upon him who shall add to or take from God's Word in Rev. 22:18, 19. "When a man enters into conflict with God he pierces himself through with bitter and bitter sorrows." MEYER.

Conference Announcement.

The General Conference of the Mennonite Churches of North America will open its session at Mountain Lake, Minnesota, one day later than announced before this, that is, October 5th, 10 a. m. instead of October 4th. This change is made because the delegates from the more distant churches cannot reach Mountain Lake by Wednesday if they leave home after Sunday.

J. S. HIRSCHLER, chairman.
J. W. KLEWER, secretary.

Information Desired.

The General Conference of the Mennonites of North America will convene in Mountain Lake, Minnesota, October 5, 1905.

Since it is expected that quite a number of outside visitors will be with us at that time the Bethel church has appointed a committee on arrangements to see to the lodging of the guests.

The request is herewith made that information may be sent us before September 15th how many persons may be expected from the different states and churches, as that will make the work considerably easier. We would ask to inform the secretary.

With cordial greetings and a kindly invitation,

THE COMMITTEE:

P. H. GOOSSEN, chairman.
J. D. SCHROEDER, secretary.
THEO NICKEL } Assistants
JAC. G. HIRBERT }

Announcement.

The 18th annual session of the Middle District Conference of Mennonites will be held in Rev. J. C. Mehl's church, near Goshen, Ind., August 16th to 18th. An interest in your prayers is solicited that this session may result in great good to the various congregations and the institutions of the Conference.

I. B. BERSHY, Sec.

PROGRAM

FOR THE 18TH ANNUAL CONFERENCE OF THE MIDDLE DISTRICT TO BE HELD AT GOSHEN, INDIANA, AUGUST 16-18, 1905.

1. Wednesday Evening, 7:30 (Standard)
 - a) Conference Sermon.
 - b) E. F. Grubb, Wadsworth, O.
2. Election of a Chairman for the Conference.

11. Thursday Forenoon, 9:30.

- a) Praise Service.
2. Organization.
 - a) Certificates of Delegates.
 - b) Reports of Congregations.
 - c) Receiving of New Congregations.
 - d) Order of the Day.
 - e) Delegation of Votes to Visitors.
 - f) Minutes of the last Conference.
 - g) Appointing of Temporary Committees.

3. Report of the Conference Treasurer F. H. Krebbl, Donnellson, Iowa.
4. Exposition of Gal. 6: 1-10.
 - a) A. A. Sommer, Dalton, O.

- a) Topic: "Commercialism: Its Growth; Its Influence on the Church; Religious Attitude towards It."
 - b) H. J. Krebbel, Trenton, O. Discussion.
11. Thursday Afternoon.
 - a) Praise Service.
 2. Topic: "Religious Workers: a) More Needed. b) How to Obtain Them. c) D. D. King, Fortuna, Mo.
 - c) How to Appear Them for Their Respective Fields". E. F. Grubb, Wadsworth, O.
 - d) Discussion.
3. Report of Committee on Education: H. J. Krebbel, Trenton, O.
 - a) Discussion.
 - b) Resolutions.
 - c) Election of College Trustees.
4. Business.
 - a) Selection of Place for the Next Conference.
 - b) Election of Conference Officers.
 5. Question Box.

11. Thursday Evening.
 - a) Praise Service.
 - b) Preaching Services.
 - c) Peter Schantz, Normal, Ill.
 - c) W. W. Miller, Pulaski, Iowa.
- V. Friday Forenoon.
 - a) Praise Service.
 2. Topic: "Conference Institutions: Their Meaning to the Individual Congregations".
 - b) Missions. S. F. Sprunger, Berne, Ind.
 - b) Publication. I. A. Sommer, Berne, Ind.
 - c) Education. F. A. Claassen, Chicago, Ill.
 - d) Discussion. D. F. Jantzen, Bluffton, O.
 3. Exposition of 1 Cor. 9: 1-10. C. v. d. Smitsen, Summerfield, Ill.
 4. Report of Committee on Evangelization.—J. W. Klewer, Berne, Ind.

- a) Discussion.
- b) Resolutions.
- c) Election of Committee Members.

- VI. Friday Afternoon.
 - a) Praise Service.
 2. Topic: "A Church Building Fund: Need of It; How to Raise It; How to Apply It." J. W. Klewer, Berne, Ind.
 3. Discussion. S. M. Malselman, Wayland, Ia.
 4. Topic: "Missionary Work near Home".
 - a) Importance of It. A. R. Schormann, Pandora, O.
 - b) Special Opportunity for It. Val. Strubhar, Washington, Ill.
 - c) How to Accomplish such Work. J. C. Lehman, Topeka, Ind.
 - d) Discussion.

4. Report of Committee on Resolutions.
5. Closing Remarks.
6. Adjournment.

- THE COMMITTEE: J. H. TSCHANZ, N. C. HIRSCHY, J. C. MEHL.

PROGRAM

FOR THE FESTIVAL OF MISSION SAVING SOCIETIES TO BE HELD IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE AT GOSHEN, IND.

Devotional.
Quartet, Topeka Society.
Essay: Foreign Missions, Elizabeth Diller, Bluffton, O.
Recitation, E. Krebbel, Summerfield, Ill.
Quartet, Berne Society.
Missionary Exercise, Goshen Society.
Quartet.
Essay: Home Missions, Lisette Kinsinger, Trenton, O.

Recitation, Emma Roulet, Pulaski, Iowa.
Quartet, Pandora Society.
Missionary exercise, Berne Society.
Quartet.—
Recitation, Anna Gerber, Dalton, O.
Recitation, Ethel Smoker, Goshen Society.
Collection.
General Remarks.
Close.
The Committee
Mrs. J. H. TSCHANZ.
Mrs. J. H. SCHNEIDER.
Mrs. JNO. C. MEHL.

PROGRAM

For the Sunday-school and Young People's Convention

TO BE HELD IN CONNECTION WITH THE MIDDLE DISTRICT CONFERENCE AT GOSHEN, IND.

FORENOON.

1. Song Service.
2. Devotional exercises by Chairman.
3. Order of the day.
4. Appointment of Committees.
5. Topic: Should Quarantines be used in S. S. work?
 - a) In what way?
 - b) In the class or at home?
 - c) Open discussion.
6. Topic: What is the object of the Children's day?
 - a) Should it be practiced?
 - b) How should it be conducted?
 - c) Open discussion.
7. Topic: The S. S. Superintendent from all sides.

AFTERNOON.

8. Song Service.
9. Should the Pastor have a regular class?—Open discussion.
10. Topic: How and by whom should the S. S. Teacher be chosen?—Open discussion.
11. Round Table:—Practical Present-day problems seeking solutions.

EVENING SESSION.

12. Song Service.
13. How can the C. E. President help the Junior Society to make it prosper? Open discussion.
14. Best Methods to conduct a C. E. Society.
15. Question Box.
16. Election of Officers.
17. Benediction.

Committee: Wm. Nussbaum, F. J. CONRAD, P. C. SUTER.

Reduced Rates to Goshen.

Since it is very desirable for the people at Goshen to be informed by the respective congregations at an early date in regard to the approximate number of Conference delegates and guests, the following statement is made here at once.

Reduced rates can be got: 1) from any point to Winona Lake, Ind.; 2) from Warsaw to Goshen by party ticket, on Wednesday, August 16th. The train for Goshen on the Big Four will leave Warsaw at 3:37 p. m.

To WINONA LAKE. The railroad rate to Winona Lake from any point touched by railroads belonging to the Central Traffic Association is one- and one-tenth fare for the round trip for a fifteen day ticket.—The Central Passenger Association has announced the sale of the customary reduced rate tickets to Winona Lake on all roads in the territory.—Most of the other passenger associations make

Winona Lake a summer tourist point, selling reduced rate tickets through out the season.

Winona Lake can be reached by either the main divisions of the Pennsylvania Railroad, or the Michigan Division of the Big Four. The Pennsylvania Railroad has its station at the entrance of the grounds, while parties arriving by way of the Big Four will leave the train at Warsaw and take the electric cars to the Park, a distance of about two miles. Big Four Railroad tickets to Winona Lake are good on the electric line. The Big Four Railroad Co. has a ticket office in the Entrance Building at the Park.

All railroad tickets must be stamped by the agent of the Winona Assembly on the day the owner leaves the grounds. No tickets will be stamped on Sunday.

For further information ask the local agent.

Eastern Sunday School Convention

TO BE HELD ON AUGUST 22, AT THE WEST SWANSON CHURCH, MILFORD SQUARE, PA.

MORNING SESSION.

- 9:30 a. m. Song Service.
- Devotional Services, Rev. A. B. Shelly.
- Address of Welcome, J. M. Meyers, Response, Rev. H. G. Allebach.
- Reports, Organization.
- Round Table, "The Needs of our Sunday-schools," Alvin S. Mueselman.
- Address, "Sunday-school Enemies," Rev. W. S. Gottschall.
- Business.
- Gathering of Referred Questions.
- Noon Intermission.

AFTERNOON SESSION.

- 1:45 p. m. Song Service.
- Devotional Service, Rev. A. M. Fretz.
- Paper, "Primary Work in the Sunday-school," Mrs. Wm. H. Ort.
- Address, Prof. M. H. Kratz.
- "Our Reading Course for Sunday-school Workers," Rev. S. M. Grubb.
- Address, "Great Doctrines made clear by Object Teaching," Rev. Chas. L. Fry.
- Question Box, Rev. A. S. Shelly.
- Closing Business.
- Adjournment.
- Opportunity will be given for discussion of above topics if time permits.

Deaths.

MILLER.—On August 2, 1905, at the home of his daughter in East Goshen, Ind., Daniel Miller who was born at Danville, Ont., aged 70 years, 1 month and 8 days, suddenly of heart failure. Since early manhood he was a devoted member of the Mennonite church. The funeral services were conducted by Revs. D. D. Miller and J. C. Mehl. Text, Rev. 7: 13, 14.

Contributions.

For Home Mission.

From the Calfax, Washington, church \$25.50; Pandora, O., S. S. \$17.60; Emanuel, Ore. church \$1.00; Rev. Andrew Oesch \$1.00; Salem's Zion's church, Freeman, S. D. \$50.00; Loretta, S. D. church \$20.00; Martin Boese, Springfield, S. D. \$10.00; Mission friends, by F. F. Jantzen \$13.25.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

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Paper 15

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Mennonite Book Concern, Berne, Indiana.

News of the Week.

Domestic.

YELLOW FEVER.

PLAQUEMIDON INCREASE.

NEW ORLEANS, La., Aug. 8.—Following is the recorded record (official), up to 6 p. m.: New cases, 60. Total cases to date, 616. Deaths, 4. Total deaths, 112. New sub-feel, 17. Total feel, 118.

These figures vary slightly from those that have been sent out lately, but are the official record which was to-day checked up and corrected to date.

The large number of new cases and sub feel is surprising, but no attempt is being made to account for it. Of the new sub-feel, three are up town and the balance down town. Two dead men were found in a shanty in the woods and it was found that they had died of yellow fever. They were Italians who had died from lack of attention.

Archbishop Chappelle passed the crisis in his illness to-day and is now regarded as on the road to recovery.

The fever report to-day is a great improvement over those during the middle of the week and the fact that there were only two new sub-feel, one up town and one down town, is a source of special encouragement. An effort is being made to determine the number of cases under treatment, and allowing ten days, which is a liberal estimate for a patient to either recover or die, it is figured that there are now 213 cases under treatment.

WASHINGTON, Aug. 6.—Active control of the yellow fever situation in New Orleans by the United States public health and marine hospital service will begin immediately. The city will be divided into wards and each ward will be placed in charge of a responsible and experienced surgeon of the marine hospital service who will have absolute control of the locality.

SECOND DEATH FROM YELLOW FEVER IN NEW YORK.

NEW YORK, Aug. 6.—One man died of yellow fever at New York's detention hospital at quarantine to-day, making the third case of yellow fever discovered on ships entering New York this summer, and the second death.

Not one of these fever cases, Dr. Doty says, has come from the fever districts in the United States. Panama has supplied them all, and this is the first time since 1897, according to the official health records at the port of New York, that fever cases from Panama have been either threatening or numerous.

Department Store Collapses with Scores of People.

ALABAMA, N. Y., August 8.—More than a hundred persons, a large majority girls, were buried beneath a mass of brick, wood and plaster, early to-day, when the central part of the large department store of the John G. Meyers Company, at 3139 North Pearl street, collapsed from roof to cellar. The wrecked part includes nearly one-half of the store.

It is believed the dead will number between twenty and thirty.

Scenes of rescue telling among the ruins, up to 2 o'clock, had brought out only twenty-five injured. At that time 110 were unaccounted for, and it was certain that at least half of these

were still beneath the debris. About 400 persons are on the firm's pay roll, but fifty of these are on their vacations.

The catastrophe, which is the worst of its kind in the city's history, occurred shortly before nine o'clock. The Meyers company has been making extensive repairs on its building. This morning a gang of Italian workmen started to remove an iron pillar that supported the main floor. Evidently the men had failed to brace the floor properly, for scarcely had they loosened the post when down came all three upper floors within a radius of fifty feet from the tall pillar. The wreck crashed through to the cellar, carrying down those who happened to be working in the building. The fire department was called out and the work of rescue began at once. Most of those injured were young women.

Hoboken has \$500,000 Blaze.

NEW YORK, Aug. 7.—Inside of three-quarters of an hour late to-night, fire swept away the Delaware, Lackawanna & Western railroad company's terminal in Hoboken, seized two ferry boats and practically ruined them, and for half an hour threatened the destruction of the entire waterfront in the vicinity, including the Hamburg-American and North German Lloyd steamship docks at which several big ships were lying. It is impossible to estimate the property damage, but it will be heavy. So far as known no lives were lost. For over an hour huge tongues of flame leaped from the wooden structures on the Lackawanna docks, lighting the New Jersey and New York waterfronts. For a time it threatened a loss larger than that of the big dock fire of several years ago, when the North German Lloyd piers were destroyed with a great loss of life.

Foreign.

THE RUSSO-JAPANESE WAR.

PEACE ENVOYS CLASH HANDS.

OYSTER BAY, Aug. 6.—History was made to-day in Oyster Bay. Russian and Japanese clasped hands and greeted one another with all outward evidence of cordiality and for the first time since nations began to have relations one with another, an executive of a great power received the envoys of two belligerent countries on a mission of peace.

President Roosevelt on behalf of the United States and its people extended formal greetings to the representatives of Russia and Japan, introduced the plenipotentiaries to one another and entertained them at an elaborate luncheon, at which Russian and Japanese fraternized with one another as comrades rather than enemies.

During the luncheon President Roosevelt proposed a notable toast in which he expressed the "earnest hope and prayer, in the interest not only of those two great powers, but of all civilized mankind that a just and lasting peace may speedily be concluded between them."

The occasion was impressive. It was attended not by pomp and ceremony but by a simplicity and frankness characteristic of the American.

Delicate honor was paid the distinguished guests of the president and of the country, and they were received with all the dignity to which their exalted rank entitled them.

450,000 JAPANESE IN LINE.

LIDIAFUZZE, Manchuria, Aug. 6.—The Japanese concentrated in Manchuria in front of the Russian armies number 450,000 infantry with 1,600 cannon. This is exclusive of the detachment of General Haxgard, commander of the forces in Korea, and a special detachment, the destination of which is unknown. The weather is good and drying up the roads.

ENVOYS WELCOMED TO PORTSMOUTH.

PORTSMOUTH, N. H., August 8.—At an early hour the streets began to fill up as steam trains, troils cars and private conveyances brought visitors from all parts of southeastern New Hampshire. The famous old seaport was elaborately decorated with flags and hunting, and presented an attractive appearance.

At the hotel Wentworth Mr. Witte got up early, beginning at once the work of preparing, with Mr. Wilken, some dispatches to his government in answer to those which reached him during the night. Speaking to the representative of the Associated Press, he said that he was more than ever animated by the desire of doing all in his power to conclude peace, but that, as he had often stated, all would depend on what the Japanese expected to obtain. However he would leave nothing unattempted to reach the desired object, and in case of failure the world would judge on whom the responsibility should rest. Changing argument to conversation, Mr. Witte, who had been working up to then in shirt sleeves, said that, notwithstanding the beautiful scenery and the sea breeze, he had felt pretty warm even here. "I expected," he added, "that it would be cooler."

About 11:30 o'clock the small fleet of American war vessels carrying and escorting the several peace commissioners were greeted in turn by the salute of the Portsmouth navy guns and landed at the gorgeously decorated pier.

It was shortly after the noon hour when the rear-admiral and the envoys entered the room in the building,

which has been fitted up as a cafe for the use of the peace party, where the formal breakfast of Rear-Admiral Mead to the plenipotentiaries had been spread. The apartment was decorated with flags and streamers, the plain walls being completely hidden by a profusion of naval code pennants. The tables were prepared for sixty persons, those present including, besides the distinguished Russians and Japanese, the naval officers attending Rear-Admiral Mead, their wives and a number of prominent Portsmouth residents.

Governor John McLane, in his address of welcome, said: "In behalf of the Government and the people of New Hampshire, I have the pleasure and honor of extending to our excellencies the hospitality of your State."

Taft Party at Manila.

MANILA, Aug. 7.—A large spectacular parade was held this morning in honor of the visit of Secretary of War Taft and party. Ten thousand men were in line. The parade was three hours passing the reviewing stand.

Secretary Taft, Governor General Wright, Major General Corbin, Rear Admiral Train and Miss Alice Roosevelt and the resident foreign representatives were in the reviewing stand.

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BERNE, INDIANA, AUGUST 17, 1905.

No. 32.

Sinai and Calvary.

There are two mountains hallowed
By majesty sublime,
Which rear their crests unconquered,
Above the floods of time.
Unconquered generations
Have gazed on them with awe—
The mountain of the Gospel,
The mountain of the law.

From Sinai's cloud of darkness
The vivid lightning's play!
They serve the God of vengeance,
The Lord who shall repay.
Each fault must bring its penance,
For God upholds in justice
The laws that He hath made.

But Calvary stands to ransom
The earth from utter loss;
In shade than light more glorious
The shadow of the Cross.
To soothe its we and pain,
On Calvary's sacred summit,
The Paschal Lamb was slain.

Almighty God! direct us
To keep Thy perfect law!
O blessed Savior, help us
Nearer to Thee to draw:
Let Sinai's thunder aid us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.

—John Hay in the Independent, 1888.

Items of News and Comment.

Nineteen members were added to the Hoffnungsau church at Inman, Kan., on July 23.

The annual Pacific Conference will convene on Sep. 24th in Gerig's church at Salem, Oregon.

Rev. J. F. Brunk, superintendent of the Kansas City Mission, has gone to Colorado where he will remain until the time for the conference at Hubbard, Ore., in October.

During the meetings held at Mayton, Alberta, Canada, immediately after the Sunday-school convention and the church conference, twenty persons decided for Christ and made a good confession.

On Sunday, Aug. 13, Bro. A. M. Fretz preached to the Bowmansville congregation. In the morning Harvest Home services were held in German. The services in the evening were conducted in English. On Saturday, Aug. 19th 2:30 p. m. he will conduct Harvest Home services in his Souderton congregation.

On the twenty-sixth of this month, the Gehman family, also an early Mennonite family to Pennsylvania, will meet at Perkaskie for their third annual reunion.

Mrs. J. H. Tschantz, of Dalton, Ohio, a member of the committee of the mission societies of the Middle district, underwent last week at Cleveland, O., as reported, a successful operation.

Last Saturday the descendants of the Moyer settlers in Pennsylvania, an early Mennonite family in this country, held their first family reunion at Perkaskie. More than a thousand Moyers and their kin had gathered.

Rev. T. P. Wedel, of Ringwood, Okla., formerly the pastor of the Canton church in McPherson Co., Kan., came back to Kansas in June to harvest his wheat crop. To the particular satisfaction of his former congregation he preached, while there, on Sundays.

The Alexanderwohl congregation has announced special mission services to be held in their church near Goessel, Kan., in the forenoon of Sept. 10, and in the afternoon and evening Young People's Convention. Friends of the cause are cordially invited to attend these meetings.

The services in the Mennonite church, Berne, Ind., on Aug. 13, conducted by Rev. E. F. Stroeter, were well attended by the different denominations represented there. The Professor left on Monday morning for Berea, O. He has already made arrangements to sail from New York to Germany on Sept. 2. His intention is to go also in the near future to Russia.

On the evening of Aug. 9 a large number of the members of the Wadsworth, Ohio, congregation gathered at the home of their pastor, E. F. Grubb, to remind him of passing years, it being his thirty-third birthday. The evening was pleasantly spent in games and conversation. Before leaving the visiting members again surprised their pastor by presenting him a purse sufficient to cover all expenses at the Winona Bible Conference.

Last Sunday at the regular evening service, in the absence of the pastor, Miss Ada M. Landis, a member of the congregation, had charge of the services and delivered the address. Sister Landis is a faithful, consecrated Bible student and the congregation is always glad to listen to her messages. Next Sunday evening Brother Elmer Ehret will conduct the services.

In the early history of Pennsylvania, a Mennonite family named Bear, came from Europe and settled in the wilds of the New World. The family increased rapidly in numbers and to-day are spread over a large area of the country and are prosperous, though the smaller proportion are identified with the Mennonite church to-day. A few weeks ago fifteen hundred Bears met in annual reunion at Kutztown, Pa.

At the Mennonite Mission, Canton, Ohio, also a children's meeting has been organized recently. These meetings which consist of prayer, song service, scripture verses, and Bible stories, are entirely in the charge of the workers Lydia Steman and Lydia Liechty. The average attendance of their Sunday-school is about fifty. On July 9th Rev. I. J. Buchwalter, of Dalton, O., conducted communion services. Twenty-five partook of the Lord's Supper.

Bro. A. M. Fretz conducted Harvest Home services in his Deep Run church on August 10th. Following the services a congregational business session was held when the following business was transacted. 1. Samuel W. Gross was unanimously re-elected deacon for three years. 2. Resolved, that the congregation of this pastoral charge unite with the Springfield congregation in sending a delegate to the General Conference to convene at Mountain Lake, Minnesota. 3. S. Moyer to decide among themselves as to who should go. 4. Resolved, that we approve of the action of the late special session of the Eastern District Conference, in not dividing this pastoral charge.

This was followed by a response in behalf of the delegates by Rev. N. B. Grubb, of Phila., who spoke briefly on the attitude of the church towards Christian Endeavor.

In connection with the Harvest Home services held by Pastor A. S. Shelly in his congregations at Zionsville, Bally and Boyertown, the congregations voted on the question of dividing the charge as suggested by conference. The suggestion was sustained by a nearly unanimous vote. According to this plan Zionsville is to unite with Allentown for one charge and Bally and Boyertown another. The question of ministers for these two charges will be the next one for the congregations concerned to face. Zionsville and Bally have voted to be represented at the coming General Conference by their present pastor, A. S. Shelly.

Mennonite C. E. Gathering in Baltimore.

The Mennonite denominational rally in connection with the late International C. E. convention was held in Aisquith St. Presby. church, cor. Aisquith St. and North Ave., on Friday afternoon, July 7th. The meeting was opened by the use of the hymn "Will There be any Stars in My Crown". Rev. N. B. Grubb of the First Mennonite church of Phila. presiding.

The devotional exercises were conducted by Rev. D. T. Neely, pastor of the church. Then followed an address of welcome by Rev. D. T. Neely. After expressing to the visiting delegates the heartiest welcome, Rev. Neely spoke in part as follows:

"We meet to-day as members of a redeemed family, purchased by the blood of Christ. We have a stronger love even than our faith. We find in the various denominations one diet, even the pure food from God. It does not make any difference what flock we belong to; but it does make a difference what kind of spiritual food we get. I bid you all a sincere and hearty welcome; I bid you all a God speed in the work of the Master."

This was followed by a response in behalf of the delegates by Rev. N. B. Grubb, of Phila., who spoke briefly on the attitude of the church towards Christian Endeavor.

An excellent paper prepared by Rev. S. M. Musselman, of Wayland, Iowa, was read by Miss

Ada M. Landis, of Phila.

Rev. W. S. Gottshall, of Schwenksville, Penna., then addressed the assemblage in the following inspiring tones:—"We have come together for inspiration, we have also had our share of perspiration and precipitation. We feel that we represent a common cause and we can say, "One is our Master, even Christ, and all we are brethren." We used to think the different denominations were at variance, but since we have the light of Christian Endeavor we find we are all one. The most loyal Christian Endeavorer is also most loyal to his own church. We should be high mountain Christians, for it is there that God reveals Himself to us. The mountain top is where we get the best views of God and of the work which He has given us to do. The air is pure on the mountain top and will impart strength for our labors."

After singing the hymn "Doing His Will", Rev. Silas Grubb of the Second Mennonite Church of Phila., made a few brief remarks. The meeting then partook of the nature of an experience meeting in which various members participated freely. After singing another hymn and reciting the Mizzpah benediction the assemblage adjourned feeling that it was good to have been there.

ADA M. LANDIS.

Need of Denominational Colleges.

BY REV. J. M. BUCKLEY, D. D., IN "THE CHRISTIAN ADVOCATE."

Denominational institutions of learning are not to be stigmatized as "sectarian" if they admit students without regard to creed on equal terms and with the same privileges.

In 1901 the report of the United States Commissioner of Education showed that the denominational universities and colleges in the United States numbered 475, with 10,276 instructors and 141,733 students. These institutions have \$79,281,534 of productive funds, and their buildings and grounds were estimated by the Commissioner at \$95,281,642. In addition to that there were 995 denominational secondary schools and academies, having 80,994 students. This did not include theological seminaries, of which there were 158, which were instructing at that time 7,959 students for the ministry, who were being taught by 995 professors and instructors.

At the present time the students in the denominational colleges and universities are considerably more than 150,000.

We notice that the Presidents

of Amherst, Bowdoin, Colorado, Dartmouth, Lawrence University, Appleton, Wis.; Oberlin, Princeton, Rutgers, and Trinity College of Hartford, report themselves as "non-sectarian." It is certain that some of these are only non-sectarian in the sense that they do not make their denominational ideas the test of admitting students. Several of them are controlled by particular denominations and permeated by their spirit almost as thoroughly as any other institutions. Some institutions founded strictly to promote orthodox Christianity have undergone such changes that without a study of the history of the institution no one attending the college or university could ascertain whether it was founded by Christians or by the State. In some instances the general tendency is to count the superiority of Christianity among the religions of the earth—both as to origin and contents—as a debatable question.

The grounds upon which various Christian denominations believe that they should maintain institutions for higher education and keep them under their control, are these:

A people believing themselves to be in possession of the fundamental truths and the spirit of Christianity are in duty bound to support or provide higher educational institutions which shall emphasize the principles and be permeated with the spirit of Christianity.

This is the more important in a country where Church and State are separated, and where the tendency of the public mind is to exclude religious teaching entirely from the public schools.

All denominations believing the form of religion and the spirit thereof which they possess to be the closest approximation to the teachings of Christianity, are in duty bound to place within the reach of their children—and such as may desire their teachings—the best opportunities to secure a special education without damage to their religious faith and with positive advantage thereto.

As the generations come and go there are collateral reasons for this in the necessity of raising up an educated laity and a competent ministry to maintain educational institutions which have been established or inherited, and transmit them to coming ages so equipped and manned as to produce good citizens, sound thinkers, and intelligent and aggressive Christians.

As State universities and non-denominational institutions at their best are liable to develop an indefinite religious atmosphere, and in vast university

communities a lack of interest in positive religion; and as the distinction between a non-religious and an anti-religious condition is in constant peril of being diminished to the vanishing point, institutions pervaded with a spirit of Christianity (but not of proselytism) are necessary. They are never more so than when "non-sectarianism" is supposed to be not merely a freedom from denominational ideals and aims, but from all possible evidences of Christianity except the voluntary actions of individual Christians who may be in the institution.

Under present circumstances, were the denominational colleges to dissolve there is every reason to believe that a current away from anything definite, positive, or aggressive in religion would be generated to a degree which would in time emit an influence similar to that exerted by the educational institutions of Germany over that people.

This presumption is supported by a careful consideration of several centers of learning in the United States at the present time, their undergraduates and recent alumni, and the reputations, discourses, and writings of some of their most celebrated professors.

Story of Mennonites.

FROM C. B. SCHMIDT IN THE "NEW-TON KANSAN-REPUBLICAN."

(Continued.)

My desire to transplant to Kansas as many of these people as possible increased as I traveled through those thrifty and handsome villages. The dwelling houses were large brick structures with tile roofs, a flower garden between the street and the house and well kept vegetable garden and orchard in the rear. The stables were filled with splendid work horses of heavy build, and the sheds with vehicles of all descriptions, among them comfortable family coaches and all kinds of American farming machinery. They were certainly the best appointed farming communities I had seen anywhere. Scattered over the country were large isolated estates with buildings reminding one of the feudal baronial castles of western Europe. Their owners were millionaire Mennonites, who had acquired large tracts of land by private purchase. I was entertained by one of them, who had the reputation of being the largest sheep owner in Europe. When I asked him how many sheep he owned he could not tell, but said he had 300 shepherd dogs taking care of his flocks. A little figuring developed that he owned over half a million

sheep, scattered in flocks all along the coast of the Black sea.

As I proceeded on my journey I became more and more convinced that the emigration fever was very strong and that thousands of families were arranging their affairs with a view to leaving as soon as possible. For about a month I traveled through the Molotschna colony, holding meetings two and three times a day, till at last my voice gave out. Rumors had reached me at different places that I was being hunted by gens d'armes, and a report had gained ground that I had been captured and was on my way to Siberia with other prisoners. I was not alarmed by these reports, but for the sake of a little rest I left the agricultural colonies and proceeded by wagon to the seaport city of Berdiansk seventy versts south of the Molotschna colony. Berdiansk is the seaport for the largest of the Mennonite colonies and among its inhabitants are many well-to-do Mennonites engaged in trade, milling and shipping. At the time of my visit it had about 25,000 inhabitants of a great variety of nationalities, Russians, Turks, Tartars, Bulgarians, Armenians, Greeks, English and Germans. It was from this port that, four months after my visit, a Red Star liner steamer carried a full cargo of household goods, farm implements and wagons, the personal property of 400 Mennonite families from Molotschna colonies, to Philadelphia, consigned to Newton, Kansas, and carried all the way at the expense of the Santa Fe Railroad company. It was here also where a Mennonite bishop entrusted me with 80,000 rubles (\$56,000) in the form of a draft on Hamburg, with the request to invest that sum in land grant bonds of the Atchison, Topeka and Santa Fe Railroad company, which could then be bought at 65 per cent. of their face value, but were accepted at par by the company in payment for land.

My stay at Berdiansk was limited to three days, one of them a Sunday pleasantly spent in a circle of refined Mennonite families, many of whom I had the pleasure of meeting later in Kansas. My host, the proprietor of a large flouring mill, furnished me with a team and driver for the drive to another large inland colony, where I resumed my missionary work, preaching the gospel of emigration to Kansas from village to village and earning, among the Mennonites, the title of their Moses. The people in this colony were all surprised to see me amongst them, because they had what they considered reliable information that I had been arrested, and deported to

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THE MENNONITE.

3

Siberia. One gossip had seen me amid a troop of convicts, escorted by Cossacks, on the road to Orenburg! The evidences of pursuit at last became so alarming that I thought it best to hasten my work and as soon as possible seek the protection of the nearest American consulate, which was at Odessa. One evening while driving from Mariawohl, where I had held a meeting, back to Ruckenu, where I had come from in the morning, a man on horseback at a gallop caught up with the carriage and asked the driver, my Ruckenu host, whether I was in the carriage. He had just been at Mariawohl in quest of me and had been told that I was on my way back to Ruckenu. He was a messenger sent by my Berdiansk friends to put me on my guard. Three mounted gens d'armes were at my heels and would probably be at Ruckenu that night. The miller with whom I had stopped at Berdiansk had been arrested and imprisoned for showing me hospitality and pretending to be unable to give information to my whereabouts. This news alarmed my Ruckenu host so much that he concluded not to take me to his house. He put me off at a blacksmith shop outside the village until he had made sure that the coast was yet clear. In a short time he came back for me, and after a hasty supper I started at 11 o'clock with an escort of two strapping young Mennonites, on a springless wagon, to which four horses were hitched abreast, for Melitopol, the nearest railway station, about seventy miles away. The roads were terrible! The streets through which we had to pass were well enough being covered with a bed of straw, but up on the high steppes the roads were yet covered with snow in deep ruts. It was a night ride that I shall never forget! By 5 o'clock in the morning we had reached the village of Terpinje. Here I had a letter to deliver to a prominent Mennonite. Mr. Warkentin, from his son, already in Kansas. The old gentleman had been looking for me for many days, but had finally given me up, when he had been informed of my supposed arrest. He had also written this information to his son in Kansas, and when I so unexpectedly turned up he was greatly delighted and would not allow me to proceed on my flight. He assured me of my safety under his roof, and in Terpinje, which was an exclusively Russian town, with himself as the chief magistrate. "Here I am the tsar," he said, "and no gens d'armes will dare touch my guest." And right he was; no officers came near me, I had a

delightful rest for a few days and the first leisure to write home of my safety thus far. It was certain that young Warkentin when he received his father's letter informing him of my supposed Siberian expedition would communicate the news to the railroad officials at Topeka and to my family. This was actually the case, and before my first letter reached Topeka steps had been taken by the railroad company through the government in Washington to procure my liberation.

Mr. Warkentin was one of the three delegates who had been in eastern Siberia and the Amur valley to explore that region with a view to possible Mennonite colonization. He had but recently returned and assured me that no Mennonites would go there, because the journey was too long and difficult, there being no railroad then, and there would be no market there for agricultural products. In his opinion the emigration would all turn to America. He himself later on joined me in Germany and accompanied me for a visit to Kansas, where he attended the marriage of his son and set him up in the business of milling at Newton. The Newton Milling and Elevator company, with Bernhard Warkentin president, is to-day a very large concern, with branch mills in surrounding Kansas and Oklahoma towns.

When leaving Terpinje, Mr. Warkentin himself drove me to the railroad town of Melitopol, where he had a large flour mill. There I took the train to Odessa, where I had my passport endorsed by the only American consul in southern Russia, in order to guard against any possible trouble when crossing the frontier at Podwolosciska, the gateway to Austria-Hungary.

After this interesting campaign in Russia I spent two months more in Austria, Germany and Switzerland, appointing agents for my immigration department, thus completing my first European mission, which, however, was by no means the last.

Although my work in Russia was cut short by the threatening attitude of the authorities, the result was exceedingly satisfactory. The first arrival of Mennonites in Kansas that same year consisted of 400 families, 1900 people, who brought with them two and a quarter million dollars in gold and purchased 60,000 acres of land in the counties of Marion, McPherson, Harvey and Reno. They arrived simultaneously with the grasshoppers, but outstayed them. By the year 1883 about 15,000 of these people had settled on the lands of the

Santa Fe road, and since then they have increased to at least 60,000. Branch settlements have been established by them in Oklahoma and in the Arkansas valley of Colorado. Their mass movement from Russia had the effect of starting a Mennonite emigration also from south Germany, Switzerland and west Prussia.

They have brought out bleeding Kansas with flying colors; they made it the banner wheat state by "plowing the dew under." They have made their section of Kansas a garden of affluence and contentment. They have built colleges in Kansas and missions among the Indians in the Indian territory. They have brought the Cheyennes and Arapahoes to their farms and taught them not only to work, but to read and write English and German, and to live like Christians. Whatever may be said against foreign immigration, you can do no better than to encourage Mennonites to come to Colorado.

The Battle with the Saloon.

The following is believed to be a reliable summary of the status of temperance legislation in most of the States at the present time:

Alabama.—Large majority of counties "dry," and the laws generally enforced.

Arizona.—Local Option by towns. Several towns have abolished saloons already.

Arkansas.—About three-fourths the counties "dry," and portions of the remaining territory also "dry."

California.—Fourteen counties have right of local option and have more or less completely banished the saloon.

Connecticut.—Towns dry, 93; wet, 75. State police to enforce liquor laws.

District of Columbia.—Anti-Saloon League has reduced licenses from 1,100 to 639.

Florida.—Under local option. Most of the counties have voted out the saloon.

Georgia.—Under local option; 115 counties out of 137 dry, and only 33 cities and towns have saloons.

Illinois.—Has local option for small units of territory. Many towns dry.

Indiana.—About 60 per cent. of the territory has no saloons; 190 townships have voted dry since Sixth Month, 1902.

Iowa.—Under statutory prohibition, but under the working of a recent law a saloon may be allowed under certain conditions. Most of the State dry.

Kansas.—Under statutory prohibition. In only five counties out of 105 is the law ignored.

Kentucky.—Under local option;

43 counties no saloon; 29 have saloons at one place in each; 15 at 2 places in each, and 12 at more than 2 places.

Louisiana.—Local option by towns, cities, and parishes. Nine-tenths of the area of the State is without saloons.

Maine.—Under constitutional prohibition. Less violation of law since 1901. Illicit vending confined to a few cities.

Maryland.—Some dry territory in every county. Eight counties have no saloons.

Massachusetts.—Majority of cities and towns are without saloons, including Cambridge, with population, 100,000.

Mississippi.—Local option; 63 out of 75 counties have no saloons.

Nebraska.—Two-fifths of the cities and the towns are dry. The Governor a trustee of the Anti-Saloon League.

New Hampshire.—Increasing number of towns voting dry.

New Jersey.—Under a modified local option. A small percentage of towns dry.

New York.—About one-third of the towns of the State have no saloon. Increasing demand for local option.

North Carolina.—Large portion of the State has no saloon. Several cities have voted dry this year, 1904.

North Dakota.—Largely under prohibition.

Ohio.—Four-sevenths of the towns and nine-fourteenths of the townships without saloons, beside many residence districts in cities.

Oregon.—Adopted local option, 1904. Already 8 counties and 75 other precincts have voted dry.

Pennsylvania.—Under high license. League working for local option. Very little dry territory at present.

Rhode Island.—Fifteen out of twenty-three towns are dry.

South Carolina.—Under Dispensary system. Results not encouraging to cause of temperance.

Tennessee.—Eighty-four counties have no saloon. Remaining counties partly dry.

Texas.—One hundred and thirty-three counties entirely dry; 15 others under prohibition; 52 partly dry; 43 wet.

Vermont.—Under local option. In 1903 the license majority was 5,000. In 1904 the no-license majority was 7000.

Virginia.—Saloons practically prohibited by law in territory without police protection. Also some dry towns.

Washington.—Governor who vetoed local option bill in 1902 was defeated for renomination by his party in 1904.

West Va.—Under local option. Two-thirds of the State is without saloons.—The Friend.

The Mennonite.

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Editorial.

Spare Hours for Bible Study.

The shortening days are reminding us that soon the long evenings of fall and winter will be at our disposal. To some these hours upon hours of time will mean surely a time of loafing and tawdler. That, of course, means a waste of time. And yet, these very hours can be made a time of mental improvement and a means of advancement. Every now and then we meet men and women of whom we are told that their educational advantages were very limited, and yet, we find that they have a very good general information and on some special subject they can actually speak with authority. They are usually people who used their spare hours (and most of these were found of winter evenings) for systematic reading and study while their fellows were indulging in cheap witticisms at some social function. Such work has been done at a time when each person pursuing it had to map out his own course, how much more of it should it be possible to do now that many colleges and even universities are conducting excellent correspondence courses at but a nominal expense. It is not too early in the season to make arrangements for such work.

The same thing that holds true about the acquiring of secular knowledge can also be said of the obtaining of Biblical information. No one who can read has any valid excuse for remaining ignorant of the Bible. And knowing the Bible means having such a grasp of it that one can use it for the spiritual good of self and others. To know our Bibles like this we must learn to know it book by book and then put the facts and principles of the different books into their several places in the great perspective to which they belong. This is possible to the assiduous student of the Word. Suggest-

tive hints will prove very helpful. Where there is no class for Bible study in the church a suggestive course as outlined in a book or by some correspondence Bible school will add interest and system to the work. But these are not absolute necessities, and much can be done by independent individual research if it is prayerfully done. What such research will do is illustrated by the following taken from the August number of the Sunday School Lesson Illustrator:

"Some years ago, a clergyman, Samuel Spear, of Brooklyn, at the age of seventy-nine, published in the Independent his experience in Bible study. When seventy-four years old, his wife and children died, leaving him a desolate, lonely old man, with no home ties to make life endurable. There was no comfort save from God. Up to this time he had studied the Bible as ministers do, but now he resolved to set aside an hour of each day to acquire the habit of personal, spiritual Bible study. The hour before breakfast was devoted to this close, prayerful examination of Scripture.

"The work accomplished by this plan seems little short of marvelous. At the end of five years he had gone through the whole New Testament twice in the Greek, comparing the old and new version. He could repeat from memory the substance of any book. He was familiar with the whole line of argument in any epistle, the whole course of events in any Gospel. Whenever he found himself wakeful at night, he would review in mind some part of the New Testament; and it was like food and drink to his soul. His whole life was moulded by this deep mining for hid treasure in the Scriptures; it was not only a source of inexpressible comfort and peace, but its outward effects were none the less striking. In earlier years, he had realized that his testimony was not as effective as he wished it to be; now it was full of power of God. He had been a faithful worker, used of the Master in the former time; now he was yet more used. His new unction came from his definite, daily, devotional study of the Bible."

Correspondence.

AURORA, Nebr., Aug. 10.—The weather is very hot. We had heavy rains for nearly two weeks. The farmers could not thrash nor stack their grain, and are busy at it now this week.

We had quite a good turnout at church Sunday, more again than there had been for several weeks. We have had a series of very

deep and convicting sermons. Last Sabbath morning the subject was, "The way Home," Jno. 14: 1-6. The Sunday before, "Knowing therefore the terror of the Lord, we persuade men," 2 Cor. 5: 11. The subject on the previous Sunday was, "Our Influences," Acts 5: 15. "In so much that they brought forth the sick into the streets, and laid them on beds, and couches, that at the least the shadow of Peter passing by might overshadow some of them." We don't have C. E. in the evening this summer although we have a meeting of some kind; some times we have only preaching. Last Sunday night we studied the subject of the condition of men outside of Christ; it was very helpful teaching. We found that they are without hope, no expectation, all seems dark, also without God—separated from God—lost. The only way to escape, is to cry to God—come back. Sunday evening before we had the subject of prayer. How to pray and what to pray for. Bro. J. H. Donner has been our leader in the meetings and as he expects to go east to attend the different conferences probably will be gone for some time; we did not decide in what way our meetings will be conducted. We ask and hope that the readers of the MENNONITE will pray for these few laborers on this little branch of God's great church.

DONNELSON, Iowa, Aug. 14, 1905. Yesterday our dear minister, Rev. P. P. Hilty, delivered a harvest thanksgiving sermon. Although it was threatening some with rain there was quite a large assemblage and we believe all really felt thankful for the bountiful harvest and the many other blessings received from our heavenly Father. We now have regular services in German every Sunday morning and English every two weeks in the evening and Young People's meeting every two weeks on Sunday evening. The choir meets Wednesday evening. German school is in session with Bro. Hilty as teacher for a term of ten weeks, so the Rev. is kept very busy with his various duties. The weather has been real hot for over a week. We feel sorry that our congregation is not personally represented in Goshen this week. We had a good soaking rain this morning.

Information Desired.

The General Conference of the Mennonites of North America will convene in Mountain Lake, Minnesota, October 5, 1905.

Since it is expected that quite a number of outside visitors will

be with us at that time the Bethel church has appointed a committee on arrangements to see to the lodging of the guests.

The request is herewith made that information may be sent us before September 15th how many persons may be expected from the different states and churches, as that will make the work considerably easier. We would ask to inform the secretary.

With cordial greetings and a kindly invitation,

THE COMMITTEE:
P. H. GOOSSEN, chairman.
J. D. SCHROEDER, secretary.
THEO NICKEL } Assistants
JAC. G. HIBERT }

From our Missionfield.

Missionary R. Petter writes from Cantonment, Okla.: The leavening influence of the Gospel has continued to manifest itself among our Cheyennes, and the small congregation of Christians has become a power among them which can no longer be ignored. Our festival, which we celebrated for three days in the open air in the grove, proved to be a convincing testimony unto the heathen of the power of the Gospel among their people. To the Christian Indians these days proved a means by which they were more firmly established in the consciousness of their Christian unity and fellowship. As never before they learned to realize, that as a church or body they possessed a power which comes from above and which can be maintained also in their tribal life. That this consciousness has a strengthening influence upon the individual Christians is evident. The exercises during these days consisted in preaching services in the forenoon and the afternoons and in prayermeetings in the evenings. The male Christians had made all the necessary preparations while the female Christians did all they could on their part, so that nothing remained for us to do than to preach the word. The missionary brothers and sisters Kliever and Epp were present with their Christians and assisted in the sowing of the good seed.

At the close of the festival our Indians received two invitations from different places. One was to attend the sun-dance (Thunder worship) at the Washita, and the other to visit one of the neighboring tribes of Indians. It was undoubtedly through the guidance of Providence that at their council the majority of the chiefs voted in favor of the latter invitation, and thus it came, that all our Christians and their families with but two exceptions—did not go to the sun-dance but went, with many others, to visit

the neighboring tribe. With these I sent Brother Whiteshield to conduct meetings with them while away from here. Only about twenty Indians decided to go to the sun-dance. Very few remained here for the time.

During the month of May we had the pleasure of receiving six souls into the church of Christ by the holy rite of baptism. Two of these soon afterward died. The wife of Kaovess also died happy in the Lord after a protracted and severe spell of suffering. There are others who are not far from the kingdom of God, two of whom have expressed their wish to become Christians.

Thus our work has slowly but gradually progressed under the blessing of God in the past. We are grateful unto the Lord for the grace and help He has rendered us, and while we commit ourselves and the work unto the prayers of the Mission Board and our churches, we are willing to continue in the work looking unto God for His future grace and assistance.

From India.

Brother J. F. Kroeker writes to the secretary of the Mission Board, that he is again sorely afflicted with sore hands by which he is much hindered in his work and on account of which he is not able to write his quarterly report for the present.

Brother P. A. Penner writes that they are well, that the hot season is over and that copious rains have set in so that there are prospects for a good yield of rice for the natives. He writes: "Our leper asylum is growing fast beyond all expectations. We have nearly 60 inmates. They are suffering quite a little on account of poor shelter during the rain. God willing they will have better quarters during the rains of 1906."

"Our Field and What It Means for Our Young Men."

We have begun and operated a number of mission stations among the American Indians and though there have been many discouragements, the work seems to have been very satisfactory on the whole and the missionaries seem in no wise inclined to advocate a decrease in the force at work but want more consecrated missionaries to help in the stations already opened and to start new ones. However it seems that our field in India is most urgently in need of more men. Our missionaries there now are in no wise discouraged with the outlook of the field but with even increasing earnestness are urging the necessity of more help. There is an opportunity

not only for those wishing to study theology but also, and at present it would almost appear especially so, for those making medicine their profession. Let anyone who thinks there is no field for our young men in heathen mission work read the ringing appeals of our missionaries now on the field. Again and again we hear that the field is white for the harvest but the laborers are few! Then how about our home mission field? Our people erstwhile compelled to move about for the maintenance of highly cherished principles seem to have gotten into the habit of going from place to place often in small groups and finding new homes. As a result we have many single families of groups of several families at different places through the length and breadth of our land, who are without a church of their denomination near enough to attend. Sometimes we find such people who join some other denomination but very often they remain Mennonites in name but having no regular time and place of worship and no organization, the growing generation are too often found to be "nothing". From these also comes a mighty appeal. Often it is mute, 'tis true, but the conditions appeal more mightily than could the most eloquent tongue. If this field is to remain ours we must work it and in order to do that we need young men to fit themselves for the work and that means that there are opportunities for our young men who feel called to the work. Our Home mission committees seem to have difficulty in getting men enough to merely "visit" the various parts of our field, let alone stationing fitted men where they could do constant and hence more effective work. But let us look to the organized churches, are they fully supplied with workers? It is hard to believe that they are so long as some of them go seeking in vain year after year or are compelled to be satisfied with what men preparing themselves can offer or even draft such men into the service before the period of preparation is completed. Now and then we hear it said that in striking an average there are enough ministers for the number of our members. Then why are they not where they ought to be? And why are some of our churches permitted to wait unserved and finally dwindle and disappear as organizations for want of a pastor if there are enough men in our ministry? It is easy enough for churches having several men in the ministry to say there is a sufficiency, but how about the brethren who have

none and especially those organizations who do not have a man in their midst who could be called to the ministry? Should we not rather encourage than discourage young men who feel called to enter the ministry? 'Tis true some do not seem to look at it from this viewpoint, but should the fact, that some discourage a young man to go ahead until he is formally called by some local church, keep such a young man from following Christ's command and make him close his ears to the call from the field? 'Tis true the conditions of our transitory period make things appear somewhat in the rough and require a lot of pioneer work. But is the end to be gained not worth the effort? And is the cause not of greater significance than the difficulties confronting it? Even if every one of our pulpits were filled and filled with a thoroughly efficient man there would be no need of suppressing those who would fit themselves for the Lord's work, for as we have indicated, there is a large field outside of our organized churches in which we have a much larger share than we can possibly work with the present force. Why not assign circuits among the isolated groups to men who can work them permanently? We can use our young men there if the churches are not ready for them and use them in a good neglected field and do so to good advantage. Once supply well our organized churches and start the isolated groups on their way toward organization and self-support and it becomes but natural that the foreign field should feel the beneficial effects. The field is here and it is vast in extent which means a great opportunity for workers. May God grant that those who feel called, though not underestimating them, may not overestimate the difficulties but be ended with a faith worthy of their name and enter the Master's work! [L.]

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, August 27, 1905. MISSION WORK AMONG WOMEN. Acts 16: 13-18; Tit. 2: 3-5. (Home and foreign fields.)

QUESTIONS.

1. Why is mission work among women necessary at home? Tit. 2: 3-5.
2. Why is mission work necessary among heathen women?
3. Who was the first convert in Europe? Acts 16: 13-18.
4. How does the Bible describe the ideal housewife? Prov. 31: 1-31.

5. What is most necessary for a good woman? Prov. 31: 30.
6. What was the influence of women in the old testament? Gen. 24: 15-20; Exod. 15: 21; Judges 4: 4; Ruth; 1 Sam. 25: 15-24; 2 Sam. 4: 2; 20: 16; 2 Kings 4: 8; 22: 14-15.
7. What was the relation between Christ and the women? Luke 2: 48-51; 8: 2-3; 10: 38-42; 23: 27-28, 49, 55; John 20: 11-18; Acts 1: 14.

MEDITATIONS.

Why is mission work among women at home necessary?—Because the children are under the influence of the mother. If we bring Christ into the life of a woman, we bring him into the life of her children and to a great extent into the life of her husband, and with Christ comes happiness into heart and life.

Women are the best teachers to bring children to Christ.

In foreign countries, where women are more degraded, where they are either slaves, or where their faculties are stunted by harem- or zenana-life, the gospel of Christ is even more needed to make women happy and to engage their powerful influence for the cause of Christ, in winning the children and even the men.

Lydia, a woman, was the first convert in Europe, who faithfully stood by the apostles in their persecutions. In Philippi the jailor and his household were converted and there we find Euodia and Syntyche, who labored with Paul in the gospel.

In Proverbs 31: 1-31 the Bible describes the ideal housewife and it sets forth the necessity of a true woman to be golfearing.

Thus we find in the old testament pious women like Sarah, Rebekah, Leah, Rahab, Ruth, Hannah, Deborah and many others.

In Israel women were more honored as in most heathen nations, yet the new testament marks a decided step forward and upward. Women owe so much to Christ and Christianity that their hearts ought ever to be filled with gratitude.

It was a woman, who was honored to be the mother of Jesus, the Son of God and the Son of man. His mother Mary kept all the sayings of the shepherds, pondering them in her heart. Women ministered unto Christ and His disciples of their substance. Mary and Martha, His beloved friends, gave Him a home in Bethany, while he was in Jerusalem. Women were the last at the cross and at the grave and the first at the grave on resurrection morning; they saw the risen Saviour first of all. Women and Mary the mother of Jesus

were with the apostles and continued steadfastly in prayer on pentecost morning. Women were Paul's helpers in many places and were often the first to accept the glad gospel of salvation.

QUOTATIONS.

A beautiful and chaste woman is the perfect workmanship of God, the true glory of angels, the rare miracle of earth, and the sole wonder of the world.

HERMES.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Aug. 27.—JEREMIAH IN THE DUNGHON. Jer. 38: 1-13.

GOLDEN TEXT.—Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Matt. 5: 10.

LESSON CONNECTION.

Jehoiakim who had defiantly burned the word of God, soon came to a miserable end. In fulfillment of Jeremiah's prophetic warning, his rebellion against the king of Babylon was not successful and he perished in the conflict. His body was cast out ignominiously on the ground, and then after being left exposed for some time, was dragged away and buried "with the burial of an ass" without pomp or lamentation "beyond the gates of Jerusalem". (Jer. 22: 18, 19; 36: 30). He had "none to sit on the throne of David"; for though his son Jeconiah was made king under the name of Jehoiachin; it was only three months till he surrendered to the king of Babylon and was carried away captive, together with his mother, his servants, his princes, his officers, and ten thousand of the best citizens of the land. The king of Babylon also helped himself to much of the treasures in the Lord's house and the king's house. He then took Mattaniah, another son of Josiah, a brother of Joahaz and Jehoiakim, and made him king over the depleted remnant of Judah, subject and tributary to Babylon. Thus matters stood for eight years. In the ninth year Zedekiah thought with the help of Egypt he could break away from Babylon. Nebuchadnezzar promptly besieged him in Jerusalem. Zedekiah at this juncture sent to Jeremiah saying, Pray now unto the Lord our God for us. But though the Chaldeans were compelled for a time to raise the siege to fight the army of Pharaoh that came forth out of Egypt to aid Zedekiah, and the people began to hope for success, yet the Lord bade Jeremiah to

say, "The Chaldeans shall come again and fight against this city, and take it and burn it with fire". And to make it clear that this was God's irrevocable judgment upon the city for its iniquity, the prophet was bidden to say, "Though ye had smitten the whole army of the Chaldeans that fight against you and there remained but wounded men among them, yet should they rise up every man in his tent and burn this city with fire." This unpopular and distasteful message was delivered faithfully and fearlessly in the ears of the people and to the king in private, on account of which the prophet suffered cruel persecution as we see in our lesson. Once he had been beaten and cast into prison under false accusation made by a spiteful captain in the gate of Benjamin during the time the Chaldeans had temporarily left Jerusalem. The instance of our lesson took place after the Chaldeans had returned to the siege having turned back the Egyptians with a signal defeat.

LESSON REFLECTIONS.

Had the words spoken by Jeremiah been simply those of a pessimistic calamity—howler, and had the cause of Zedekiah and the city been a good one, there would have been good reason for these princes to object on the ground that he was disheartening the people. But being professedly and evidently the words of the Lord, spoken in advocacy of discreetly abandoning a cause which had been undertaken not in the name of the Lord but in direct disregard of His counsel, they should have been heeded as offering mercifully a way of escape from the awful suffering which a continuance in their present course must bring upon them. Only those who were determined to hold out against God at all hazards could, instead, lay the hand of cruel persecution on His messenger.

These accusers malign the prophet when they say he is seeking the people's hurt. All his efforts were designed to call the nation to repentance and consequent blessing and prosperity. But they would not turn from their evil way and thus made help impossible. Now that the doom of the nation was sealed beyond hope, individuals who will heed the warning are pointed to the way how they may escape with their lives. It is so in this dispensation. God would save the world for whom He gave His Son. If the world as such, however, will not heed the call that rushes on to its doom in final judgment, God mercifully calls out the elect, out of the world, that He may save them.

The messengers of God's rebukes and warnings to a sinning and unbelieving world must as a rule suffer persecution. In the words of Matthew Henry, it is common for wicked people to look upon God's faithful ministers as their enemies, only because they show them what enemies they are to themselves while they continue impenitent. But Jesus in the words of the Golden Text comforts all such sufferers in His name by holding before them their high reward. We are bidden to look unto Him who for the joy that was set before Him endured the cross despising the shame and is set down at the right hand of the throne of God (Heb. 12: 2).

Ebed-Melech though a stranger to the commonwealth of Israel by natural birth, had, it seems, become one of God's people by faith. He was one of those in whom there was found more faith than in Israel. For, I take it, it was not only his humanness which could not see a human being so maltreated, but he believed in Jeremiah, and in Jeremiah's God, and this faith gave him courage to take up his cause before the king against the strong influence of the princes. It might have cost his position and even his life; but faith and love halt not for such considerations. With our fuller revelation of God's promises to them that go forth in His name, why should we fear to espouse the cause of right at all times and under all circumstances? Ebed-Melech dealt plainly and faithfully with the king regarding the evil done to God's servant, and God gave him success. Matthew Henry pertinently remarks: "Let this encourage us to appear boldly for God—we may succeed better than we could have thought, for the hearts of kings are in the hand of God."

The whole account shows that Zedekiah had considerable regard for Jeremiah and felt a conviction, more or less strong, that he was a prophet sent from God, but he had not the strength of character nor the courage to stand by his conviction, until he was roused by the bold representative of Ebed-Melech. It is a miserable confession of weakness that he makes in verse 5. But how many there are whose actions if not their words show a similar flimsiness of backbone. In effect they say, "I am not he that can do anything against you" as they stand by or shrink away with hardly so much as a protest against the evil designs and actions of wicked men.

Note the tenderness of Ebed-Melech in his arrangement to lift the prophet out of the pit. The

rope that had let him down had likely not been so carefully cushioned. Our acts of mercy while we seek to help those in distress should always be characterized by tender consideration for their feelings not only of body but of mind. It is possible, and not as uncommon as it should be, for help to be given in such a way as to leave a painful feeling to counterweigh the feeling of gratitude for the help rendered.

Jeremiah's experience of soul while undergoing this trial is expressed by him in Lam. 3: 57. "Thou drewest near in the day that I called upon thee: thou saidst, Fear not." With David he could say, I waited patiently for the Lord; and He inclined unto me and heard my cry. He brought me up also out of an horrible pit, out of the miry clay." Every new experience of God's help in time of trouble puts a new song into our mouth. And even the very fact that we have been counted worthy to suffer for His name is cause for rejoicing (Acts 5: 41). If we suffer with Him we shall also reign with Him. With Jesus, the captain of our salvation, we shall be made perfect through sufferings.

Marriages.

KOCH-EISENHOVER.—In Philadelphia, Pa., at the home of the officiating minister, on August 8, 1905, by Rev. N. B. Grubb, Dr. Christopher Koch, Jr., to Miss Florence F. Eisenhower, all of Philadelphia.

Deaths.

KRAZ.—On August 8, 1905, in Philadelphia, Pa., Mary, daughter of John K. and Catharine Kriebel and wife of Milton M. Kraz, aged 28 years, 5 months and 3 days. Sister Kraz was a faithful, devoted member of the First church of Philadelphia. She is survived by her husband and a son, who was but five days old when the mother died. Funeral services were held at the home of her husband by her pastor, Rev. N. B. Grubb on August 11. Her remains were taken the next day to the Worcester Schwenkfelder church for interment, where her pastor again conducted the services assisted by Revs. William Anders and G. K. Meschter.

STEWART.—In Philadelphia, on July 31, in St. Mary's Hospital Charles Stewart, aged 32 years. Funeral services were conducted by Rev. N. B. Grubb. Interment in Green Mount cemetery.

OBERLAENDER.—On August 3, at Allentown, Pa., Catharine, widow of the late Gottlieb Oberlaender, aged 80 years, 1 month, and 27 days. In testament on the 7th at the Saucona Mennonite church. The funeral sermon on Ps. 42, 2-3, by J. S. Meyer.

MYERS.—On August 3, 1905, near Pipersville, Pa., Lemeh S. Myers, aged 53 years, 5 months and 22 days. Interment on the 7th at old Deep Run Mennonite church. Services by Jacob Rush, Eos Wismer, John Leatherman and Allen M. Metz.

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News of the Week.

Domestic.

YELLOW FEVER.

SIXTY-SEVEN DEATHS AND FIFTY NEW CASES SUNDAY'S RECORD.

NEW ORLEANS, Aug. 13. — Official report to 6 p. m., new cases, 50; total cases, 965; deaths, 12; total deaths, 154; cases under treatment, 343. The heavy increase in the number of cases, which began four or five days ago, is beginning to manifest itself in the death list, which can be expected to grow for the next few days.

HOPEFUL VIEW OF SITUATION.

NEW ORLEANS, Aug. 15. — Official report to 6 p. m., new cases, 62; total to date 1,087; deaths, 42; total, 1,129; number of cases under treatment, 281. Hopefulness among the general public was manifested to-day over the yellow fever situation from the shrinkage of cases during the preceding twenty-four hours, and the belief is gaining ground that 105 cases reported on Saturday will prove to be the top figures of the present visitation of fever.

As already pointed out in the Associated Press dispatches, all cases of fever which here are recognizable as yellow fever, were included in last week's daily lists, with the result that many of the yellow fever cases were subsequently diagnosed as malaria.

New cases continue to appear from day to day in the State, but there is no general or silent spread of the pestilence outside of the original center of infection. Alabama and Mississippi continue free from the disease.

Dr. Gulters, the expert, predicted to-day that New Orleans would be free from the infection in forty days.

Another Railroad Horror.

CLEVELAND, Ohio, Aug. 13. — A fast eastbound passenger train on the Nickel Plate road collided with a westbound freight train early to-day at Kishman, O., near Vermillion, resulting in the death of twelve persons, while at least twenty-five others were injured, eight of whom will probably die. The wreck, according to the officials of the company, was caused by a misunderstanding of orders, or neglect to obey them on the part of the crew of the freight train.

Disastrous Landslide.

WINNIPEG, Manitoba, Aug. 14. — At 3:20 p. m. yesterday a tremendous landslide came down about half a mile west of Spencer bridge, near Ashcroft, British Columbia, sweeping the waters of the Thompson river over the entire Indian village, leaving nothing but wreck in its path. The landslide caused a wave from ten to fifteen feet high up the river, carrying ferry and all small boats before it. Nearly fifty Indians were killed or reported injured. There were sixty Indians in the village when the landslide occurred and not more than a dozen escaped injury or death.

Gulf Stream Said to Be Unusually Active.

NEW YORK, August 14. — That the gulf stream is active 600 miles east of this city at a point in the Atlantic ocean, where, according to best authorities, it should be hardly discernible, and with such a flow as to hold back to a serious extent the steamship Moltke on her western way, was asserted by Captain Ruser, of that ship,

when she arrived at Hoboken, from Hamburg, Boulogne and Dover.

This activity was observed on Thursday. On Monday the midday speed reckoning showed 404 knots, the next day 397 knots, then 389 and 382 on the following days, and the Captain Ruser began to seek for the cause. The water suddenly began to grow warmer and in streaks the high temperatures were startling. When at noon on Friday the day's run was computed, it was found that the ship had logged only 367 miles.

Railroads on Rack.

WASHINGTON, Aug. 15. — On its own initiative and as a result of complaints against private car lines, the Interstate commerce commission to-day unexpectedly began an investigation of the relations between railroads and refrigerator lines, by which it is charged that the act to regulate interstate commerce is being violated in several particulars.

It is charged that by way of rebates or other devices the refrigerator lines are acting for the railroads as authorized agents, and that the railroads, acting through the refrigerator lines, are collecting and receiving for the refrigeration of fruit and vegetables lower rates from some shippers than they are contemporaneously receiving for similar service rendered to other shippers.

Another charge is that neglect to publish and file with the Interstate commerce commission the rates and charges imposed.

Foreign.

THE RUSSO-JAPANESE WAR.

BRIGHTEN PROSPECTS FOR PEACE.

PORTSMOUTH, N. H., Aug. 12. — Mr. Korostovets, on behalf of the plenipotentiaries, issued the following official statement regarding the afternoon:

"The Japanese plenipotentiaries, having studied the Russian answer to their conditions, the conference opened at 3 o'clock to proceed to the discussion of the articles clause by clause. The session was finished at 7 o'clock.

There is a rift in the clouds. The prospects of a successful issue of the "Washington conference" have brightened somewhat as a result of to-day's developments. The discussion of the terms submitted by Japan has actually begun, but this has been accomplished by postponing the consideration of the two main issues, indemnity and the cession of Sakhalin. So far as ascertainable the Japanese were responsible for the tactics by which this hopeful stage was entered upon.

PORTSMOUTH, N. H., Aug. 13. — No progress has been made at the peace negotiations over Sunday. The session of the plenipotentiaries, which was to have been held this afternoon, was postponed by mutual agreement. The Russians had not been anxious for a session to-day and this morning the Japanese, through the intermediary of Mr. Pelce, decided to postpone the sitting until to-morrow.

GENERAL LINEVITCH SHIFTS.

LONDON, Aug. 14. — The Daily Telegraph's correspondent at Mofei, Japan, cables that General Linevitch is constantly changing his position in order to deceive Field Marshal Oyama.

"Prisoners say," says the correspondent, "that General Linevitch is constantly telegraphing for additional troops, as he is unable to hold the line

to Vladivostok. "Considerable forces have been withdrawn from his right and sent to his left wing. New arrivals are disinclined to fight and say they will surrender at the first opportunity. The Japanese, who recently occupied Kamoh, are now constantly patrolling that coast and the sea of Okhotsk. It is believed at Tokio that as soon as the flag is seen flying at any corner of Siberia it will affect M. Witte's attitude at the peace conference.

TOKIO, Aug. 14. — It is reported that the Russians are retreating across the Tumen river and that they will avoid a battle in northern Korea. Confirmation of the rumor is not obtainable.

RUSOVS AGREE ON FOURTH ARTICLE.

PORTSMOUTH, N. H., August 15. — Article IV of the peace conditions, under consideration by the Russian and Japanese plenipotentiaries, which relates to the Liao-Tung peninsula and the surrender of the Russian lease, was agreed upon during the fourth noon sitting of the peace conference to-day. Consideration also was given to Article V, relating to the cession of the island of Sakhalin, but owing to the development of difference of views during the discussion, it was decided to take note of the opposing opinions and proceed to consideration of other articles. No further agreements had been reached when the conference adjourned to resume at 3 o'clock this afternoon. It appeared that the question of the cession of the island on which neither side is now prepared to yield would, when reached, be postponed by mutual agreement until the end. The policy of each side, it is understood, is to maneuver to place the responsibility of a rupture on the other, and it is regarded as a practical certainty that neither will insist at this juncture on precipitating a situation which will decide this issue. The three articles agreed to yesterday were:

1. Russia's recognition of Japan's "preponderating influence" and special position in Korea, which Russia henceforth agrees is outside of her sphere of influence, Japan binding herself to recognize the suzerainty of

the reigning family, but with the right to give advice and assistance to improve the civil administration of the empire.

2. Mutual obligation to evacuate Manchuria, each to surrender all special privileges in that province, mutual obligation to respect the "territorial integrity" of China and to maintain the principle of equal opportunity for the commerce and industry of all nations in that province (open door).

3. Restoration of the Chinese administration in Manchuria.

Author of "Quo Vadis" Imprisoned by Russians.

WARSAW, Aug. 14. — Governor General Maslunovitch to-day sentenced Henry Sienkiewicz, the Polish novelist, to detention for an indeterminate period in his residence for signing and publishing papers in protest against the Russification of schools in Poland. A number of other notables were similarly punished.

Venezuela Buying Guns.

CARACAS, August 14. — The government has signed a \$1,000,000 contract with the Schneider company, of Creusot, France, for eight batteries of seventy-five millimeter campaign guns and four batteries of mountain guns of the same caliber.

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OF BLUFFTON, OHIO.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, AUGUST 24, 1905.

No. 33.

My Times are in Thy Hand.

My times are in Thy hand, O Lord;
I bless Thee that I know
Forever sure Thy gracious word;
I thank Thee this is so.

My times of sorrow and of joy,
My times of strange unrest,
My times, when in the world's employ,
My times of worst and best,
Are ever in Thy loving hand,
And Thou art leading me,
Until I reach the better land,
Where I shall dwell with thee.

—Anna Van Blarcan.

Items of News and Comment.

The next conference of the M. D. goes to Pandora, Ohio, in 1906.

Conference and S. S. convention of the M. D. at Goshen passed by smoothly last week and was pervaded with a spirit of peace and brotherly love. Meetings were held in the Silver Street church and a spacious tent pitched beside it.

Elder Aaron Wall, founder of the so-called Wall Mennonite church near Mt. Lake, Minn., died Sunday evening, Aug. 6, and was buried Wednesday, Aug. 9. A large funeral cortege paid their last respects to the deceased. He served the congregation 29 years as its pastor.

Missionary J. F. Kroeger writes under date of July 20th from under date of July 20th from Janjgir, India, that on the 13th of that month their family increased by the birth of a daughter (Mary). Mother and baby were well up to the date of writing, when Mrs. Kroeger had some fever. Bro. Kroeger again suffers with sore hands and can therefore do but little writing of reports.

John Horsch, of Cleveland, Ohio, who has already written several books touching various phases of Mennonite and other church history, is writing a new book on the Anabaptists, including the early Mennonites. The book will give the history of the Anabaptist movement, the inner history or philosophy of the movement, the origin, spread and persecutions of the Anabaptists or Swiss Brethren, their alleged unsound teachings as well as the unfavorable statements of their enemies regarding them, etc. etc.

The Second Annual Catalog (1905-1906) of the South Dakota Mennonite College at Freeman, S. D., has reached us and the contents were hastily scanned. The catalog is an evidence of an energetic practical institution aiming at practical results, both in the way of preparation for country school teaching and preparation for entrance into higher educational work. The enrollment of students is an evidence of the popularity of the young institution and augurs for a prosperous future.

On Monday evening we received the terrible news by telephone of the sudden death of Peter B. Diller, son of Rev. Benjamin Diller, Bluffton, Ohio, of late dental student in Chicago. He had just arrived at Winona Monday forenoon, accompanied by his lady friend, Miss Arvilla Yoder, of Goshen. In the afternoon he and his brother Frank and others went out to the lake for a bath. Immediately after a plunge into deep water the unfortunate young man called for help while still keeping on the surface, and his brother at once went to his aid, but before he reached him he (Peter) went to the bottom from whence Frank was unable to raise him alone and called for more help. A boatman came to the rescue and in a few minutes the lifeless corpse of the young man was brought to the shore. All attempts at resuscitation failed. The remains, after being viewed by the coroner, were prepared for funeral and shipment to his parental home, which was done Tuesday morning after a brief service by the brethren and sisters attending the Bible conference.

Baron Rothschild, one of the richest men in Europe, who died recently, was a man of good habits. He found many young Frenchmen who wished to imitate him especially in getting rich. He wanted to aid them all in his power, with practical advice, and he distributed among the young men cards upon which were printed the following rules of conduct. Any one of these is a strong element in the battle of life: Shun liquor; dare to go forward; never be discouraged;

be polite to everybody; employ your time well; never tell business lies; pay your debts promptly; be prompt in everything; bear all troubles patiently; do not reckon upon chances; make no useless acquaintances; be brave in the struggle of life; maintain your integrity as a sacred thing; never appear to be something more than you are; take time to consider, then decide positively; carefully examine into every detail of your business.

The Christian World comments on "Prohibition in Maine" thus: We frequently hear the remark that prohibition is a failure in Maine; that the laws cannot be enforced. This is a mistake, as several men have learned to their sorrow. For selling liquor from bottles which they carried in their pockets, one man was fined \$600 and costs and sentenced to eleven months in jail; the other was fined \$500 and costs and will languish in jail for seven months. These men will have plenty of time to think the matter over, and we are of the opinion that they will conclude that laws can be enforced even in Maine.

The Moyer Family Reunion.

The first reunion of the Moyer family on Saturday, August 12, at Perkasee Park, Quakertown, Pa., brought together a large gathering of Moyers and their descendants. It was estimated that at least five hundred people belonging to the "Freundschaft" were present.

The morning exercises opened with singing "How Firm a Foundation" in which all took a hearty part. A German prayer by Rev. J. S. Moyer, was followed by an address of welcome by Ex-Senator Henry G. Moyer. Rev. C. C. Moyer, of Allentown, responded.

In the afternoon a memorial address was delivered by Rev. Frank W. Moyer, of Cleveland, in which he eulogized the family as a whole. The historical address was delivered by Rev. Abram S. Fretz. Prof. John S. Stahr, of Franklin and Marshall College also delivered a splendid address.

A permanent organization of the family was formed with the

following officers: President, Henry G. Moyer, Perkasee; vice president, Dr. Anthony Meyer, Blooming Glen; secretary, Abner Moyer, Souderton; treasurer, William G. Moyer, Chalfont; executive committee, Jacob H. Meyer, Perkasee; Christian F. Moyer, Blooming Glen; Mahlon Fretz, Bedminster; Aaron Meyers, Bedminster; Dr. S. C. Moyer, Lansdale, Samuel Moyer, Springtown; Jonas S. Moyer, Hatfield.

The reunion will be held annually, meeting again next year in Perkasee Park. — Quakertown Free Press.

What is the Object of Children's Day.

A paper read at the Middle District S. S. Convention at Goshen, Ind. BY LOLA MORRELL.

For many years, some pastors have made a practice of devoting a certain time to the interests of children, but the observance of Children's Day is of comparatively recent date.

In the school where it is annually kept, there are few special occasions that are looked forward to with such eager expectancy, on the part of the scholars, as this one—a day of music and flowers—a bright time to remember.

It should truly be the Children's Day, but this does not mean just little children. Have the intermediates form the choir or lead in the choruses, but the main part of the program be given by the juveniles. Primary and Beginners. Have the smallest members of the school do something if it is nothing more than to stand up with the rest and look sweet and innocent.

In arranging the program use taste and judgment. Do not have "pretty" or "cute" little pieces just because they are about children, if they are not appropriate.

There's a great truth to be taught, not a pleasing entertainment only, and each song, exercise and recitation should help to bring out this truth. Passages of Scripture could be learned or selections from our best writers, but whatever is recited or sung let it be of real worth, something that will enrich the mind of the child.

The most elaborate program is not always the most impressive. If the children and the hearers are in perfect sympathy, and have imbibed the true spirit of the service, the exercises will be attractive and interesting and the day will be bright and joyous without "show" or display of costumes, which usually detract from the great truths to be impressed.

But what is the object of all this? What is the use? What is the desired end? Can any good come from it anyway?

There are many reasons why the day should be observed, and as we keep Christmas and Easter, so Children's Day, as one child put it, should commemorate the time that Jesus blessed the little children. On this occasion, fathers and mothers, big brothers and sisters who perhaps seldom enter church doors, will go then if at no other time. The babes on the Cradle Roll will be there, and for some older children this will be their first introduction to the church. Here you have a mixed audience, and now, "a little child shall lead them," and "out of the mouths" of these little ones there will be "perfect praise."

It is a day of unusual opportunity for presenting the joy of the All-loving One, that "sticketh closer than a brother."

It is a day of service for Christ; not how much can be said or done, but the desire to serve merits the Savior's approval. The child's part is to respond by learning parts of God's Word and the thoughts of good men and women who love Him, and on this occasion telling these messages to others. They should be made to feel that in the midst of this happy celebration, Christ is present, helping each one to perform his part, and listening to their songs of praise.

The missionary spirit can be cultivated on this day and the collection devoted to missionary causes. Remember the "other sheep which are not of this fold; them also I must bring and they shall hear my voice; and there shall be one fold and one shepherd."

Some heart that the pastor had never been able to reach will be touched. Many will be drawn nearer to their best Friend and Elder Brother by this simple service.

Every Children's Day will strengthen the ties between the home and the church, and parents will be more interested in the religious life of their children which comes to them outside the home.

These occasions are of great value to the child, for they fur-

nish a large share of the training for usefulness. They are the future Sunday-school teachers, superintendents, pastors and evangelists; the laborers that are so much needed in the fields that are "white to harvest."

I believe then, the object most to be desired in observing this day is to help the children to understand the Christ love, and believe in Him as their true Friend.

The promise is, "They that seek me early shall find me," simply, naturally.

"Forbid them not, for of such is the kingdom of heaven." "And they shall be mine in that day when I make up my jewels," saith the Lord.

Is the Soul Immortal?

TEXT: "If a man die, shall he live again?" Job 14: 14.

When we ask, Is the soul immortal? we mean does the invisible part of a man continue to exist after the visible part has turned to dust? Every man is his body plus something more, and the something more is greater than his body. Without any fine-spun definitions we will consider the soul as meaning that part of us which thinks, loves, rejoices, suffers, approves the right, and condemns the wrong.

Ralph Wells, in defining the soul to a class of children, said, "The soul is that which thinks, loves, and feels." "Yes," said a little ragged girl, "and aches so." There are times when the soul does ache, and there are times when it mounts up on wings of joy.

SUGGESTED BY NATURE.

The immortality of the soul, is, first of all, suggested by nature. We plant a seed in the springtime, and in autumn we reap the same kind of seed. The thing that continues in the seed is the vital force, the life. The particles may be different, but the life is the same. Take out the life, and it is all dead matter. The reappearance of this life in bud, and leaf, and flower, at least suggests that the life mental, moral, and spiritual in us may continue after death.

The fact that the soul is not seen, is no proof against its existence, but rather a presumption in favor of its continuance, for there is no microscope which has yet revealed to the eye the life of the seed.

It is said that while Dr. James Armstrong was preaching on the immortality of the soul, an atheistic physician arose, and asked him if he had ever seen a soul.

"No," replied Armstrong, "I have never seen a soul." The physician continued: "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No."

"Did you ever feel a soul?" "Yes, thank God," replied the pious preacher. "Well," said the physician, "there are four of the five senses against one that there is a soul."

Dr. Armstrong then asked: "Did you ever see a pain?" The physician had to confess, "No." "Did you ever taste a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Well, then, there are four senses against one that there is pain, and yet you know there is pain, so I know there is a soul."

The preacher might have asked the doctor, "Did you ever see your brain, or smell your brain, or taste your brain, or hear your brain?" "No." "Well, there are four senses against one that you have any brain." The invisible part of us is the real part. The unseen is the eternal. The body is the casket which holds the jewel of the soul.

UNIVERSAL CONSCIOUSNESS.

Again, the immortality of the soul is taught by universal consciousness. The rude savage believes in a future state. The Indian buries with his comrade the blanket, the bow and arrow, believing that he will need these things in the happy hunting grounds of the future. Even modern infidelity does not deny it. When the champion blasphemers stand over the corpse of his brother, he speaks of the star of hope which the soul sees in the night. The heart is sometimes wiser than the head.

In order to express your hostility to Christianity you may in a moment of weakness declare that you expect to die like a dog, and that will be the last of you; but if I were to look into your face and tell you I believe there is nothing in you higher than I find in the dog, you would be insulted. And yet, friend, if you continue asserting that you do not belong to a higher grade than the dog, you are apt to degenerate into a dog-like character.

Mr. Spurgeon tells of an English pastor who, after he had preached on the immortality of the soul, was approached by one of his parishioners who told him that he did not believe in the teaching of his sermon. "There is no difference," he said, "between the man and the dog."

"Well," replied the preacher, "I really thought that I was furnishing food for people who had souls; if I had known that there was a dog among them I might have brought some bones for him." The man did not enjoy this personal and practical application of his own admission.

CONFIRMED BY OBSERVATION.

Suggested by nature, taught by universal consciousness, and confirmed by observation. If you will turn to any first class book on mental philosophy, you will find instances in which the memory has grown stronger while the body has grown weaker. There are cases on record where page after page in foreign languages, long forgotten, have been repeated by men on beds of sickness. A friend told me that, when he was thrown from a horse and almost killed, the panorama of his past life came before him; impressions that had faded from memory while he was physically strong were revived during the time of weakness.

So imagination is sometimes the most brilliant when the body is weakest, and I have known at least two or three men whose reason was as vigorous one moment before they died, as it ever was in their days of physical strength. If you have been in Mammoth Cave, and stood over the river Styx, you will remember that it disappears under the cavern walls. Up to the very point of disappearance the current is swift. Is there a man on earth foolish enough to suppose that there is no river after the swift current has disappeared? Does he not believe with a conviction that amounts to certainty that the river, though hidden, continues to flow on?

And when up to the point of dying, we find memory, imagination, reason, love and conscience as strong, if not stronger than ever before, is there not a presumption that amounts to a conviction of certainty that these faculties of the soul will continue to live after the body dies? The fact that the memory is sometimes strongest when the body is weakest goes rather to prove that the body is a weight which the memory has to carry, and when it gets rid of the body, memory will assert its full strength.

ESTABLISHED BY SCRIPTURE.

The immortality of the soul suggested by nature, taught by universal consciousness, and confirmed by observation, is finally established by revelation. The words "immortal" and "immortality" occur six times in the Bible. They are two words in Greek, one of which means "incorruptible" and the other "deathless." The word "incorruptible" is applied to God himself in 1 Timothy 1: 17 and is so translated by the revisers. In Romans 2: 7 are the words, "To them who by patient continuance in well doing seek for glory and honor and immortality."

eternal life."

The revision correctly renders it "incorruption," which we are to seek diligently. In 2 Timothy 1: 10 we are told that Christ "hath brought life and incorruption to light through the gospel." He is the one incorruptible being. The word which means deathlessness occurs in 1 Timothy 6: 16, and refers to the Lord Jesus, "who only hath immortality dwelling in light which no man can approach unto." The divinity of Jesus dwelling in His unapproachable light cannot die. He took upon Him the humanity which could die, but His divinity is deathless.

This Scripture does not even intimate that wicked men will cease to exist after death. "It is appointed to men once to die and after this the judgment." God cannot die and live again, but man can. God alone is deathless; but we can die and live again.

IMMORTALITY NOT ETERNAL LIFE.

The difference between immortality and eternal life is clearly intimated in these Scriptures. Immortality means everlasting existence, but eternal life is not eternal existence. Dead things exist. I can imagine a stone existing a million years, but after the million years have passed it will be as dead as it is now. Corpses exist. Men dead in trespasses and in sins on this side the grave exist, and they will exist after death. One does not begin really to live until he has accepted Christ; but he exists.

Let us accept the definition of eternal life which the Lord Jesus Himself gave and this will clear away all misunderstanding. Turn to John 17: 3: "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." It is as clear as a sunbeam that eternal life is here defined as knowing God through Jesus Christ. To know God is to live; to refuse to know God is to continue to exist in a state of death.

A PRESENT POSSESSION.

Eternal life is a present possession, not a future continuity. "He that believeth on the Son hath everlasting life." Write the little word "hath" in capital letters, for eternal life is in the present tense. It is the gift of God through Jesus Christ. Immortality was imparted when God created man in His own image. Sin brought death which is separation from God, but it did not bring non-existence. Man continued to exist after he had sinned. To say that the words, "perish," "die," "destruction," mean annihilation is to speak unscripturally and unscientifically.

Science knows no annihilation, it simply recognizes changes of form and substance. Death does not bring about annihilation of the body. We keep it several days after death and tenderly lay it away beneath the flowers.

DEATH DEFINED.

Separation from God, who is the source of life, is the death of the soul in time and eternity. Hence we are told in 2 Thessalonians 1: 9 that the wicked "shall be punished with everlasting destruction from the glory of His power." The phrases "from the presence of the Lord and from the glory of His power" define the nature of that destruction. It means an everlasting separation from God. The Bible uses language accurately. It does not deal in loose phrases.

In Malachi 4: 1 it is said of the wicked, "The day that cometh shall burn them up, that it shall leave them neither root nor branch." The root and the branch of the tree are the sources of life. The figure is that of a tree stripped of root and branches, while the dead trunk continues to exist.

In the parable of the rich man and Lazarus it is made plain that reason, memory and imagination continue to exist after the death of the body. The rich man in Hades used the word "therefore;" he reasons. Abraham said to him, "Son, remember." And his request that Lazarus should be sent back to earth, to rise from the dead and startle his brethren into repentance, shows that imagination still exists. This testimony of Jesus that the reason, memory and imagination of the wicked continue to exist after death is final and settles the question once for all.

THE SALE OF A SOUL.

Now that the soul is immortal, what follows? Every one of us should live with two worlds in view, the world in which we are and the world to which we are going. It is a startling fact that one may sell his immortality. Jesus asked, "What shall a man give in exchange for his soul?"

When Lady Erskine drove up in a fine carriage where Rowland Hill was speaking in the open air, the bold preacher said to the crowd, "Who bids for the soul of Lady Erskine?" Satan says, "I will give her pleasure, and wealth, and fame." God says, "I will give my only begotten Son to die for her, and with him forgiveness, cleansing, joy, salvation." To Lady Erskine he appealed, urging her to refuse to sell her soul to Satan. Will you sell your soul for a mess of pottage, for a moment's gratification, for things that perish with

the using?

John Newton, while he was a wicked sailor on board ship, dreamed one night that some one approached him and gave him a beautiful ring saying, "As long as you wear this ring you shall prosper, if you lose it you shall be ruined." In the same dream another person approached and by fascinating persuasion induced Newton to throw the ring away. He looked around and the mountains were ablaze with fire, and the air was lurid with the glare.

While he was reflecting on his folly, another person approached and asked Newton if he might plunge into the sea and bring up the ring. With Newton's consent the ring was brought up and handed to him. But this radiant person said, "Here is your gem, yet I think I will keep it for you lest you lose it again."

The ring that was thrown into the sea represents John Newton's soul, and Satan was the person who induced him to throw it overboard, while the one who plunged into the waves and restored the gem was none other than Jesus Christ Himself.

Newton's dream is a practical parable for us. Our immortal souls are of more value than all the gems of earth. Satan's malicious mission is to induce us to neglect them, while Jesus offers to take them and guide them by His infinite love and power. Who shall have them, Satan or Christ?—Union Gospel News.

Gigglers.

"Well," said a man to a friend after a railway journey, "deliver me from any more of those giggling girls! I went through a college town on my journey today and some girls of the college were passengers to that town and got off there, and some others got on there, and rode with us. There were two who scarcely ended a sentence without a kind of silly laughter. It was utterly senseless. No matter what they were talking about, at the end of every sentence off they would go into a cackle. I suppose it was a sort of unconscious plea that no one would say anything serious or earnest or of any intellectual quality in reply. The gigglers sat across from me and they did not once utter a worthy or really thoughtful remark. It was all just twitter about persons and amusements, and who had been heard saying anything about them and what had been said. When they had no one to talk to and were sitting in quietness, they really looked like intelligent girls who were thinking real thoughts, but when conversation began again, it was trivial remark and giggle

once more. The women's colleges ought to stop such conversational habits. That particular college is the worst of them all in this regard. I believe in laughter, but not over nothing."

What would the giggling conversationalist have said to such an unsympathetic critic?

Or, what is of more consequence, why do they not remember what fine things dignity and good breeding and worthy-mindedness are?—Forward.

Reading the Bible by Books.

Read the book through again and again at a single sitting. Ask, Who wrote the book? To whom was it written? When was it written? Immediate occasion of writing? Circumstances of the author when he wrote the book? Circumstances of those to whom he wrote? Glimpses into the life and character of the author? Leading ideas in the book? Central thought of the book? Divide the book into sections, and name them. Study verse by verse in order. Get the exact meaning of each word, studying its usage. Study the context. Study parallel passages. Analyze the verse. Put nothing into the analysis not really in the verse, and all that is in it. State results accurately. When analysis is complete classify results.—R. A. Torrey.

A Peace Movement.

Kansas is taking an advanced position on the peace question. The following from one of the Topeka dailies explains itself: "Wichita, Aug. 1.—Dr. G. W. Hoss, president of the Kansas State Peace Society, announces that he has received from State Superintendent Dayhoff the assurance that he will set apart one day during the school year of 1905-96 as 'Peace day' in the public schools of Kansas. May 18, 1906, will be the day, at which time an effort will be made to promulgate the principles of peace and discourage the spirit of war. Dr. Hoss regards this concession upon the part of Superintendent Dayhoff as an evidence of the awakening of a new era of thought in Kansas, which is destined to spread over the entire country. The Kansas Peace Society which has its headquarters in this city is less than two years old."

This is a move in the right direction. Instill into the minds of our children the blessedness of peace and the horror of war, and soon the recital of wholesale butcheries which men call war will lose its charm for children. God speed the time when every day will be a "peace day".

The Mennonite.

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The Organization and Growth of the Mennonite Church in Virginia.

BY L. J. HEATWOLD.

From data now available it is shown that the first Mennonite families came to Virginia from Franklin and Lancaster counties of Pennsylvania, in about the year 1754. These found homes in the Shenandoah Valley in what are now Shenandoah and Page counties, and among them appear the names of Allebaugh, Blosser, Brannaman, Fauber, Funk, Graybill, Kauffman, Stauffer, Schenk, Swartz, Wenger and others.

Ministers of the name of Graybill, Rhodes and Stauffer are mentioned as being the first to preach the gospel among them. Their hearers, as a rule, being of German parentage, sermons were delivered in the mother tongue.

Aside from the few meager scraps of history remaining to us, little is known to the present generation of these pioneer Mennonites—save that the older ones all died, and that their bodies now lie in unmarked and unnamed graves in the sections where they first settled—while the generation that succeeded them moved southward and formed prosperous settlements in Rockingham and Augusta counties.

During all the first 70 years of pioneer life with the Virginia Mennonites there appears to have been no special building erected by them for holding public worship—preaching, however, was in progress at regular intervals in private dwellings in the different localities where they were permanently established as a people. With the increase of population, there came the time when congregations could no longer be accommodated at private family residences—the women and older members occupying all the room indoors left the boys and girls, and all the worldly minded people on the outside to pass the time as best they could. These outdoor gatherings gradually

assumed the form of a Sunday Social, where sports and games of various kinds were indulged in as a means of diversion. The religious services were continued through the greater part of the day, except at intermission when dinner was provided for all present. When the dinner hour was delayed, which was often the case, it was nothing unusual for the cellar, the spring-house and even the orchard to be disturbed in a way that there would sometimes not be sufficient provisions left to arrange dinner for those who occupied the time in worship.

The well-meaning brethren of that early time, after holding tenaciously to the custom of having worship in private dwellings only, when seeing these objectionable features growing upon them from year to year, finally had their eyes rudely opened to see the expediency for having special buildings erected for worship and for the establishing of permanent congregations among themselves.

The first meetinghouse having been erected at Trissels in 1822, and the second at The Pike in 1825 indicates that the membership at this time was the most numerous at these two points, about 20 miles apart, the one in the extreme northern, and the other in the extreme southern part of Rockingham county. Then, to form a sort of connecting link between these two congregations, the Meeting house at Brannaman's in 1826 and that at Weaver's in 1827, were built at points equidistant from each other and the other two, so that on a straight line running diagonally for 30 miles across the county, none of the members then had more than five miles to church. Provision was also made for the erection of school houses on the same ground where each of these meeting houses were located; the motive for this step being prompted by reason of the decline in the use of the German language. To throw a safeguard about the children, the universal plan adopted all along the line was, to have them taught in the German language only. Though for many years the instruction of the children at school and the preaching and singing at the time of worship, was exclusively in German, there came in about the year 1840 a pressing demand for English preaching. This being met by a counter pressure fully as strong, a compromise was finally reached that admitted the use of both languages at the time of worship. Later on English preaching came more and more into use, while German preaching and

singing gradually began to go out of use. This slow but sure process by which the English finally superseded the German language, was not accomplished, however, without vigorous protest from many well meaning members, some venturing the sad and solemn prediction, that when the German language was once gone, that the Mennonite faith would be gone also.

The German Bibles and Hymn Books that yet remain in the pulpit desks of each of these four meeting houses serve to-day only as sad mementos of the hopeless struggle that was maintained by the generation gone by in behalf of their native dialect and their mother tongue.

No people of the Amish branch were ever known to locate in Virginia during the earlier history of the church. Only within the last ten years of the nineteenth century have a few families of this branch found their way into Princess Anne, Fauquier and Warlick counties.

The records show that the first Mennonite Conference held in Virginia was convened at Weavers M. H. on Friday, April 10, 1835.

It was composed of six ministers and one or two deacons. Previous to the meeting of this Conference the Virginia congregations appear to have been more or less under the fostering care of the Lancaster, Pa., Conference.

The kinship both by church relation and family ties long remained sufficiently strong to claim a frequent exchange of visits between the members of the parent body in Pennsylvania and those of the foster-child in Virginia.

So far as can be ascertained, Henry Shank was the first bishop to serve in the state. The exact date of his ordination is not known, but his labors in that capacity must have begun somewhere between 1810 and 1815. His residence was in the vicinity of the Trissel M. H. and his death occurred in the year following the date of the first Conference (1836).

Peter Burkholder succeeded Henry Shank as bishop in 1837. It was at about this time that he became the author of the "Burkholder" Confession of Faith. This work was compiled and arranged by him in the German language and was accompanied with an "Introduction" that is especially valuable by reason of the rare historical data it contains. This Confession of Faith was afterward translated into English and in time became a handy reference book in about every Mennonite family in the state.

With the more complete organization of the Virginia congregations into three districts, which occurred in about 1840, when Daniel Good became bishop in the Lower District, Peter Burkholder in the Middle District and Michael Stauffer in the Upper or Augusta District, the church appears to have started on its first era of real progress. The congregations, especially those of the Middle and Lower Districts, greatly multiplied in the number of members, while the Conference authorized an increase in the force of ministers in all the districts, so that the work of preaching the gospel began to be carried to a number of the outlying sections near the mountains and even across the rugged barriers into Hardy, Pendleton and Greenbrier counties of what is now West Virginia.

During the memorable period when the plowshare of war made its dreadful furrows across the State (1861-5), the membership became decimated to at least two thirds of what it was at the beginning of the war. Many families, together with about all the younger brethren emigrated to Maryland, Pennsylvania and Ohio and other states in the north and west, to escape the ravages of contending armies.

Sunday Schools were first organized in the Virginia congregations in 1870, but after being continued for several summers were discontinued by reason of strong and serious objection that was then being urged against that form of Christian work by many prominent members. The work, was, however, again resumed in the spring of 1882, and taken up generally in all the districts and is being continued through the summer months of each year ever since.

Direct evangelistic work with the Virginia congregations was first begun in 1888, but it was not until in 1895 that Conference sanctioned the measure for holding more than three meetings in succession at a place. Prior to this time the evangelist who came to Virginia as a rule was received with all due regard, but was handed through from congregation to congregation just like other visiting ministers from abroad.

In the year 1892 Conference authorized the establishment of a "Home Mission Board" in the church, its function being to maintain a fund for defraying expenses of ministers when traveling for the purpose of preaching the gospel at points lying contiguous to the home field.

Under the auspices of this Board, mission work has been in progress for some years in West

Virginia. Ministers are also sent occasionally to preach in some of the counties lying east of the Blue Ridge, where a small membership has been established. (Mennonite Year-Book and Directory.)

Correspondence.

SALEM CHURCH, Dalton, Ohio, Aug. 20, 1905.—From the 8th to the 14th inst. Rev. Joel Lehman, of Berne, Ind., formerly of this place, was calling on friends and relatives. Sunday morning and evening he occupied our pulpit. He also addressed the Sunday-school.

Rev. A. A. Sommer and John Badertscher were elected as delegates to the Middle Dist. conference held at Goshen, Ind.

J. H. Tschantz, our S. S. Supt., who has been at the bedside of his wife at a Cleveland hospital for some time, was home over Sunday, but expects to return to that city again on the 22nd. He entertains good hopes for the recovery of his wife who underwent a critical operation.

HILLSBORO, Kans., Aug. 19, '05.—A few weeks ago I reported that Rev. H. D. Penner delivered a sermon on the causes of intemperance. The series of sermons in which he then contemplated the continuation of the same topic, was interrupted by his visit to Nebraska. But now after his return he has taken the first opportunity to portray for us the consequences of intemperance in another sermon, and also the prevention and cure of this great evil. Taking our Kansas conditions into special consideration, he dwelt on the following consequences and results of intemperance: 1) Loss of consideration toward one's fellow-men; 2) loss of the sense of obedience to the laws; 3) weakening of the intellectual powers; 4) proneness to diseases, vices and crime; 5) loss of the spiritual sense. As means of prevention and cure, he enumerated: 1) Right family conditions; 2) the keeping of good company; 3) the avoidance of idleness; 4) avoidance of so-called "stimulants"; 5) prayerful use of God's Word and other good literature; 6) total abstinence; 7) complete conversion and consecration, for one's own sake and for others.

Since the 14th of the month the German Teacher's Institute has been in session here. Twenty-two teachers have enrolled up to this time, but a number of others are yet expected. Instruction in Bible History is given by Rev. H. D. Penner; German Grammar by Prof. P. H. Richter, of Bethel College; History of Education by Prof. G. A. Haury,

of Bethel College; Psychology by Prof. E. J. Hirschler, of the Central Mennonite College; Methods of Teaching by Prof. P. P. Buller, Principal of the Iligh school. Besides this course of instruction, a number of model lessons are given by members of the Institute and criticised by the rest. The time spent at such an Institute is surely profitable to the teachers.

On the 16th, a lecture was given at the Mennonite church under the auspices of the Institute by Prof. C. H. Wedel, of Bethel College,—subject: "The first three epochs of missionary work among our old German ancestors."

A Temperance Advance.

That the cause of temperance is making substantial progress on educational lines has recently been made evident in a very striking manner, by a report of the bureau in charge of Temperance Instruction in American Schools and Colleges. In that report it is announced that a committee, representing fifteen thousand members of the medical profession in Great Britain, has decided to adopt, practically in its entirety, the American course of study in hygiene and temperance in the British schools, and that within a very short time every local school board in that kingdom will be using the same syllabus of study on this subject that is now employed in our elementary schools.

This is at once a signal triumph for temperance, and is a deserved recognition of America's leadership in this special branch of educational reform. It is difficult to estimate the great good that must result. A year ago, a royal commission, reporting to Parliament on physical deterioration in Britain, said: "The committee believes that more may be done to check the degeneration resulting from drink, by bringing home to men and women the fatal effects of alcohol on physical efficiency, than by expatiating on the moral wickedness of drinking."

Following this report, the representative medical men of the United Kingdom joined in signing a petition for the compulsory school of hygiene and temperance. The response received is probably without parallel in the British postoffice. In a single day eight thousand signatures were received by mail, and were carried by a special staff of postmen. For days the deluge continued. Then the doctors of all the medical schools—and including practically every distinguished member of the profession—got together to help save the rising generation

from the degradation of alcohol, by teaching the young of both sexes the plain, unvarnished truth about the curse which has afflicted all "civilized" lands, their own included, almost from time immemorial. In doing this the leaders of the reform in Britain are following the plain path which our own temperance reformers have laboriously, but successfully blazed—the path to national sanity and sobriety, to health and prosperity.

Now, if ever, is the opportunity of the press, the pulpit, and the various temperance organizations in our own land to urge forward the war on alcohol with vigor and determination. While the campaign of enlightenment goes on in the schools, and in local State and national legislation, the crusade against the sin of alcoholic indulgence should be winning adult converts in our churches and rescue missions, and reclaiming thousands from the slavery of drink. Rich and poor are equally interested in this war for national sobriety, and there should be no lack of means to press it to advantage at all points, and under divine blessing, to ultimate success.—The Christian Herald.

Enthusiasm.

Religious enthusiasm is a thing to be desired. Many people are afraid of it, because of some of its excesses. Many respectable people have a frozen religion; they protest against every display. If, however, it is a living Christ whom we serve, a little enthusiasm is a good thing to inject into our religion. It is a good thing once in a while to shout. Staid people are afraid of the shout. In some homes the children are suppressed and made to walk on tip toe, and to keep their voices down.—Brotherhood Star.

Our C. E. Topic.

BY C. V. D. SMITHSON.

Topic for Sunday, September 3, 1905. THE ABUNDANT LIFE: How GET IT? How USE IT? John 10, 7-19; Rom. 5, 19-21. (Consecration meeting.)

QUESTIONS.

1. What is eternal life? John 7, 3; Rom. 6, 23; Gal. 2, 20.
2. Who gives true life abundantly? John 10, 10; Rom. 6, 23; John 20, 31; Rom. 5, 12-21; John 1, 4; 6, 68.
3. Who nourishes this life? John 6, 35-37, 50-51, 53-58.
4. Who can receive this life? Rev. 22, 17; John 3, 15-16; Luke 9, 23-24; John 5, 24.
5. What hinders true life?

QUOTATIONS.

It is by going on to new problems that the mathematician perfects himself in science; it is by copying new scenes that the artist perfects himself in art; it is by practising new pieces that the musician perfects himself in song; and it is by new manifestations of Jesus that the believer also makes his advances.

TOWNE.

Rom. 5, 21; John 5, 40.
6. How shall we use this abundant life? Rom. 6, 4-11, 22.
7. What is the consequence of such life? John 11, 25-26.

MEDITATIONS.

Scientist have given different definitions of life. Real life is not the life of the body, but the life of the spirit. God is life, the source of all life; communion with Him is life, but since our spirit is sinful, alienated from God, life eternal can only be found in Christ Jesus. Christ living in us gives us eternal life. God gives life by giving us His only begotten Son, who has life in Himself and who gave life to everything living. Christ only has words of eternal life. He is the One, who nourishes this life. He tells us to eat His flesh and drink His blood, to receive His life into our life, so that He becomes part of our being as bodily nourishment becomes part of our body.

Why is it that not every one receives this eternal life gladly, since every one longs for life? Because many seek life in things which do not give and nourish life; because we must thirst for His life, wish for it, long for it, and believe in Christ as the one, who can give us life eternal. We must come to Christ, deny ourselves, take up our cross daily and follow Christ.

Sin hinders eternal life, it separates us from God and causes death. If we do the will of God we abide forever, but all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father, but is of the world, and the world passeth away and the lust thereof.

Having received the abundant, eternal life by the grace of God through Christ Jesus, we use it in the service of God, to the honor of God and to the best of mankind, having received love, we live a life of love. True loving is true living, while selfishness is death. If God through Christ lives in us, we are changed into His image, even our body is, by being the temple of God prepared to become the spiritual body, which God prepares for us and which we receive at the resurrection.

Life is the jailor of the soul in this filthy prison, and its only delivery is death. What we call life is a journey to death; and what we call death is a passport to life. True wisdom thanks death for what he takes, and, still more, for what he brings. Let us then, like sentinels be ready because we are uncertain and calm because we are prepared. There is nothing formidable about death but the consequences of it; and these we ourselves can regulate and control. The shortest life is long enough if it lead to a better; and the longest life is too short if it do not.

COLTON.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Sept. 3.—THE CAPTIVITY OF JUDAH. 2 Chron. 36: 11-21.

GOLDEN TEXT.—Be sure your sins will find you out. Numbers 32: 23.

LESSON CONNECTION.

At the time of our last lesson, Nebuchadnezzar's army had already surrounded Jerusalem for the final siege. Jeremiah after his rescue from the miry pit, continued to advise Zedekiah in the name of the Lord to cease resistance against the Babylonian king. By a timely surrender the city would escape being burned and many lives would be spared. On account of their sins the Lord could not fight for Judah as He had done in the past. Their downfall was sealed. Further resistance would be in the nature of resistance against God more than against the besieging enemy. The prophet pleaded, but the weak king could not make up his mind for even such tardy obedience to the voice of the Lord (Jer. 38: 14-28). The tragic end soon came. The present lesson passage gives a summary statement of Zedekiah's disobedient reign, the general state of wickedness among the nation, and the terrible judgment that followed.

LESSON REFLECTIONS.

Zedekiah did evil, and humbled not himself, but stiffened his neck and hardened his heart. Here are three degrees in his forward career. The first was bad enough; but others had done evil and repented. The word of God has no encouragement for any one who sins with the thought of afterwards repenting and obtaining forgiveness; no day of grace is promised for such. But when God in mercy calls the sinner to halt in his wayward way, then to neglect the warning admonition is to make one's case greatly worse. Manasseh hum-

bled himself and was reinstated in a long and prosperous continuation of his reign. Zedekiah refused and went from bad to worse. He stiffened his neck—would not bend it under the rebuke of God nor take His yoke to serve Him, and the natural consequence was that his heart was hardened, as was that of Pharaoh in Moses' time. Every opportunity of God's grace neglected and spurned adds a layer to the thickening crust on the heart till the case becomes hopeless.

The leaders in religion must bear a large share of the blame for the calamity that befell Judah. They were not blind, but deliberately shut their eyes to the light and led the people to destruction. They were entrusted with the pure and holy service of Jehovah, but they forsook it for the abominations of the heathen. They would probably excuse themselves with the plea of Aaron, that they were only giving the people what they wanted. But the proverb expresses the intention of God—"Like priest like people", and those who are entrusted with the leadership have no right to reverse this order. Jesus says: "To whom much is given of him shall much be required."

They brought the abominations into the house of the Lord. This was the climax of their wicked idolatry. It was bad enough when strange altars were built in other places; but it was incomparably worse to bring them into the very sanctuary of Jehovah. This especially involved the anointed priest and turned their light to darkness. In our time it is bad enough when church members consort with the world and worship at its altars; but when the world is brought into the church the light that before relieved the darkness around, becomes dimmed and finally goes out into utter darkness. "If therefore the light that is in thee be darkness how great is the darkness!"

God sends His messengers, rising up betimes and sending. If men are not saved it may be wanting on God's side. He has no pleasure in the death of the sinner. Speaking humanly, nothing is too much trouble for Him, no hour too early, to win the erring one's back to the way of life. Oh, what wonderful compassion! Can we in a small measure grasp the import of the little word "so" in John 3: 16? What infinite love to shrink not from such a price! Oh, to know something of the breadth and length and height and depth of the love which passeth knowledge, the love of God in Christ.

The wrath of v. 16 is the

wrath of offended love. His compassionate efforts to save them were met with scorn and abuse heaped on His messengers. "Inasmuch as ye have done it unto the least of mine, ye have done it unto me," says the King in the judgment scene. The treatment accorded the ambassador indicates the feeling toward the king who sent him, and will be dealt with accordingly. The minister himself understands this and is grieved by the maltreatment he receives not on his own account but on account of his Master and of the wrath which offenders necessarily bring down upon their heads.

The relentless fury of the Chaldean soldiers whom God used as a scourge was indication of the terrible wrath of God from which there was now no remedy. Men fled to the sanctuary they had before thought little of, but it possessed now no holiness that would protect them. God's hand was withdrawn and there was no escape. However, not all were killed. Some lives God was careful to have spared. Ebed-Melech of whom we learned in our last lesson was delivered as the Lord had definitely promised him in reward for his faith, and as to the prophet himself Nebuchadnezzar had given his soldiers instruction to save him alive and do unto him as he himself should request.

Faithfulness to God will never lose its reward. This does not say that no good people ever suffer death in such times as these we are studying about. But to die as a child of God is not to perish but rather to enter the fuller life. If Christ is our life, then to die is gain.

The house that was once the joy of God's people and the habitation of His glory is now, polluted as it has been, allowed to be dismantled and burned. It was His dwelling-place in the midst of His chosen people and the prophet speaks of Him as having a tender feeling for the place (v. 15), as being loath to forsake it. But with the people, the house also must pass through the chastening fire. The goodly vessels once consecrated in their costliness, purity, and beauty to the holy service and worship of God, but now shamefully desecrated in the service of idolatry, are consigned to destruction. Some had already been carried to Babylon in Jehoiakim's time (Dan. 1: 1, 2; 5: 3, 4). There, as silent witnesses for God, they might be of more use than here.

During the time of the captivity the land should have her sabbaths. Written in large letters on the pages of God's law given by Moses stood the law of the

Sabbath. It was, as it were, the keystone of the whole Mosaic structure, and its observance was at once also the touchstone of the religious faithfulness of the nation. By the obedient observance of it God would test them. One of the first signs of backsliding always was their neglect of the Sabbath in the various beneficent applications. During these times of apostasy the sabbath days and years for man, and beast, and soil, no doubt had gone unobserved. Now the land shall have a long sabbath or rest to make up for lost time. It would indeed not be a sabbath of beauty and fruitfulness, as God had designed for an obedient people, but one of desolation, indicative of the dire results of disobedience and sin.

The length of this period was very definitely prophesied (Jer. 9: 11, 12; 29: 10). Even the name of the king under whose proclamation the return and the rebuilding should take place, had been revealed to Isaiah some years before this time (Isa. 44: 28). How wonderfully God rules and overrules in the affairs of men bringing to pass His purposes for good to them that fear Him. All things are under His directing and permissive control, and must in the final synthesis work together for good to them that love Him, to them that are called according to His purpose (Rom. 8: 28).

Marriages.

BADERTSCHER—SPRUNGER.—Sunday evening, August 13th, by Rev. A. A. Sommer, John Badertscher to Ida Sprunger, both of Dalton, Ohio.

BADERTSCHER—SPRUNGER.—At the Salem church, Dalton, Ohio, by Rev. A. A. Sommer, Sunday, Aug. 13, John Badertscher to Ida L. Sprunger.

Deaths.

LEIB.—On Aug. 5, in Monticau Co., Mo., Ruth Elizabeth, daughter of Joseph M. and Caroline Leib, aged 6 months and 27 days. Funeral services were held by Rev. D. D. King and D. Bowman.

HOFFSTETTER.—On August 12, near Kidron, Ohio, Katharine Hoffstetter, aged 15 years, 1 month and 6 days. Funeral services by Revs. Jacob Nussbaum and David Hochstetter.

CLAASSEN.—On July 30, at Beatrice, Nebraska, Mrs. Anna Claassen, aged 63 years, of apoplexy. Funeral services by Revs. H. Wiebe and H. D. Penner, the latter of Hillsboro, Kan., on Aug. 3.

VOGT.—On Aug. 9, 1905, near Sumnerfield, Ill., Katharine Vogg, nee Schowalter, died at the age of 66 years, 9 months and 20 days. Funeral services were conducted Aug. 11 by Revs. C. V. d. Smissen and H. J. Krobbe (of Trenton, Ohio.) and Rev. Muelder, of the M. E. church.

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News of the Week.

Domestic.

YELLOW FEVER.

NEW ORLEANS, Aug. 20.—No better evidence of the fact that the visitation of mosquito fever is not only being controlled, but that there is a chance for its eradication, has been than that in the daily reports of cases and deaths.

For several days now the number of new cases has shown a decline, while the number of deaths has been remarkably lower, considering the number of cases reported a week ago.

Comparisons with the visitation of 1878 show that there is no reason for alarm in the present instance.

While the Marine hospital surgeons are not indulging in any comments, they are much more hopeful than they were two weeks ago, when they took hold of the situation.

News from outside the city contains nothing of special interest.

DREAD FEVER HAS REACHED MISSOURI.

NEW ORLEANS, Aug. 22.—Report to p. m.

BULLETIN.

New cases, 57; total to date, 1,503. Deaths, 9; total to date, 214. Remaining under treatment, 319.

GREGGIO, Mo., Aug. 22.—Three cases of yellow fever have developed here within the last thirty-six hours. All are Italians. One victim has died and the two other cases are said to be very low. The three infected Italians, with four others of the same nationality, were brought up the river to Gregory recently from Greenville, Miss., and employed at track work by the Burlington railroad. Sunday one of the men, taken suddenly ill, was reported dying of black vomit, and when physicians called they promptly reported the patient suffering from genuine yellow fever. He was isolated, but died within a few hours.

Yesterday two more of the Italians were found to have become infected with the disease. They also were isolated, as were the four other Italians brought from Mississippi. Excitement is intense, and much indignation is expressed that the Italians were permitted to slip through the quarantine lines.

Gregory is a lumbering camp on the Mississippi river, fifteen miles from Keokuk, Ia.

Oldest Legislator in the World Died at 104.

FREDERICKTON, N. B., August 21.—The Hon. David Ward, the oldest legislator in the world, died at his home in this city yesterday at the age of one hundred and one years and six months. Mr. Ward was a member of the Canadian Senate at Ottawa, a life officer.

Mr. Ward at last seen sixty-four years' service in making laws for Canadians. His first entrance into politics was in 1841 as a member for Kent county in the New Brunswick Assembly. In 1851 he was appointed to the upper house of the province, where he remained until the confederation in 1871, when he was called to the Dominion Senate. From 1858 to 1892 he was a member of the executive council of his province.

Senator Ward was a strong Liberal in politics, as he was a Presbyterian in religion. During his long years of service he always promoted the closer union of Canada and the mother country, not only as a legislator, but with his pen. One of his latest writings was "The Future of Canada and

THE MENNONITE.

August 24, 1905

Its Relation to the British Empire." He opposed the confederation, although he favored closer trade relations between the provinces.

He was mentally and physically sound almost up to the end. In the 101st session he arose and berated the Senate for its inactivity.

"Arise ye from thy lethargy and take your share of originating legislation," he said. "Do not leave it to be worked out in the lower house. Why sit here like white-haired automata, yawning through the session and simply drawing your allowances?" Senator Ward attributed his longevity to his methodical habits and simple mode of living. He never used tobacco nor liquor and always remained in the open air as much as possible.

Foreign.

THE RUSSO-JAPANESE WAR.

TO BE ROOSEVELT AS A LAST RESORT.

PORTSMOUTH, N. H., August 19.—Theodore Roosevelt to-day is making a last effort to save the peace situation. He requested one of the Russian envoys to come at once to Sagamore Hill for a conference.

The belief, which amounts almost to a certain ledge, is that Mr. Roosevelt has taken the only possible means to save the "Washington conference" from the pitfall of dire failure. The conditions as developed within the last twenty-four hours are regarded as desperate.

The United States and the powers of Europe may attempt to induce the czar to consent to cede Sakhalin to the Japanese. If this pressure be successful it is thought that peace will be assured, for with the indemnity out of the way as the result of the compromise on Sakhalin, the other questions can be settled quickly. A strong hint has been thrown out that if Japan will drop the reimbursement clause once and for all the powers will promise to see to it that the eastern empire shall secure compensation in ways yet to be devised.

President Roosevelt, it is said, understands this matter thoroughly. In this effort he has the active and cordial support of Great Britain, France and Germany. Tremendous and world-wide pressure is being brought to bear on the governments at St. Petersburg and Tokyo, not to permit the Washington conference to fall of affirmative results. It can be said that there is ground for hope that it will not fail.

Baron Rosen was with President Roosevelt an hour late this afternoon at Sagamore Hill.

PORTSMOUTH, Aug. 20.—Baron Rosen reached here after an all-night ride from Oyster Bay, shortly before noon, and immediately went into conference with M. Witte. They remained closeted together for almost two hours, during which the whole situation was reviewed. Baron Rosen communicated to his chief the president's message and it was transmitted to the emperor, together with M. Witte's recommendation. No clue to the nature of this recommendation has transpired. But it can be stated that M. Witte, no matter how personally may view the proposition, is distinctly pessimistic as to the character of the response which will come from St. Petersburg.

RUSSIANS DRIVEN BACK IN KOREA.

LONDON, Aug. 21.—The Daily Telegraph's Tokyo correspondent says that despite the heavy rains the Japanese

have advanced in northern Korea. The Russians abandoned their advance works and were driven back. After crossing the river, the Russians destroyed the bridges and there is no sign of the Russians south of the Tumen. The Japan army in Korea already has effected a consolidation with Field Marshal Oyama.

LONDON, Aug. 21.—The Daily Telegraph's Japanese correspondent at Meiji says that General Litvitch's defense work is now complete. His army numbers between 400,000 and 500,000. Trainloads of troops are arriving from Russia and many are being sent to the Tumen.

PRESIDENT ROOSEVELT EFFECTS A COMPROMISE.

PORTSMOUTH, Aug. 22.—The next meeting of the peace conference has been postponed till to-morrow. This is the result of the arrival of a special message from President Roosevelt this morning, to the Russian envoys. Witte and de Rosen at once went into conference which lasted 3 hours, to discuss the message.

Mr. Roosevelt's message to Mr. Witte and Baron de Rosen is believed to have been the result of his interview yesterday at Oyster Bay with Baron Kaneko, one of Marquis Ito's close friends, who has acted as the president's medium of communication with the Tokyo government.

President Roosevelt's suggestion of a compromise, it is stated, consists in an agreement by Russia to repurchase possession of either all or half of the island of Sakhalin, now in the military occupation of the Japanese, for a sum, the amount of which, if the two countries cannot agree, shall be decided by some method of arbitration hereafter to be determined. The purchase money, together with the sum Japan would obtain from the cession of the Chinese Eastern railroad and the maintenance of the Russian prisoners in Japan, would, it is estimated, about equal the amount claimed by Japan as her bill for the cost of the war.

PORTSMOUTH, N. H., Aug. 23.—It is

have advanced in northern Korea. The Russians abandoned their advance works and were driven back. After crossing the river, the Russians destroyed the bridges and there is no sign of the Russians south of the Tumen. The Japan army in Korea already has effected a consolidation with Field Marshal Oyama.

Lord Curzon Resigns.

LONDON, Aug. 20.—The resignation of Lord Curzon, of Kedleston, as viceroy of India, and the appointment of the earl of Minto as his successor, was announced to-night.

According to the correspondence which is issued in the form of a white book, it appears that Lord Curzon's resignation was cabled on August 12. The correspondence shows a decidedly bitter feeling between Lord Curzon, the India officer, and Lord Kitchener, commander-in-chief of the forces in India, over the new plan of army administration in India.

Railroad Accident.

BUTTE, Mont., Aug. 20.—A Great Northern freight train struck a crowded Columbia Garden car on the crossing at the Butte, Anaconda and Pacific depot here to-night. Ten people were killed and many injured.

A yard engine was making a flying switch with two box cars. The trolleyman of the trolley car stopped at the track, as usual, but seems to have lost his presence of mind and turned on the power. When the open trolley car was half way across the track on Utah street, the box cars struck it in the center and a pile-up resulted.

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The Central Mennonite College

OF BLUFFTON, OHIO.

Is the only institution of higher education in the Middle District Conference of the Mennonite denomination of North America. It is therefore under direct control of the Conference and is managed by a board of nine Trustees. The institution has just completed its fifth year and has during these years matriculated 195 students, graduated 19 students as follows: from the commercial course 7, academic course 11, and junior college course 1, and has the hearty approval and willing support of the churches of the Conference.

The College offers thorough instruction in the following five courses: Junior College, Academic, Bible, Commercial, and Music. There are four instructors in the collegiate and academic departments, a principal and a teacher in the commercial department, and one instructor in the musical department, making a faculty of seven members. "The College Record," the medium of information, is published monthly by the Trustees, edited by the faculty and students.

The Fall term of the sixth year begins on Sept. 20th, 1905.

Instruction is thorough, expenses are low, and advantages numerous. Information is gladly given by sending catalogue on application or by personal letter when asked for. Address all correspondence to

N. C. HIRSCHY, President.

OR
I. B. BEEHAY, Business Manager.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, AUGUST 31, 1905.

No. 34.

Thy Will be Done.

BY JOHN HAY.

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist
Content to trust and die.
Our faith springs like the eagle
That soars to meet the sun,
And cries exulting unto Thee:
"O Lord! Thy will be done!"
When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us crouch and writhe
Beneath the iron heel;
In Thy name we assert our rights
With word and tongue and pen,
And e'en the headman's ax may flash
Thy message unto men.

Thy will! It bids the weak be strong.
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust,
Wherever man oppresses man
Beneath Thy liberal sun,
O God! be there, Thine arm made bare,
Thy righteous will be done.
—Originally published in The Independent.

Items of News and Comment.

Rev. George Brunk, of Elida, Ohio, died on Aug. 17.

Churches are always an asset to the state; never a liability.—Gov. Hanly.

The Bible Conference at Winona Lake, Ind., from Aug. 20—30, was attended this year by a larger number of our people than ever before.

The Union of Mennonites (consisting of the Old Mennonites and branches of the Amish) will hold their third General Conference at Berlin, Ont., beginning Nov. 15, 1905.

Bro. James E. Sprunger, of Cucamonga, Cal., has of late improved much in health, so that he is now feeling quite well. He has taken up the Y. M. C. A. work for some time at Longbeach, Cal.

In addition to the three telephones two more were sent recently to Dharmatari, India, as the missionary J. A. Ressler reported that they were much needed in order to facilitate the work there at and between the different mission stations.

Rev. Jacob Krehbiel, of Clarence Center, N. Y., after the session of the Middle Conference and

the S. S. Convention at Goshen, Ind., attended also the Bible Conference at Winona Lake. He intended to leave for home on Thursday, Aug. 31.

The ex-editor of the "Herald of Truth," Rev. D. H. Bender, in his closing words to the readers says in part: "After a year and a half of service as editor of the Herald of Truth, my work closes with this issue; I lay down my pen, step out of the position, and the editorial responsibility again passes into other hands and rests upon other shoulders. During this brief period of time I was made fully aware of the fact that to edit a paper for a people as represented by the Herald—endeavoring to keep its columns free from worldliness and questionable liberalism on the one hand and bigotry and injuriously narrow conservatism on the other, debarring matter savoring of commercialism, selfish aggrandizement, hobby-riding and club-throwing—is no easy task. It was the purpose of my humble servant to serve and please God first, the church second and individuals last; believing that in this order our labor would necessarily result in the greatest good to the greatest number. Besides this, I found that it would prepare for the night an easier pillow upon which to rest a head containing an oft-perplexed brain. As to what degree of success this purpose was maintained, the reader shall be judge. Individually, I realize that the gap between my accomplishments and perfection is a wide one, but the conviction that a conscientious effort was made to do the best under the circumstances, is a sweetly cherished memory."

total of 231 persons living. There have been 36 deaths.

About half of the members were present. The day was spent in religious services and in strengthening the family ties.

Not a touch of discord was manifest. All the descendants who are past the age of fourteen are members of some church.

A large majority of the family with the aged parents hold to the Mennonite faith. Five denominations are represented. Not a single member of this large family patronizes the saloon. Less than a dozen use tobacco.

After the Conference.

(GOSHEN, IND.)

The weather was all that heart could wish. The attendance was large. Some over a hundred delegates came by rail. A spirit of rich harmony prevailed. Tolerance for the opinions of others was manifest throughout. Pleasing remarks in regard to the genteel deportment of the guests were frequently heard. Those German songs touched the hearts of many who trace their ancestry to the "Fatherland." Other denominations took much interest in the work and helped to make it a success. The mission spirit of our people received new inspiration.

The round table talk prepared by J. H. Tschantz proved a pleasing feature of the S. S. Convention. Scarcely a cloud overshadowed the deliberations of the four day's session. The sympathies of those present went out to J. H. Tschantz and Rev. Peter Schantz and their companions in their severe trials and sufferings.

From Our Missionfield.

Missionary J. B. Epp writes from Oraibi, Arizona: During the past quarter my schooltime has come to a close. While during the first year of my stay at the Institute I took up some language studies, besides my medical studies, I, during the second year, took some Bible and special mission studies. By this means, and by having my diploma from Bethel College recognized, I was allowed to graduate from the Institute and receive my diploma. I feel confident that by the knowl-

edge thus received I shall, by the grace of God, be capable to render better service in the future than I could do without this additional study and instruction.

A day of special blessing for me was the 8th day of May, on which I was solemnly ordained to the full ministry by our dear brother A. B. Shelly. I feel grateful for the confidence thus bestowed upon me by the Mission Board, and my prayer is, that I may at all times prove myself worthy of this confidence!

I regard it as a great favor to have been permitted to visit so many of our churches and thus to form many dear acquaintances. I had an opportunity to learn more of our churchlife in general, something for which I had been longing for years. I have also learned how necessary it is, that either our missionaries or a missionary itinerant visit our churches from time to time in the interest of our missions. In some of the churches an astonishing amount of ignorance seems to prevail in regard to our mission work. Some hardly know that schoolwork in Oklahoma has been relinquished, and that we have a mission station in Montana. How can churches, where such ignorance prevails, cheerfully contribute for the work? But open ears and willing hearts are found everywhere for the cause of the Lord.

Brother Epp then gives a list of the churches, in which it was his privilege to preach during the two years while he was away from his missionfield. This list embraces 17 churches in Pennsylvania, 4 in Ohio, one in Indiana, one in Missouri, one in Nebraska, 14 in Kansas, and one in Oklahoma. Besides this he preached in a schoolhouse near Elbing, Kansas, and in the Y. M. C. A. Hall at Newton, Kansas. In a number of the above churches he preached several times, in others but once. Besides these regular sermons he, on various occasions, spoke to Sunday-schools, Young People's meetings, etc., telling them of the work among the Hopis.

Brother Epp further writes: The day before the close of the quarter, on June 29th, our wedding took place. The Lord has heard my prayers and has given

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me a wife who is willing cheerfully to join with me in the work to which He has called us. That the Lord may bless us and make us a blessing to others, is our daily prayer. We are glad and grateful for the two months during which we were allowed to visit together some of our friends and churches. Now we are back again upon our field of labor, greatly refreshed and, as we believe, better prepared for the work in which we are engaged. Brother and Sister Frey expect to leave for their new field in a few days, and we are at present all engaged in packing and unpacking our things. Our mission-work since our return consisted in one meeting with the Hopis and several visits to their village.

REPORT

Of the 18th Annual Session of the Middle District Conference, Held in Rev. J. C. Mehl's Church, near Goshen, Ind.

WED. EVENING, 7:30.

In the absence of the Chairman, the Secretary presided. After some words of welcome by the pastor, Rev. Mehl, Rev. J. H. Danner, of Aurora, Neb. read the scripture lesson, Matt. 25, and Rev. S. F. Sprunger, of Berne, Ind., led in prayer.

Rev. E. F. Grubb then preached the Conference Sermon, on the words "Well Done" taken from the scripture lesson.

After the sermon, Rev. W. W. Miller, of Pulaski, Iowa, was elected as Chairman for this session of the Conference.

THURS. MORNING, 9:30.

Devotional services were conducted by Rev. D. D. King, Fortuna, Mo.

The following churches were represented: Berne, Ind., 24 votes, J. W. Kliever, S. F. Sprunger.

Dalton, O. 5, Jno. Bidertscher, A. A. Sommer, Andrew Welty, Pandora, O. 8, P. B. Hilty, P. C. Suter, A. R. Schormann, Albert Schumacher.

Bethel, Mo., 4, D. D. King. Bluffton, O., 2, D. F. Jantzen, J. A. Amstutz.

Wayland, Iowa, 5, S. M. Musselman, Jno. Boshart. Noble, Iowa, 7, S. M. Musselman.

Pulaski, Iowa, 7, W. W. Miller. Trenton, Ohio, 9, H. J. Krebbel, J. I. Kennell.

Niagara Falls, N. Y., 1, Jacob Krebbel. Clarence Center, N. Y., 1, Jacob Krebbel.

Stevensville, Ont., 1, Jacob Krebbel. Donnellson, Ia., 6, N. C. Hirschy. Summerfield, Ill., 6, C. v. d. Smis-

sen, Arthur Weber. Wadsworth, O., 6, E. F. Grubb.

Anthony Overholt. Sterling, O., 2, E. F. Grubb. Goshen, Ind., 10, A. J. Yoder, Samuel Smoker, J. C. Mehl, Allen Yoder, Frank Yoder, S. A. Hoover, Warren Phillips, J. C. Lehman.

Resolution of the Swiss Mennonite Church of Putnam and Allen Counties, Ohio.

BLUFFTON, O., Aug. 14, 1905. At a regular business meeting held this forenoon at the Ebenezer church, the following resolution was unanimously adopted:

To the 18th annual session of the Middle District Conference, near Goshen, Ind.

After careful consideration we as a congregation came to the conclusion that it would be best, under the existing circumstances, and for reasons which to us are sufficient, to herewith inform you of our withdrawal from the Middle District Conference. This resolution is to take effect at once.

A. ZUMFLUTH, Secretary.

On motion it was resolved that the chairman appoint a committee of three to formulate an answer to the seceding church and report at the afternoon session.

The Chairman appointed H. J. Krebbel, S. F. Sprunger, E. F. Grubb.

Honorary votes were granted to J. H. Danner and all other visiting ministers; I. B. Beeshy and Menno Niswander.

The minutes of the last Conference were read and approved as corrected.

Order of the day: 9:30 A. M. to 12 M.; 1:30 to 4:30 P. M.; 7:30 P. M.

The Chairman appointed D. D. King, E. F. Grubb and A. A. Sommer as committee on resolutions.

The report of the Conference Treasurer was read and adopted. Balance on hand Oct. 20, 1904.

..... \$15 28 Paid, Oct. 21, N. C. Hirschy 1 15

" Nov. 5, " " 1 00 " July 24 " " 3 20

" " 24 Postage 1904-05. 23 58

Balance on hand, ... \$9 70

An exposition of Gal. 6: 1-10 was then given by Rev. A. A. Sommer.

Rev. H. J. Krebbel read a paper on "Commercialism: Its growth; Its influence of the Church; Religious Attitude towards it."

The discussion was opened by Rev. Miller and generally participated in.

The session was closed with prayer by Prof. N. C. Hirschy.

THURS. AFTERNOON 1:30. The devotional services were conducted by Rev. Krebbel of Clarence Center, N. Y.

Rev. D. D. King then read a paper on "Religious Workers: a) more needed, b) how to obtain them." c) "How to appoint them for their respective fields," was discussed by Rev. E. F. Grubb.

The committee appointed at

the morning session reported as follows:

It is with regret the Conference received the resolution of your congregation, of Aug. 14, 1905 to withdraw from the Conference.

Because in your resolution you refer to certain causes for this action, the Conference very much desires, and it would be in order, that these reasons be presented to the Conference; for we do not believe that these causes are of such a nature that, through a brotherly consideration of the matter, they could not be removed. If your congregation is willing to submit these causes to the Conference we kindly request that you so inform the officers of the Conference as soon as possible and the Conference officers are authorized to appoint a committee of three to confer with your congregation in regard to these causes and if possible remove them.

Wishing your congregation God's blessing we remain,

The Middle District Conference. W. W. MILLER, Pres.

I. B. BEESHY, Sec.

On motion the resolution was adopted without a dissenting vote and a copy ordered sent to the seceding congregation.

The report of the committee on education was read and adopted as read. Full report appears in this issue. The financial report will appear in full in the College Record. (A copy may be had by addressing I. B. Beeshy, Bluffton, Ohio.)

The following were elected as Trustees for three years: J. W. Kliever, H. J. Krebbel, P. C. Suter.

The conference by a unanimous vote decided to hold the next session at Pandora, Ohio, in the Grace Mennonite Church.

The election of officers resulted as follows:

Chairman, S. F. Sprunger. Secretary, C. v. d. Smis-

sen, Fred H. Krebbel. Program Committee, W. W. Miller.

On motion it was resolved that we, the Middle District Conference of Mennonites of N. America, in conference assembled, near Goshen, Ind., Aug. 16-18 do hereby appoint S. K. Mosiman of our own conference, now of Halle, Germany, as delegate and representative of this conference to the International Peace Conference to be held at Lucerne, Switzerland, Sept. 19, 1905.

The session was closed with prayer.

FRIDAY MORNING 7:30. The devotional services were conducted by Rev. A. A. Sommer.

The topic, "Conference Institutions: Their Meaning to the Individual Congregations."

The topic "A Church Building Fund: Need of it; How to raise it; How to apply it," was discussed by Rev. Kliever.

The topic "Missionary Work near Home. Importance of it," was discussed by Rev. A. R. Schormann in the German language.

The following report of the Resolution Committee was adopted:

1. We learn with sorrow of the bereavement of our Conference president, Rev. S. K. Mosiman, and extend to him our heartfelt sympathy in his lonely and heart-rending grief.

2. That the Middle District Conference request the General Conference at the next session to have a short historical sketch of all our missions for the past 33 years and their present state, written; such sketch to be published in pamphlet form.

3. That special services be held in the interests of our educational institutions on the first Sunday of September of each year.

4. We, the delegates and visitors of the Middle District Conference, extend a vote of thanks to the congregation at Goshen for the hearty welcome and generous hospitality.

5. We express our gratitude to our Heavenly Father who has blessed us in our assembling and guided us in our deliberations. That in expression of our gratitude we sing together No. 2 in the Gospel Hymns.

I. B. BEESHY, Secretary.

Report of the School Trustees TO THE 18TH ANNUAL DISTRICT CONFERENCE, HELD AT GOSHEN, IND., AUG. 16-18, 1905.

In reporting the work of our College for the past year we may say that all the instructors labored effectively and showed

a) Missions, by Rev. S. F. Sprunger. b) Publication, Rev. I. A. Sommer. c) Education, Prof. D. F. Jantzen.

On motion the next topic was deferred till the afternoon and the time till noon taken for a discussion of the school question, which was freely participated in.

The session was closed with prayer by Rev. Musselman.

FRIDAY AFTERNOON 1:30. The devotional services were led by Rev. Danner, Aurora, Neb.

Rev. C. v. d. Smisssen then gave an exposition of 1 Cor. 9: 1-19.

The report of the Evangelizing Committee was read and adopted. The report appears in full in this issue.

J. W. Kliever was unanimously elected to succeed himself as member of the Evangelizing Committee.

The topic "A Church Building Fund: Need of it; How to raise it; How to apply it," was discussed by Rev. Kliever.

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I. B. BEESHY, Secretary.

Report of the School Trustees TO THE 18TH ANNUAL DISTRICT CONFERENCE, HELD AT GOSHEN, IND., AUG. 16-18, 1905.

The increased demand for Bible Study and the willingness of our people to contribute to this cause have induced the trustees to open a fund for the endowing of a Bible chair in our College.

The growth of our school in the past and the prospects for the future are encouraging. May the members of our Conference willingly and cheerfully support

1905.

much devotion to the work, and under God's blessing our school has come somewhat nearer the purpose for which it was founded, i. e. the development of true manhood and womanhood. During the year the school enrolled 70 students, divided as follows:

College 6 Academy 47 Music 23 Commercial 11

Counted twice 17

Corrected Total 70

These were instructed by the following corps of teachers: N. C. Hirschy, D. F. Jantzen, E. J. Hirschler, Eva M. Hinman, I. B. Beeshy and G. C. Latchaw. Because each instructor seemed well adapted to his place and was doing efficient work the trustees decided to re-engage them for another year and succeeded in doing so with the exception of Mr. I. B. Beeshy, who had accepted another position in Bluffton for the coming year, but he agreed to act as Business Manager of our College and retains supervision of the Commercial Department. To fill his place as teacher of commercial branches, we engaged Adolph E. Mehl, from Berea, Ohio.

For the coming school year the teachers are as follows: N. C. Hirschy, D. F. Jantzen, E. J. Hirschler, Eva M. Hinman, and Adolph Mehl.

A few days ago G. C. Latchaw resigned on account of failing health, so it will be necessary to secure an instructor for the Music Department.

Allen Beeshy is engaged to do the janitor work and care for the grounds under the direction of the Business Manager.

"The College Record" has been issued in the German and English. The Bible Conference last winter, at which Dr. Robinson of Chicago was the principal speaker, was largely attended and very helpful.

By instruction of the Board, Rev. Hirschy has been traveling in the financial interests of our school, especially to secure funds for a furnace and the erection of a Ladies' Hall. He has met with encouragement and when the work is completed a detailed report of the same will be given to the Conference.

The increased demand for Bible Study and the willingness of our people to contribute to this cause have induced the trustees to open a fund for the endowing of a Bible chair in our College.

The growth of our school in the past and the prospects for the future are encouraging. May the members of our Conference willingly and cheerfully support

THE MENNONITE.

this work and may we have at least 100 of our young people to come to our College next year, to be prepared to better glorify God and serve their fellowmen H. J. KREBBEL, Sec.

Report of the Evangelization Committee.

OF THE MIDDLE DISTRICT CONFERENCE OF THE MENNONITE CHURCH, 1905.

In making this report the committee wishes to acknowledge its feeling of gratitude to God for having given the opportunity of doing some little thing at least towards the furthering of His kingdom. The work done will perhaps be best understood if each station will be reported upon separately.

According to our report of last year Woodburn, Indiana was developing into a station where it seemed a question whether a further expenditure of efforts and means on our part was still advisable. The principal reasons cited were the fewness of members of our persuasion and the large number of organized churches considering the size of the place. However, responding to the earnest wishes of some of our members there, the committee continued the work by sending Bro. D. D. King to preach there at stated intervals. This work was mutually satisfactory but the removal of some more of our families tended to convince the committee as well as our members there that it would be for the greatest good of the Lord's cause in that field if it be left in the hands of the other churches.

In the church at Fortuna, Missouri conditions are decidedly better than a year ago. Bro. D. D. King who had been recommended by the committee to the pastorate of that church and spent last summer's vacation in the work has accepted the call of the church and entered upon his work after the close of the school in June.

The church at Donnellson, Iowa was compelled soon after the last year's session of conference to look for a new pastor as enfeebled health and old age forced Father Schowalter to lay down the work of pastor which he had done so faithfully for so many years. The church asked the committee's assistance in finding a new pastor. These efforts resulted in the calling of P. P. Hilty to the pastorate of the church. He took up his work in the month of June.

The Sterling church was served by Bro. J. H. Langenwalter who went there regularly from school to preach. During the summer months Bro. E. F.

Grubb of the Wadsworth church has charge of the work there. This church has for several years asked no assistance from the committee, neither financial nor any other way. This spring, however, they decided to build a new church and asked the committee to advance some money from the church building fund. The committee decided to do so to the extent of \$500, but this is more than the present state of the fund permits. For next winter's work no definite arrangements have as yet been made, but a workable plan is under consideration now.

In Stevensville, Ontario the committee recommended that Bro. Jacob Krebbel preach there periodically until more permanent arrangements can be made.

Between the Pandora, Ohio church and its present pastor the committee acted merely as a medium of introduction.

No requests for assistance in revival or evangelistic meetings were sent to the committee. But it was gratifying to notice that a number of our churches held protracted meetings, some for the deepening of the spiritual life, others for the awakening of the unrepentant.

S. F. SPRUNGER, chairman, J. W. KLEWER, secretary.

EVANGELIZING COMMITTEE'S REPORT OF TREASURY FOR OCT. 19, 1904 TO AUG. 18, 1905.

Am't in treasury Oct. 19, 1904 \$405 85

Nov. 2, 1904, Sterling, O. by P. J. Liechty 2 00

Nov. 10, 1904, Versailles, Mo. by D. A. Garber 19 70

Dec. 10, 1904, Pulaski, Ia. congregation 15 00

Jan. 4, 1905, Summerfield, Ill. by C. Auernheimer 55 75

May 23, 1905, Goshen, Ind. by J. C. Mehl 10 00

..... \$508 30

PAID OUT.

Jan. 2, 1905, to J. C. Mehl for work at Steyensville, Ont. 24 50

March 23, 1905, to D. D. King, Berea, Ohio for work at Woodburn, Ind. 18 00

..... \$42 50

Balance in treasury \$465 80

REPORT OF CHURCH BUILDING FUND for year ending August 19, 1905—Total Receipts \$390.90.

W. W. MILLER, Treasurer.

Our Aim in C. E. Work.*

The C. E. society stands for service. Its motto suggests that the aim is not at entertainment or amusement but that in its

*NOTE.—This paper was prepared by Rev. S. M. MUSSELMAN, of Wayland, Iowa, and read at the Mennonite Rally, Baltimore, Md., on the occasion of the International C. E. convention July 1905.

work the kingdom of Christ, visible and invisible shall be upbuilt. Thus we venture to say that one aim of our work is to make men. Men and women who stand for service and whose consecrated lives will shine for good in the church and community in which they labor. We look for the highest standard in consecrated service and believe we can only find it in the life of our Master Himself. He embodied in His character those virtues which we as young men and women can safely follow. A few of these only we can note.

Christ gives us His estimate of manhood in the life He lived on earth. His condition of life was one of choice, not of necessity. In the temptation there were presented to Him different courses in life. He might have chosen one which looked only to the satisfying of the cravings of His body but He immediately recognized that a man has higher aims than this. The appeal to popular favor and honor before men next held out to him. But Christ again spurned the thought of a career that appealed most to the curious and fame seeking ones. The wealth and the power of the world were held before His mind, but Christ recognized that all these required a bowing to Satan and a yielding to the evil which suggested these plans. His life was to be entirely different. The only crown that He wore in this world was the crown of thorns. The wealth of this world's goods which He possessed was soon counted. He describes His own condition when He says "Foxes have holes, the birds of the air have nests, but the Son of Man has not where to lay His head." His whole life taught that in His estimation to be was more important than to have. Apart from the glitter and fascination of this world, there was a meaning to our existence and this was life itself. The greatest good that can be found is not in the houses and lands, in name or fame, but it is within. This life is the treasure of great price for which a man can afford to give all he has and make a good bargain. Eminently His life was one of service. The life of Christ was one of being and it made Him a servant of all. His service was of the highest kind, He came not to serve conditions and make the financial basis of His people stronger and better. He never even left a plan whereby one dollar can be made two. But an example of His service can be seen in the last night when He girded Himself and began to wash His disciples' feet. Here was the supreme test of a life of

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Christ gives us His estimate of manhood

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Editorial.

Is a Change Desirable?

Our General Conference has been meeting in the fall of the year with but three exceptions since its organization. According to the constitution the fixing of the time for the sessions is left to the officers, but a long continued practice has practically established the unwritten law that autumn is the time for the conference sessions, and the officers would perhaps meet with some criticism if they would change the time to another season without first submitting the question to conference. Whether this question has been submitted in recent years is not known to the writer. If not, would it not be advisable to ascertain the vote of the next conference on this point? There surely must have been reasons for deciding upon fall as the desirable time for the conference, but changed conditions in our churches may have changed the forcefulness of these reasons. The principle reason perhaps was the fact that in the fall of the year the work is not so urgent with agriculturalists. This was a far-reaching argument when the workers in our churches were farmers almost exclusively. But to-day we have hardly a church which has not some business or professional men in it. The profession of teaching especially claims the time of many of our best church workers. Their intelligence and experience could be well utilized in our conferences. But the present time of meeting makes it impossible for them to attend.

Most pastors, too, would find a summer session of conference less interrupting to their work planned for fall and winter, as such work generally is begun just a little while before the usual time of our conferences. It seems as though someone should bring this matter up at the next session of conference.

THE MENNONITE

The Gospel as a Means of True Civilization.

(Address, delivered at the UNION MISSIONARY TRAINING INSTITUTE of Brooklyn, on the 24th of May 1905, by J. B. EIR, valedictorian of the class.)

The Japanese minister to France, in a recent address: "Before the war we were unhesitatingly classified among the semibarbarous heathen nations; now, since we have shown the world in how short a time we can kill 50,000 Russians, we are considered quite civilized."

This suggests the popular view of civilization. But upon a moment's reflection we almost unconsciously shake our heads saying: No, civilization is more than being able to wield to the best advantage those cruel weapons of war, although they be the most modern.

It should be quite clear before our mind what we mean by civilization, if we would fully understand what our subject brings before us. No doubt we all have found that there is quite a difference of opinion among people as to what really constitutes civilization; yet after all the differences are often merely in terms of expression. Do we not all mean this, that civilization is "the humanizing of man to the full satisfaction of his true nature?" We could not—if we would—find a higher standard or a grander view for mankind than this. For to be truly human is the Creator's purpose for man!

This we not only read, and hear said, but our very being, by means of our consciousness, tells us that. And everyone, who obeys his conscience at all, is being led in that direction. This puts us naturally on common ground.

The principle word in the above definition for civilization is in the progressive form:—"humanizing," not "already humanized." It is a process, therefore; not a state. Consequently, when we speak of civilized nations or individuals, we must not for a moment think of perfected human beings, but can at best think of nations or individuals who are "being developed" properly. The perfect man stands before us as an ideal, towards which we grow. No one living could comprehend the full significance of such a perfect human being. Our ideal also varies at different periods of our lives. As we progress towards the ideal which we had placed before us, it constantly advances and thus remains before us, while we pursue.

The essential satisfaction in civilization, therefore, cannot lie in "having attained"; but it must lie in the pursuit. Do we not all feel and observe constantly, that man is scarcely anything more

than a collection of possibilities? And these possibilities our very nature prompts us to develop by the best means obtainable.

THAT, then, is CIVILIZATION!—Should we then also join in calling Japan civilized, merely because of those most bloody achievements?

—Shall we now consider, what is this best means—or these best means, if there be more than one—towards securing the best results in the development of ourselves and in assisting others: Here again our innate, God-given faculties and powers demand that such means must be employed as will perfectly correspond to the natural conditions to which we are subject.

THE GOSPEL OF JESUS CHRIST IS SUCH A MEANS—AND THERE IS NONE OTHER!

This may be demonstrated by illustration, by comparison, and also argument may serve us.

The greatest thing in man is his will, which is free and must be free in moral agents. The Gospel meets this freeborn nature by its own nature. There is no compulsion whatever brought to bear upon the listener by the Gospel message itself. All the pressure is from within our own selves as we feel the truth of it. It is in the very nature of the Gospel to be opposed to any violence of liberty whatsoever. God, the Author of the Gospel, says already through the O. T. evangelist: "Come let us reason together." Kindly ministry, gracious urgency, gentle and quiet command are the strong measures used. Strong, yea the strongest; because they above all else appeal to human nature. The Pueblos in our far Western Deserts, in their most simple human life, most emphatically resist even the slightest compulsion brought to bear upon them; but they say: "You show us the way, and we will walk in it." And how does God's Word respond to such most human feelings?—"This is the way, walk ye in it!"

One of the most depressing, yet brutalizing influences against which true civilization has to contend in almost every part of the world is idleness. In many cases the real cause of this is the belief that work is a disgrace. Among the Red-men of our American plains this is a national belief. Even when driven almost to the point of starvation, they would not yield. The Masahoes in Africa and other tribes of their race are said to be born lazy. All means brought to bear upon the people in all such conditions have almost completely failed to accomplish any good. But where the Gospel has taken a hold upon the hearts of the

people, they almost invariably soon take up work.

Why?—The Gospel honors work, by calling it "service," and service a privilege. No more a burden!—And it has become impossible to think of it as a disgrace. And Christ, the chosen Master, in the end crowns His obedient follower with the words, "Well done, good and faithful servant". This is the most practical and unparalleled benefit which the Gospel has bestowed. And nothing has been found to meet this "source of all vices" so successfully.

Another influence is most universally found, which hinders civilization greatly, and that is "pride," in other words "self-satisfaction". To say the least it is an almost impregnable wall to shut out any new ideas or truths. And the heathen is said to "live on pride". (The same, however, can be said about some other folks!) It is the very opposite of development; and although it is called satisfaction, it is after all the greatest dissatisfaction.

In the matter of untruthfulness we look in vain for an exception to any of the so-called heathen nations. China is called "a nation of liars"; in Africa especially, "a lie seems to be loved for its own sake"; and "a Persian is said to be able to tell a lie before he can speak." In one form or another, gross untruthfulness is found in every so-called Christian country, our own great land by no means excepted. We can see this in our life.

There is a long train of such conditions, that decidedly tend to stop the progress of the individuals and of the nations. And not only do they stop the progress, but they are dragging down all those who come under their influence. There is ignorance, superstition, immorality, infanticide and many others. But let us pause here and inquire, if nothing has been done towards counteracting such unnatural conditions, just because they are so unnatural and everywhere oppose our intuitive sense of progress and truth.

We gladly acknowledge, that there have been forces brought to bear to remedy such conditions. Through the endeavor to satisfy the cravings of the soul, the different so-called natural religions have come into existence. Combining the knowledge which the people had of God and the peculiar beliefs in different matters pertaining to man's soul and body, the human founders of these religions compiled their volumes of religious teachings. Many very inhuman, and therefore degrading, elements have found their way into these codes of philosophy or ethics. Never-

August 31.

1905.

theless some of the eastern religions are in part truly charming, and contain some very instructive teachings. And of great benefit they have been to those who have conscientiously followed the better teachings of Buddhism, Confucianism, the Koran and other religious systems! It is these religions, to a great extent, that have lifted up China, India, Japan, ancient Egypt and Greece so far above the savages of the South sea. It was only fair, that all these religions should have the opportunity to unfold their distinctive characteristics, show their wisdom and spiritual helpfulness to man.

But where have they left their people after thousands of years?—what are the prospects of their being able to do better in the future?

Confucius, for instance, taught truth and humility, but confesses that he could not show how to live it. At the same time he teaches that man possesses all to make him perfect.

The Gospel teaches truth, humility and all the other virtues, and shows us the man who lived them, and who gives His followers the power to do the same. The fact, that so many Christians do not come up to the height that is possible for them to attain here in this life, is not because the power of the Gospel is limited in itself; but it is because its influence is being limited by the free will of man. The power of the Gospel and the promises of the Gospel are as limitless as our limitless possibilities require it.

What the Gospel can do—in spite of enormous oppositions, is seen in the mission field. Think of Paton's work in the New Hebrides Islands: "When he came to the island of Gana there was not one Christian there; when he left there was not one heathen there." The Hawaiian Islands are another striking example of the marvelous power of the Gospel. Within a little more than a generation this group of Islands has been transformed from a land of cannibals to a Christian land that now sends out missionaries of her own.

And what can control untruthfulness?—Not the strongest government, nor the best legislature have been able to do it—and nothing will do it, except the power of the Gospel that touches the individual heart!

May this suffice to show that whatever of good teaching there may be in any other religion—mixed with falsehood—the Christian religion contains it in full and without falsehood, and adds to it the power to accomplish it.

Furthermore, the Gospel comes with a message for all,

THE MENNONITE.

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high and low; but is especially designed for the low; and, thus again meets the great need, because every other more or less elevating influence seems to leave out of consideration the lower classes almost altogether, or else supplies them with superstitious beliefs and prayer machines. The Gospel comes with its precious promises and lifts up the downcast and puts them on a level with other men, and sets before them the hope of eternal life and service.

Man everywhere and at all times has asked the question, "Where am I going?" knowing that life does not end with death. —No answer anywhere to satisfy man, than in the Bible.

Thus everywhere and in everything this Gospel meets us, and not only helps us in every phase of our own life, but gives us the necessary means to convince others, who as yet oppose it. It can do and be all this, because it originates with the One, who is the Creator of man and who could only give us such means for our true development as would in every particular meet our needs.

To become more truly civilized (i. e. more truly humanized) ourselves and to learn of the methods and means to help others to become so, was the purpose of our coming to the Institute. And in the name of the class which this day finishes the prescribed course of our school, I wish to extend our heartfelt thanks to you, our dear instructors! and to all who in any way have helped us to see more clearly our high calling as human beings, and who have pointed out to us the only effective means of true development! May you have found your reward in so doing! And in the success, which the Lord and Master will give us in our work, which we are about to take up, we will gladly give you a share.

May our God grant us all, to become more truly human, according to His exalted purpose!

Our Aim in C. E. Work.

(Continued from page 3.)

Conference Announcement.

The General Conference of the Mennonite Churches of North America will open its session at Mountain Lake, Minnesota, one day later than announced before this, that is, October 5th, 10 a. m. instead of October 4th. This change is made because the delegates from the more distant churches cannot reach Mountain Lake by Wednesday if they leave home after Sunday.

J. S. HIRSCHLER, chairman.
J. W. KLEWER, secretary.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Sep. 10, 1905.—WHAT IS PRACTICAL CHRISTIANITY? Jas. 2, 14-26.

QUESTIONS.

1. What is practical Christianity? Jas. 2, 14-26. Gal. 5, 6.
2. How does faith show itself in life? Rom. 5, 1-5.
3. When only does the hearing of the Word of God profit us? Jas. 1, 22-25.

4. How does true faith affect our words? Ps. 39, 1-4; Jas. 1, 26; 3, 1-12.

5. How does faith bring wisdom? Jas. 3, 13, 18.

6. How does Christianity affect business? Jas. 5, 1-9.

7. How does Christianity take care of the sick? Jas. 5, 13-16.

MEDITATIONS.

Practical Christianity is a Christianity which affects our life, our words, our actions. It gives us a hope which rests on eternity and helps us bear tribulation bravely, yes enables us to rejoice in our tribulations because we know that tribulations bring us blessings for time and eternity, if we love God and remain in His love.

Hearing, knowing, learning the Word of God is no benefit to us or to others, if we are not influenced by His Word to do His will.

We do not believe in the Word of God, if we are not changed by this faith. This change must be so radical, that our hearts, our thoughts, our will, our actions are changed. A power which is never put into practical use is of no benefit, no value.

True faith affects our words. James says: The world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell. The tongue can no man tame, it is a restless evil, it is full of deadly poison. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also. The Spirit of Christ dwelling in us by faith is enabling us to bridle our tongue, but we have ever to keep a watch over our lips and have always to pray for wisdom in words as well as in actions. It is the Spirit of God and the Word of God, which directs our thoughts and words so as to comply with the will of God and to serve to His honor and glory.

True Christianity affects our lives in every direction and our business relations are thoroughly affected by it. The real Christian is honest, just, reliable; whatever he does, he tries to do well because he does it for God and not for men only.

Christianity makes us sympathetic, unselfish, teaches us to use the remedies, which God gives us in nature, but also to bring our sick friends in prayer to Him who is the only true physician and helper for body and spirit, our Lord Jesus Christ, the gift of God.

QUOTATIONS.

The reader is probably amazed at the paucity of large stars in the firmament of heaven! Will he permit me to carry his

mind a little further, and either stand astonished at or deplore with me the fact that out of the millions of Christians in the vicinity and splendor of the eternal Sun of Righteousness, how very few are found of the first order? How very few can stand examination by the test laid down in the thirteenth chapter of the First Epistle to the Corinthians! How very few love God with all their heart, soul, mind, and strength, and their neighbor as themselves! How few mature Christians are found in the church! How few are in all things living for eternity! How little light, how little heat, and how little influence and activity are to be found among them that bear the name of Christ! How few stars of the first magnitude will the Son of God have to deck the crown of His glory! Few are striving to excel in righteousness; and it seems to be a principal concern with many to find out how little grace they may have and yet get to heaven. In the fear of God I register this testimony, that I have perceived it to be the labor of many to lower the standard of Christianity, and to soften down or explain away those promises of God that Himself has linked with duties; and because they know that they cannot be saved by their good works, they are contented to have no good works at all; and thus the necessity of Christian obedience and Christian holiness makes no prominent part of some modern creeds. Let all those, who retain the apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, press every believer to go on to perfection, and expect to be saved while here below, into the fullness of the blessing of the gospel of Jesus.

DR. A. CLARK.

The Sunday School Lesson.

Subject for Sept. 10.—THE LIFE-GIVING STREAM. Ezek. 47: 1-12.

GOLDEN TEXT.—Whosoever will, let him take the water of life freely.—Rev. 22: 17.

LESSON SETTING.

The prophet Ezekiel saw his visions and uttered his prophecies by the river Chebar among the captives who had been carried there by the king of Babylon. In point of time, therefore, a study of his book comes in properly at this point of our lesson series. It would be well if some time could be devoted to this study and then follow it up with an exhaustive study of Daniel, which also falls into this captivity period of Israel's history.

But the lesson committee has given us only one week to each book.

Ezekiel belonged to the house of Aaron, being a priest by line of descent. He must have been among those taken by Nebuchadnezzar when Jehoiachin surrendered to him (2 Kings 24: 10-16). The first section of his book contains mainly predictions of the final, complete fall of Jerusalem, which came at the end of Zedekiah's reign of eleven years. The second section contains predictions of judgments that would come upon surrounding nations—Ammon, Tyre, Egypt, Edom, Moab, and Philistia. The third section has warning and promises to Israel and Judah. The fourth and last section, beginning with chapter 40, gives the prophet's vision which God showed him of the temple and its ordinances, the city, and the land, in this ideal form and use as designed for a people purged of their sins. This whole section is especially significant and full of deep spiritual teaching. The part of the vision contained in our lesson forms a climax in this wonderful figurative presentation of the blessings which shall come to restored Israel and through them to the nations.

LESSON MEDITATIONS.

As the whole ceremonial institution including the structure and arrangement of the temple with all its parts, and all the ordinances connected with it, was typical of truths and blessings to be communicated in Christ the antitype of it all, so the life-giving stream seen by Ezekiel in this ideal picture of the temple is likewise prophetic of blessings to be realized in Christ. In the law of the sin offering we are taught how sinful man may be cleansed by the blood of the divinely provided sacrifice and be admitted into the presence chamber of God—the Holy of Holies. Here we see how God in turn communicates the life abundant to them that thus come unto Him. The altar marks the way of man's approach to God, and also the direction whence issue the blessings of God to man. Through Jesus Christ we have access to God; in Christ Jesus we are blessed with all spiritual blessings.

The particular mention of direction can not be without significance. The temple faced eastward and thus it taught the worshipper constantly to look for the breaking of another and a brighter day. It was a dispensation of shadows pointing to better things to come. And so all the dispensations, including the present one, point forward

to the final consummation of all things—the bright and glorious day of the Lord. The sure word of prophecy then and now and to the end of time is as a lamp shining in a dark place until the day dawn (2 Pet. 1: 19). It looks toward the east for the rising of the bright and morning star (Rev. 22: 16).

The stream grew deeper as it proceeded in its course. It is so with the stream of God's redemptive revelation to man. From the trickling fountain at the gate of lost Eden the rivulet widens and deepens into a stream that grows deeper and fuller from one dispensation to another, until we shall see face to face and know as we are known. The writer of Hebrews recognizes this progress in revelation in the opening verses of the epistle. Take your Bible and read Heb. 1: 1-3.

Likewise also the spiritual life in the individual believer under normal conditions deepens from day to day. It is his privilege to grow in grace and in the knowledge of our Lord and Savior Jesus Christ. Every experience accepted and interpreted by faith gives him a deeper insight into the loving purposes of God and makes his heart more calm. In the words of Miss Haverghal, Like a river glorious Is God's perfect peace; Over all victorious In its bright increase. Perfect, yet it floweth Fuller every day; Perfect, yet it groweth Deeper all the way.

Dr. McLaren says: "The growth of the Christian should be, and so far as Jesus is received will be, continuous and swift. If our Christian life is as shallow and with as little weight in it to-day as long years ago, the fault is ours. Alas! that so many should resemble rather the streams in Tartary that creep shallowly and languidly through a few miles and then dry up in the thirsty sands, evaporated by the fierce heat."

Having noticed the increasing depth of the stream the prophet is led back to get another view. What he sees now gives us another phase of teaching. The stream of life is also a life-giving stream. The divine life in a nation, in an individual, not only grows deeper and deeper, but it communicates life to its surroundings. It begets and nourishes life in its bosom and spreads its life-giving influence on all sides. Wherever the stream of life issuing from God's sanctuary of love is allowed to flow, the desert will blossom as the rose and the waters of death will be healed. The Dead Sea became like the great sea, swarming with life in all its variety,

and the desert through which the stream flowed abounded in food-bearing trees of uninterrupted growth and fruitfulness. Thus worketh the law of the Spirit of life in Christ Jesus. From the very life of every believer shall flow rivers of living water. "Passing through the valley of weeping they make it a place of springs; yea the early rain covereth it with blessings". (Ps. 84: 6—Rev. Ver.)

But there are some miry places and marshes that can not be healed. There was a Jerusalem whom the Lord of life would fain have reached with His life-giving touch but it "would not." There are souls so wedded to their idols that there is nothing left to them but to go down into death with them. There are those even among professing Christians whose lives remain comparatively barren because they will not allow themselves to come into real touch with the Spirit of Him who alone can heal and quicken. Listen to the testimony of one such after he had been "filled with the Spirit:" "Oh," said he, "I did not know what religion was then. I lived a sort of skimped and half-starved religion, but I have found the better way. My religion is no longer a side show to my life. It is the main thing. I fairly swim in it day and night, and I am infinitely happier."

Deaths.

CONNOR.—On Aug. 24, 1905, in Hadden Heights, N. J., Mary Connor, aged 92 years, 10 months and 13 days. Interment on the 26th, in Egg Harbor Cemetery. Services by F. F. Gabel. Text, Phil. 1: 23.

GREEN.—On Aug. 21, 1905, in Egg Harbor City, N. J., Lydia, daughter of Jacob and Laura Green, aged a little over 11 years. At the home of Congressman J. J. Gardner, where the body lay, a vast assemblage of old and young attended to take a last fond look at their young friend. Interment in the Union Cemetery, May's Landing. Funeral services were conducted by the pastor of the Emanuel church, Rev. F. F. Gabel.

SCHROCK.—On Aug. 24, near Middlebury, Ind., Mrs. Fannie L. Schrock, of consumption, aged 36 years, 4 months and 12 days. Her husband, Willie Schrock and two sons are left to mourn their loss. Her maiden name was Hartzler. She was born in Wayne Co., Ohio, came to this state thirteen years ago and united with the Mennonite church at Silver Street of which she has since been a devoted member. Funeral services were conducted by J. C. Mehl at the Griner church. Text, James 4: 14.

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News of the Week.

Domestic.

YELLOW FEVER.

STEADY DECREASE OF PLAQUE.
NEW ORLEANS, Aug. 29, 6 p. m.—New cases in the past 24 hours 45, deaths 7.

The local situation continues to be of the most hopeful character and the confidence of the federal authorities is growing that the disease will have practically disappeared before the frost. The earliest recorded frost here occurred in the second half of October, but the average is between the middle of November and December. On August 18 there were estimated to be 450 cases under treatment, but since then there has been a steady diminution until to-day there were reported only 181 sick, 74 per cent. of the total 1,788 cases having been discharged as cured or convalescent.

Some thirty-five new cases were discovered in Jefferson Parish, along the Bayous among foreign fishermen. Deaths have occurred and the sick were without medical attendance, without nurses and in most cases without medicines, the appearance of the fever forcing many of them to abandon their trips to the city.

Minister who Believes Man is Conscious in Hanging.

NEW YORK, August 21.—Speculation has been aroused among medical scientists in this city by the declaration of the Rev. Emil A. Meury, pastor of the Second Reformed church in Jersey City, that he has proved conclusively that a man may retain consciousness, memory and the power of voluntary motion after his neck has been broken by a drop from the gallows. They are not inclined to agree with the clergyman, however, even though he says he successfully made the test at the hanging of Paul Genz in the Hudson county jail in 1907.

He had also made arrangements to do so Friday, when Edward F. Tapeley, a negro, was to have been hanged for wife murder, but for this he will have to wait, as a stay of execution was granted.

Describing the Genz case, the Rev. Mr. Meury said: "Genz was certain he would be conscious after his neck was broken and said to me: 'Watch me closely. After my body is drawn upward and I fall to the rope's end and my neck is broken, I will wait about a minute; then I will close my hands twice, then once, then twice again. I arrange this signal now so that none of the doubters who may be looking at me can say that my movements are only involuntary twitches.'"

According to the minister, this program was carried out. He says he distinctly saw the pinched hands of the condemned man make the signal agreed upon, and that six other persons had witnessed it. He means to make a similar arrangement with Tapeley and, if the result is the same, use it in his argument for the abolition of capital punishment which he intends to present to the next Legislature.

President Roosevelt Dives with Submarine Boat.

OYSTER BAY L. I., Aug. 25.—President Roosevelt, late this afternoon, made a descent in Long Island sound, on board the submarine torpedo Plunger. He was on board the vessel

about three hours. At one time the little boat was submerged for fifty minutes, and in that time was put through all the submarine feats of which she is capable. The president expressed to-night his delight at the novel experience, and said that he was immensely impressed with the boat's maneuvers, in which she was handled perfectly. By taking this dangerous trip under the water the president has endeared himself to naval officers and men of the world over, and made Lieut. Charles H. Nelson, commander of the Plunger, the proudest and happiest man in the United States navy.

China Gets Hankow Road.

NEW YORK, August 29.—As the result of the conference between the President and J. P. Morgan at Oyster Bay, yesterday, the Chinese Development Company held a meeting to-day and ratified the sale of the Hankow railroad back to China. It may be said that the plan was arranged at the meeting between the President and Mr. Morgan and is satisfactory to both of them.

Foreign.

WAR IS OVER.

PEACE IN FAR EAST ASSURED BY JAPAN YIELDING TO RUSSIA. NO INDIGNITY, AND NO PAY FOR HALF OF SAKHALIN.

PORTSMOUTH, N. H., August 29.—Peace between Russia and Japan was practically concluded at this morning's session of the peace conference. In the final struggle the Russians achieved the victory. For the sake of peace, the Japanese, with a magnanimity worthy of their heroic achievements in this war, met the ultimatum of the czar and abandoned their demands, not only for reimbursement for the cost of the war, but for the repurchase of the northern half of Sakhalin, Russia at the same time agreeing to a division of the island.

The Japanese also withdrew Articles X and XI of the peace conditions originally proposed (demand for the surrender of the interned warships and limitation of the Russian naval power in the far East.)

The news that peace had been agreed upon caused intense excitement at the hotels where the envoys have been staying. Everywhere there was a delirium of jubilation. There were screams of joy. Men threw their hats aloft, and women actually wept. Then there was a rush for the telegraph offices, and in an instant the news was speeding to the remotest corners of the earth.

DEMONSTRATION FOR WITTE.

Mr. Witte, accompanied by Baron Rosen, came to the hotel for luncheon. There was a wonderful demonstration upon their arrival. A great crowd had collected at the annex, where the Russians are quartered, and when their automobile drew up the air was torn with frantic cheers. Hats were thrown aloft. Mr. Witte, as he stepped out of the motor car, seemed quite overcome. Too full for utterance he could only grasp and shake the hands that were extended to him. Baron Rosen also was equally moved and received the congratulations of the crowd in silence. For about five minutes the two plenipotentiaries were kept upon the porch listening to the incoherent praises of the hotel guests.

"Do you pay indemnity?" was the universal interrogation.

"Not a cent," was Mr. Witte's response. Forcing his way to the door, Mr. Witte encountered the members of the Russian mission, who rushed forward to shake his hand. Briefly, in Russian, he gave them the joyful tidings. Then as he started up the stairs, the newspaper correspondents clamored for information.

"What have you done? How is it settled?" they cried.

"We pay not a kopeck of indemnity," he replied, as he turned at the landing, half-way up the stairs. "We get half of Sakhalin. That is the agreement in a nutshell."

The two plenipotentiaries have respectively proposed to their Emperors the conclusion of an immediate armistice, and after these details have been discussed the question of the release of the Russian prisoners will be taken up.

The Associated Press correspondent accompanied Mr. Witte to his room. He had been quite overcome by the great ovation he had received and the intense strain he had been under. He threw himself into his arm chair, and after a few minutes to "pull himself together" he began to speak, slowly and deliberately—almost as if he was talking to himself.

"It seems incredible," he said, "I do not believe any other man in my place would have dared to hope for the possibility of peace on the conditions to which we have just agreed. From all sides, from President Roosevelt down to my own friends in Russia, I received, up to the last moment, even this morning, urgent representations that something should be paid to Japan."

VICTORY FOR RUSSIA.

Mr. Witte continued: "It was a psychological crisis. I had made up my mind not to strike out a letter of the ultimatum I submitted. So far as I was concerned it was ended. But I could not tell how it would work on the Japanese mind. It was a complete victory for us."

"After this afternoon's session all of the delegates will participate."

Now that the general lines of the peace have been agreed upon, the details will have to be considered and discussed by the competent persons who have accompanied the plenipotentiaries. Although a question of detail, they include matters of great importance. Chief among them is the armistice, which Baron Komura and myself have already proposed to our Emperors. The release of the prisoners also will come up immediately."

This afternoon preliminary arrangements for an armistice were concluded and the actual work of framing the "Treaty of Portsmouth" was by mutual agreement turned over to Mr. De Martens, Russia's great international lawyer, and Mr. Dennison, who for twenty-five years has acted as the legal advisor of the Japanese foreign office.

Collapse of the Paris Sugar Market.

PARIS, Aug. 29.—There was another collapse in the sugar market today, owing to the sudden death under circumstances indicating suicide of Ernest Cronier, chairman of the board of directors of the Say Sugar refinery, the most important concern in the trade. Shares fell 390 points from 970 to 580. The sugar market suspended operations. The foreign exchanges have not been affected by the incident.

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The Mennonite.

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Vol. XX.

BERNE, INDIANA, SEPTEMBER 7, 1905.

No. 35.

Be Kind to Mother.

"You have only one mother, my boy,
Whose heart you can gladden with joy,
Or cause it to ache
Till ready to break—
So cherish that mother, my boy,
You have only one mother who will
Sick to you through good and
And love you, although—
The world is your foe—
So care for that love ever still.
You have only one mother to pray
That in the good path you may stay;
Who for you won't spare
Self-sacrifice rare—
So worship the mother always.

You have only one mother to make
A home ever sweet for your sake,
Who toils day and night
For you with delight—
To help her all pains ever take.
We have only one mother to miss
When she has departed from this,
So love and revere
That mother while here,
Some time you won't know her dear
Kiss.

You have only one mother, just one,
Remember that always, my son;
None can or will do
What she has for you.
What have you for her ever done?"
—Selected.

Items of News and Comment.

Rev. J. J. Balzer, of Mt. Lake, Minn., has returned on Aug. 29, from his short trip to Freeman, S. D.

Bro. H. M. Reusser, foreman at the Witness office at Berne, Ind., wife and son took a trip to Pandora, Ohio.

Bro. W. P. Coffman and family, he formerly being the foreman at the Mennonite Pub. Co., Elkhart, Ind., are now located at Long Beach, Calif.

Rev. Michael Kinsinger, of Washington, Ill., left on Aug. 21 for Germany where he probably will stay several months visiting relatives and friends.

The German Teachers' Institute held at Hillsboro, Kan., from Aug. 14—25, was attended by 38 teachers of whom 17 were present on the first day of the institute.

For the S. S. Convention and Conference to be held in the Mennonite church at Meadows, Ill., on September 13th and 14th respectively see the programs in this issue.

Rev. Chr. Kaufman, of Freeman, S. D., recently made a trip to Cleveland, Ohio. On his way he stopped off at Bluffton, O., where he preached four times, and at Elkhart, Ind.

Bro. G. J. Lapp, Bro. and Sister M. C. and Lydia Lehman, prospective missionary workers for Dhamtari, India, have made arrangements to fill a number of appointments in a number of congregations and at conferences before they sail for India, probably in October.

On Friday evening, Aug. 25, the oratorio "The Last Judgment" was rendered at the Ebenezer church west of Bluffton, Ohio, under the leadership of Prof. J. W. Bixel, formerly of that place, who left again for Kansas to continue his work there next school-year.

Rev. Valentine Strubbar and several of the members of the congregation at Washington, Ill., attended the Bible Conference at Winona Lake, Ind. They returned home on Friday, Aug. 31, and report a blessed time. If the Lord is willing, communion services will be held on Sept. 24.

The Middle District Conference has set aside the first Sunday, and the Western District Conference the second Sunday of September to be observed by the respective congregations and friends of education as "school day" or "educational day." It would be very desirable to adopt a date for the educational day, which is generally observed as such.

Rev. E. S. Hallman, of Humboldt, Sask., N. W. T., suggests in the "Gospel Witness," in regard to the missions and evangelizing work, the following: "Could not the additional work of the newly appointed secretary of the Mennonite Evangelizing and Benevolent Board or some one fully called, go from place to place, state to state, city to city, and look up the neglected places and assist them to open up new fields, and then we were where we once were when we had a worthy brother who gave his life work to this end, then will our hearts again be gladdened as in the days of old."

A report to the American Tract Society says: "The opportunity for the work of the printed page in China has never been as great as it is now, when she is awakening with great convulsions from her long sleep. Japanese political and social literature is having a wide field in China and the people are eager, hungry to read anything that relates to Western learning and methods. It is the great opportunity in the history of the evangelization of China for the tract societies to spread far and wide the Christian message."

The Rev. H. P. Hamilton, for twenty-six years the Agent of the American Bible Society in the republic of Mexico, died very suddenly in Mexico City, August 20, 1905. For more than a quarter of a century Mr. Hamilton has given his life to the circulation of the Scriptures among the people of this neighboring republic. He has had from thirty to fifty colporteurs under his superintendence, traveling through all the cities and villages of Mexico. He has been in direct correspondence with the missionaries of the American Churches at work in that nation. During this quarter of a century there have been circulated through his agency among the people of Mexico more than five hundred thousand copies of the Bible, New Testament, and portions of the Scriptures.

The following statement, clipped from the Herald and Presbyter, will be of interest to many of our readers: "We have been asked by one of our subscribers whether Winona is closed on the Sabbath or not. It has been so represented, with the shutting of the gates, the stopping of the trolley line to Warsaw, and the closing of the railway station. But our friend says that the statement was also made that the trolley would be operated on Sunday, during the General Assembly, and he cannot reconcile these two representations. The fact is that the trolley line was run without pay, and precisely as one would get out his carriage in the country to take his guests to church. The commissioners who were stopping in Warsaw were carried

to Winona and admitted without charge. The managers of Winona are very conscientious in the observance of the Sabbath, and the day is scrupulously observed in every way."

Report of the Home Mission Board.

Dear Churches:—Quite frequently the question has been heard, "What is our home mission board doing?" or "Our home mission board does nothing at all." In the following lines it will try to give a brief report of its work. This work has been confined chiefly to the usual ministerial visiting, i. e. that traveling ministers were sent into the various conference districts to strengthen the churches, have missionary festivals with them and thus to further the Lord's work within and without the churches as much as possible.

The greatest difficulty which the board encountered was the question of workers. Where are the brethren who are willing to devote part of their time to this field of labor? This question circulated among the members of the board for a period of six months, but without leading to any final results, until at last, driven to it by circumstances, the board decided to hold a session in Beatrice, Nebraska at our dear chairman's, Bro. Gerhard Penner. The Thanksgiving vacation, November 24th and 25th, of last year were chosen for that purpose, and all the brethren except Bro. Aeschliman, of Calfax, Wash. were present. We were glad of the opportunity to approach unitedly as a board the great Lord of the harvest and pray for laborers. The Lord blessed our meeting, and, although we were somewhat hampered by a sudden illness of our Bro. N. C. Hirschy on the first day of our deliberations, we were permitted to extend a unanimous call to the following brethren to visit the churches in the various districts of our conference: Bro. H. J. Kriebel for the East, Bro. W. S. Gotshall for the Middle District, Bro. S. F. Sprunger for the Northern District, Bro. A. S. Shelly for the Western District, Bro. F. F. Jantzen for the Pacific Coast district, and Bro. Johannes

Penner H. for Manitoba and Saskatchewan. All the brethren accepted on the condition if the Lord would guide them and open the way. The Lord did so.

Bro. S. F. Sprunger was permitted to labor two months in the Northern District where he preached the Word at forty-two appointments, made many calls on well and sick and furthered the cause of schools and missions by his influential addresses, rich in personal experiences.

Bro. F. F. Jantzen, of Paso Robles, California, was permitted to do a blessed work for about five weeks in the churches of Oregon and Washington, and we rejoice over the reports concerning his work among those small isolated congregations. Bro. P. Aeschlimann was able to respond to a call from Alberta and he there ordained an evangelist and organized a small church and strengthened them with God's Word.

The brethren W. S. Gottshall, A. S. Shelly and H. J. Krebbel could up to the present time not meet their appointment. The last named, however, is very likely at work in the East at present, and we hope soon to receive further reports from him. Bro. Gottshall has done his work to the extent that he paid a brief visit to Niagara Falls to investigate conditions with reference to the possible establishing of a city mission there. His reports seem encouraging and steps should be taken at the next General Conference to establish a mission at that place. Bro. J. E. Sprunger did a blessed work for several months in the spring of last year.

Bro. Johannes Penner had to withdraw his promise to make the trip planned for the Northwest, but he has promised to visit at least Manitoba the latter part of summer. The writer was asked to visit the Saskatchewan region in his stead, and I spent five weeks there and on my way home visited the village of Steinbach in Manitoba for four days. Our dear Lord blessed our labors there. The field there is large enough to employ a man for three or four months and much could be done for Jesus. The meetings were very well attended and everywhere I met with a cordial, brotherly reception. Daily I was permitted to preach the gospel, sometimes two and three times, to large gatherings, and missionary meetings; children's meetings and a Sunday-school convention, the first one in the far North, were also held. I also attended the school meeting in the Eigenheim church and delivered an address upon the needs of a higher school for the

training of teachers. I am entertaining the hopes that we shall soon hear about this matter in the way that even next winter school work will be begun in a rented building. May God bless the brethren in their efforts.

From this brief report you, dear churches, can see the Home Mission Board has attempted to do its duty as well as it could. The greatest hindrance by which it was constantly confronted was the question of laborers, and often it seemed we were praying in vain, "Lord send laborers into Thy vineyard." In some churches there are half a dozen or more of ministers, and yet, none of them seems willing to apply his gifts and powers to the more general mission work, and those who would like to do so are bound as with chains by their temporal affairs.

Dear brethren, should not that remind us of a great neglect on the part of the churches? Does it not tell us: You do not support your workers in the church sufficiently by prayer and gifts so that the Lord may waken in them the determination and the desire to employ their powers even outside of the church? Yes, indeed.

With fraternal greetings,
JACON J. BATZER, Sec. of Board.

PROGRAM

Of Mennonite Sunday School Convention
AT MEADOWS MENN. CHURCH,
ILL., WEDNESDAY, SEPT.
13, 1905.

WEDNESDAY MORNING.

- 9:30—Praise Service—Rev. Lee Lantz.
- 10:00—Opening Address—George Gundry.
- 10:10—Elements of Power in the Sunday-school Work—John Kennel.
- 10:30—The Sunday-school Average Attendance (a) Why It Should Be Good (b) How It May Be Increased—Opened by David Imhoff.
- 11:00—Who Is Responsible for Those That Are Drifting Away—Opened by Mike Ramseyer.
- 11:20—The Superintendent in the Sunday-school—Opened by Will Rich.
- 11:40—The Best Way to Get Substitute Teachers—Miss Lena King, Gridley.
- 11:55—Appointment of Nominating Committee.

AFTERNOON SERVICE.

- 1:30—Song Service—Will Rocke.
- 1:45—A Talk to the Children—Mrs. Lydia Engel, Chenoa.
- 2:05—Supplemental Work—Mrs. Ella Schertz.
- 2:20—Lesson Preparation. It o w, When and Where?—Miss Lizzie Schertz, Gibson.
- 2:40—The Bible in the S. S. Class—Walter Otto.
- 2:55—Sabbath Desecration—Rev. Emanuel Troyer.
- 3:15—The Co-operation of the Parents in the Sunday-school—John Litwiler.
- 3:30—Decision Day in the Sunday-school—Rev. J. H. King.

EVENING SERVICE.

- 7:30—Song and Praise Service—Louis Swartz.
- 8:00—Model Endeavor Topic: The Great Surrender—Led by Frank Risser.

PROGRAM

Of Mennonite Conference

AT MEADOWS MENNONITE CHURCH,
THURSDAY, SEPT. 14, 1905.

THURSDAY MORNING.

- 9:30—Praise Service.
- 10:00—President's Address.
- 10:10—How to Succeed in Church Work—Rev. Aaron Augspurger.
- 10:30—Personal Work—Rev. L. J. Lehman.
- 11:00—Exposition of John 8:30—Rev. M. Kinsinger.
- 11:30—In What Way Could We Help Our Ministers—Sam Stuckey.

AFTERNOON SESSION.

- 1:30—Praise Service—Peter Sweltzer.
- 1:45—Beligion in the Home—Rev. John Lehman.
- 2:05—Inconsistent Church Members—Rev. Joo. Glingrich, Rev. Peter Schantz.
- 2:35—Missionary Address—Alma E. Doering.
- 3:00—Temperance Address—Rev. I. W. Royer.
- 3:30—Exposition of Galatians 2:20—Rev. J. B. Zehr.
- 3:45—Joys of a Christian Life—Rev. Joo. Kinsinger, Rev. Joe Kinsinger.

EVENING SESSION.

- 7:30—Praise Service—Rev. J. H. King.
- 7:50—In What Way Can We Help Our Young People to Prepare for Better Christian Work—Rev. Lee Lantz.
- 8:00—Evangelistic Address—Rev. W. W. Miller.

Dram-Drinking Doctors.

If any man should have a cool, clear head, steady nerves, and sound judgment, it is the man who holds the lives and health of his patrons in his hands. And if any one should be a pattern of sobriety and healthful self-restraint, it is he whose life is devoted to the study of the laws that govern our physical nature, and the means by which health can be preserved.

Doubtless, physicians as a class fulfill these conditions. But there are facts showing that medical men are not exempt from the hateful influence of evil customs which bias the judgment and evil communications which "corrupt good manners ever."

The *Journal of Inebriety* referring to this subject says: "From a long letter written by an eminent medical man we condense the following:

"I was greatly shocked at the number of persons intoxicated at the banquet given to the international Medical Congress at Berlin. My surprise was increased to note that many of them were eminent German and

French teachers of medicine. I had supposed medical men, accustomed to use wine and beer daily, were less likely to be intoxicated than the partial abstinent American or Englishman, who naturally are more easily affected by large quantities of wine. At the banquet given to the Congress at London a small number of medical men were stupidly intoxicated, and at Washington the number was still less. As far as could be observed, those cases were mostly persons not well known. At Berlin it was the opposite; many very prominent men and leaders were offensively hilarious or stupid. The drinking seemed to be of a reckless, impulsive character, which is only seen in low life in this country. At London and Washington, men who were notably excessive users of spirits drank with reserve and caution, and gave no evidence of intoxication, but at Berlin it was the contrary."

"The doctor concludes that the moderate beer and wine-drinker has far less power of control, and is far more likely to be delirious or stupid from excess of spirits than the self-reliant, occasional drinker in America or England. He believes that the American physicians are the most temperate in the world, and exhibit more pride of character and personal respect at banquets, where there is a general unbending of social restraints."

"To this we would add, that in our opinion it is always a sad reflection on the manhood of the medical man, who, after a protracted study abroad, brings home with him foreign customs of moderate use of wine and spirits. It implies a degree of ignorance and parrot-like imitation that becomes more and more apparent every year. The physician, of all others, should be the last one to use spirits in moderation or excess. The use of alcohol as a beverage is direct evidence of ignorance of the teachings of modern science and failure to keep up with the growth of medical advance. We believe that no facts are sustained by stronger evidence than these."

Beware of dram-drinking doctors. Beware of the beer, and ale, and porter, and brandy, and whisky which they prescribe and by means of which many a patient has been led astray and engulfed in the abyss of intemperance; and beware also of the patent bitters and nostrums, in which this same serpent lurks and waits for his prey.—*The Safeguard.*

I shall be satisfied when I awake with Thy likeness.—David.

PROCEEDINGS

of the Thirty-second Annual S. S. Convention of the Eastern Mennonite District.

HELD IN THE WEST SWAMP MENNONITE CHURCH ON AUGUST 22, 1905.

The convention opened at 9:30 A. M., with a song service which was led by Rev. A. S. Shelly, after which Rev. A. B. Shelly conducted the morning devotional exercises. The address of welcome on behalf of the West Swamp S. S. was delivered by J. M. Myers and was responded to on behalf of the convention by Rev. H. G. Allebach, the retiring chairman.

After hearing the Secretary's and Treasurer's reports the convention organized by electing the following officers: Pres., Samuel W. Gross; Sec., Dr. Wm. J. Meyer; Treas., Frank R. Rosenberger.

The "Round Table" on "The Needs of our Sunday Schools", in the absence of Alvin M. Musselman, of Allentown, was conducted by Rev. H. G. Allebach who read Mr. Musselman's carefully prepared paper. Among the needs of our Sunday-schools that he discussed were (a) The enrollment of Christ in the school; (b) Consecrated teachers and workers—which are best obtained by teaching and training them in our schools. This great need is often lost sight of and teachers do not realize their great responsibility as they should. (c) Need to keep our boys and girls in the school after they grow up. (d) A regular system of Bible study with teachers, or better Bible study meetings.

In a lively discussion in which A. B. Shelly, A. S. Shelly, A. M. Fretz, W. S. Gottshall, D. M. Landis, E. S. Shelly and S. W. Gross participated it was felt that "consecrated teachers" and to use the Bible in preference to the printed helps were the greatest needs. Committees were appointed as follows:

On resolutions—A. B. Shelly, A. S. Shelly, and U. S. Stauffer. Auditing—D. W. Landis, D. M. Landis and Wm. H. Gehman. In a few minutes available before time for the noon intermission Wm. H. Gehman made a spirited address which should be very detrimental to Sunday newspapers and base-ball. The convention now adjourned for the noon intermission.

AFTERNOON SESSION.

The afternoon session was opened by a song service conducted by U. S. Stauffer and devotional exercises were conducted by Rev. A. M. Fretz.

Mrs. Wm. H. Ort next read a well prepared and instructive paper on "Primary Work" in which she laid special stress on the "Cradle Roll" and beginner's classes.

Rev. W. S. Gottshall gave a forcible address on "Sunday-school Enemies." All things or influences that are not for the good of the S. S. are its enemies and either openly, indirectly or in disguise seek its destruction. Among these and foremost are poor home training; disregard of moral laws of God; Sabbath desecration; bad literature and intemperance.

Rev. S. M. Grubb, who is a member of the educational board of the conference, discussed the Conference Reading Course for S. S. workers. By following the course of reading as prescribed we learn of the Bible—what it is, who made it—and what it teaches. Of the church what it is, reasons for its existence and its doctrines. It is a good guide for S. S. teachers and Bible students in general to follow and may be a stepping-stone to our pulpit if continued long enough.

The convention next listened to an address by Rev. Chas. L. Fry, D. D., of Philadelphia on "Great Doctrines made clear by Object Teaching." By the use of pure clear water as a symbol of man, pure and sinless, from the Creator's hands, a dark and repulsive chemical rendering the pure water discolored and poisonous as a symbol of the fall of man in sin; and a pure clear chemical precipitating the poison in the water rendering it pure and clear again (Christ) made clear the great doctrine of regeneration.

Rev. A. S. Shelly, was in charge of the Question Box, and answered such questions as were not referred to any one in particular.

The Executive Committee appointed for next year's convention are Rev. A. S. Shelly, Wm. Stauffer and Mrs. Wm. H. Ort.

The next year's convention will be held at the Upper Milford Church at Zionsville, Pa.

The treasurer reported a balance on hand Aug. 22, 1905, of \$13.86.

The following resolutions were adopted and the committee discharged.

1. In view of the great need of efficient teachers in the Sunday Schools, and the need felt by many teachers for more thorough knowledge of the Bible we recommend that in each Sunday-school an effort be made to organize for definite study of the Bible by making use of the conference reading course for S. S. workers, or some other recognized course of a similar nature.

2. In order to make the conference reading course available this convention requests the educational committee of conference to prepare an outline for study of the different books embraced in the course.

3. The convention rejoices to see the large attendance to-day, and the good representation of many of the schools, of the district and would heartily encourage all the schools to promptly send their reports and attend these annual gatherings of the workers in our own church.

4. Resolved that the sincere thanks of the convention be extended to the members and friends of the West Swamp Sunday-school for the generous hospitality in entertaining the convention and providing for its comforts.

A. B. Shelly } Committee.
A. S. Shelly }
U. S. Stauffer }

There was a large attendance and the schools were well represented and the topics were ably treated.

A bounteous dinner and lunch was served on the beautifully shaded lawn of the church to all guests of the convention, by the ladies of the West Swamp Church.

Wm. G. MOYER, M. D.
Secretary.

P. S. A statistical report of the schools of the district will appear in a short time.

The Moody Bible Institute a New Evangelistic Force.

The Moody Bible Institute of Chicago, of which the great evangelist, D. L. Moody, was the founder, is broadening out its work this fall in the evangelistic field in addition to its Bible teaching. It has secured Dr. Joseph P. Calhoun, of Pittsburgh as secretary of the work, who, next perhaps to Dr. J. Wilbur Chapman, is the best equipped man in the country for organizing evangelistic campaigns. It was he who, stirred by hearing of the great work of Torrey and Alexander in Australia two years ago, initiated the simultaneous meetings in Pittsburgh, representing five hundred churches, as the result of which some six thousand persons were taken into church membership. He has been for the past year the field secretary of the Evangelistic Committee of the General Assembly, during which time he has organized a number of cities for such work, including the great work in Louisville last March. Associated with him will be several evangelistic preachers and singers, who will work along interdenominational lines, representing all the large bodies of Christendom. Among the number will be Dr. James M. Gray, dean of the Moody Bible Institute, recognized throughout

the country as peculiarly qualified for Bible exposition of a popular character before large masses of people. Dr. D. B. Townner, director of the Musical department of the Institute, a well-known composer of gospel music, a former co-laborer with D. L. Moody, and a soloist as well as conductor of choruses, will have charge of the musical side of the work. It is expected that the early return of Torrey and Alexander, the one for many years superintendent of the Institute, and the other an ex-student, will also greatly contribute to the success of the plans, which are to be administered from Chicago as a center.

Notice.
Blanks for certificates of delegates to the general conference have been sent out by the secretary to the pastors of the several churches. It is possible that through a change of addresses or a change of ministers no blanks have reached some pastors. Will such please apply to the secretary for the same.

J. W. KLEINER,
Sec. Gen. Conf., Berne, Ind.

Took Him at His Word.
A number of young men were sitting together in a country store one evening, telling what they did not believe and what they were not afraid to do. Finally, so the story has it, the leader of the group remarked that, so far as he was concerned, he would be willing at any time to sign away all his interest in Christ for a five-dollar bill.

"What did I understand you to say?" asked an old farmer, who happened to be in the store, and who had overheard the remark.

"I said that for five dollars I would sign away all my interest in Christ; and so I will."

The old farmer, who had learned to know the human heart pretty well, drew out his leather wallet, took therefrom a five-dollar bill, and put it in the storekeeper's hand. Then, calling for ink and paper, he said: "My young friend, if you will just step to the desk now and write as I direct, the money is yours."

The young man took the pen and began: "In the presence of these witnesses, I, A—B—, for the sum of five dollars received, do now, once for all and forever, sign away all my interest—" Then he dropped the pen, and, with a forced smile, said: "I take it back; I was only fooling."—Canadian Epworth Era.

The soul, when it leaves the earth, fashions a habitation for itself out of materials to be found in the higher sphere to which it is translated.—Lange.

The Mennonite.

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Editorial.

One Test of True Conversion.

The time of the year is approaching when special revival efforts will be made in various places. Some of these efforts will be interdenominational while others will be put forth by individual churches. The persons reached by these efforts will be both those who still stand outside of any church connection and those who are nominally connected with some church but who have not yet experienced that spiritual change generally called conversion but for which a more Biblical term is the new birth or birth from above. This latter class will not always belong to the church which is conducting the meetings. One test of the genuineness of the conversion of such persons will be: whether they are willing to remain in the church to which they have hitherto belonged.

It is generally thought that when a person has been a dead member of a church and then is revived or converted by the Spirit of God through the instrumentality of another church he must unite with the latter in order to prove a real change in his inner life. But the very opposite is true. As soon as a person leaves his former church connection after conversion there is room for him to say that the church and not he himself was to blame for his spiritually dead state. But such a shifting of responsibility is not in accord with humility and true repentance, without which true conversion is impossible. A truly converted person is repentant enough not to say the church, or parents, or associates are to blame, but to say with the returning prodigal, "I have sinned." Both the Bible and church history prove that running away from the church in which you have lived the unconverted life is not the proper step. One example from each: Paul commenced to work in the very

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Jewish church where he was before his conversion. Luther did the same in the Catholic church. Only after all doors of opportunity to work were closed before them did they turn away from their former churches. Why then should conversion and leaving the church to-day mean the same to persons?

If this principle were advocated and practiced more at our denominational revival meetings, would not a richer blessing and a more lasting blessing rest upon them? Proselyting is a very poor way of putting into practice the growing sentiment that the various denominations should show more brotherly love toward each other. But any practice which is a bar to brotherly love must eventually prove suicidal to a church.

Correspondence.

HILLSBORO, Kans., Aug. 28, 1905. The German Teachers' Institute closed Aug. 25th with a total attendance of thirty-eight teachers, of which the great majority were females, which is remarkable when compared with the first Institute held in 1894, at which there were only four female teachers to twenty-five males. The men are leaving the profession more and more for positions that bring in more in a financial way.

As reported the other week, Prof. C. H. Wedel, of Bethel College, delivered a lecture at the Mennonite church under the auspices of the German Institute. This lecture has been followed by two others. On Sunday evening, Aug. 20th, Prof. G. A. Haury, of Bethel College, favored us with an address to the Young People's Society on "Silence and Speech", and on the 23d, Rev. H. R. Voth, of Newton, gave us a very instructive lecture on "School work among the Indians".

We hope that none of the visiting teachers will regret the time they spent in our midst, attending the Institute. Quite a bit more work could have been done, if the heat had not been so intense. The thermometer registered as high as 105 in the shade for several days.

The writer of this also had his patience tested anew on his sickbed during this hot season. His aged father is also sick in bed now for over a week with malarial fever, and his only sister was seriously hurt in a runaway accident. Pray for us!

J. G. EWERT.

AURORA, Nebr., August 31, Dear MENNONITE:—I will endeavor to write a few words. We are still having very hot weather, had a very hard electrical storm a week ago, it lasted about two and a half hours. It

killed a good many horses and cattle around in the country, also one man; another lesson for us how uncertain we are in this time of life, how soon God may call us home.

Well I suppose a good many were enjoying themselves at the Winona Conference last week, having a vacation and a rest from their regular labors, ready to go to work again with renewed vigor and strength. Health is good in this vicinity. We had a good S. S. and worship last Sabbath. Bro. V. C. Ummel spoke to us in the morning on 2 Tim. 2:3 "Thou therefore endure hardness as a good soldier of Jesus Christ." He showed us how soldiers ought to be equipped, and if we do fall that God will again help us up and onward, if we cry to Him for help. Also told us about different Bible characters, what hardness they endured, and how little we want to endure or suffer for Christ's sake; how dangerous it was or is for a soldier to hide at the time of duty. The previous Sunday Bro. Oesch gave an exposition on the Lord's prayer. How often we pray it in vain or never pray it at all. Let us pray more and get better acquainted with God. Sunday evenings since Bro. J. H. Donner has gone we take the endeavor topic and the lesson outline from the MENNONITE; it's just what we need, very plain and helpful. I believe these Sunday evening endeavor meetings are a help to any church although the pastor ought to take an active part in the meetings. I must close wishing all God's richest blessings.

WISNER, Nebr., Aug. 31.—The Lord has blessed my stay at Hot Springs, S. D., so that I feel now very much better and stronger for which I am very thankful. A person appreciates health only then right when he gets sick. People that are staying a short time at such a health resort get to see all kinds of people with all sorts of sicknesses, even such that can't take care of themselves anymore that have to be carried in and out of the bath wagon. May the gracious Lord be with such poor and sick ones and restore their health again if such is His will. F. P. BOHRER.

High School Lodges.

It is natural for boys to do as their elders do, and it is therefore no cause for surprise that in multitudes of high schools secret societies have been organized which take boys' attention from their duties if they have no worse results. President Blanchard in the *Christian Cynosure* discusses high school "lodges" as follows:

I have observed in the Chicago

Tribune, as well as in other city papers, quite a full discussion of the secret society question as related to high schools. The report of the action of the board in asking for the investigation, the opinions of principals regarding the secret societies in high schools, and the rule passed by the school management committee, intended to destroy these organizations, are all before me. I am glad to see that the principals of high schools are practically a unit in the position taken and that the board, in its attempt to legislate out of existence these organizations, seems to have been not at all divided. I observe also that the high school boys take the position of defiance, declaring that they will not give up the organizations objected to, but make them more secret than they have been hitherto, thus, of course, intensifying the evils complained of.

It is somewhat of a surprise to me, however, that mention in any discussion of this subject that I have seen is not made of the fact that the evils which result from secret societies in high schools are not, in every respect, the same as those which result from secret organizations in colleges or secret societies among men in business life. Every thoughtful student of the secret society question, I think, finds that the evil results complained of in high schools are not at all peculiar to them; that the same results follow secret society organization everywhere. It is true that in high school students, being younger, the poison may develop more rapidly, but its effect upon one rational being is like its effect upon another, and there is no logical ground on which the father who belongs to a secret society may stand, while he condemns his son, who also feels vain and proud of his little fraternity. In other words, the difficulty is not a matter of age, but it is that secret societies are essentially evil, and ought to be prohibited in high schools and everywhere else.

There lies before me a report from Baltimore, made by the Associated Press, last November. It tells of the case of one Martin Loew, a student in a dental department in a university of Maryland. He was twenty-four years of age, was being initiated into the Phi Psi Chi Fraternity. He was beaten, sandbagged and tossed in blankets. The sandbag used was three feet in length, but the men who sandbagged him said that he was not struck in a way to injure him. They say that he was greatly frightened, which is not strange under the circumstances, since in all these fraternities one of

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the principal things which the lodges try to do is to scare the initiates. Finally he died.

Mr. Lawrence was initiated into the Delta Kappa Epsilon in Chicago University. Two days afterward he died. President Harper said that his initiation was not the cause of his death. I do not see how President Harper was to know this, but the facts remain that, being initiated, two days after he died. Three men have been killed by one fraternity in Cornell University. Young Rustin, of Omaha, was killed at Yale. Young Garrison at Harvard was burned six times between elbow and shoulder with lighted cigars, so that great wounds were made, and he went near to death through blood poisoning. Broken arms and legs and sicknesses which do not produce death are not considered worth mentioning.

In the organizations for men outside of schools the same sort of thing is going on. A little while ago the Elks of Des Moines, Iowa, burned an initiate so that he died a short time after. In West Virginia the Royal Arch Masons killed a man in their initiation. The tackle broke as he was being lowered into the pit to bring up the Ark. At Geneva, N. Y., a man was killed while being initiated into the third degree in Masonry. Two men have been killed with the "spanker" in Woodmen's lodges. A little while ago an Orange lodge in Massachusetts was sued for damages by a man who was brutally whipped in initiation.

How to Be Happy.

Many of us miss the joys that might be ours by keeping our eyes fixed on those of other people. No one can enjoy his own opportunities for happiness while he is envious of another's. We lose a great deal of the joy of living by not cheerfully accepting the small pleasures that come to us every day, instead of longing and wishing for what belongs to others. We do not take any pleasure in our own modest horse and carriage, because we long for the automobile or victoria that some one else owns. The edge is taken off the enjoyment of our own little home because we are watching the palatial residence of our neighbor. We can get no satisfaction out of a trolley ride into the country or a sail on a river steamer, because some one else can enjoy the luxury of his own carriage or yacht. Life has its full measure of happiness for every one of us, if we would only make up our minds to make the very most of every opportunity that comes our way, instead of longing for the things that come our neighbor's way.—Success.

Jesus Says From Sin.

Sin is a terrible thing. It not only blights our hopes and prospects for the future, but it wrecks the strongest characters, and one has only to open his eyes to see, if he will but look abroad, what dreadful havoc this awful evil hath wrought in the world, and yet the wonderful thing is that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and no matter how dreadful the wreck or how awful the ruin, Jesus Christ comes seeking to save that which was lost.—Selected.

The Death of a Mother.

Few things in this life are so pathetic as the deathbed of a mother, a mother, who has been worthy of the name, above all a Christian mother. God gives many things in this life more than once. Wealth may take wings to itself and fly away from us, and by assiduous efforts we may regain it. Health may forsake us and be restored again. Honor may be lost and regained. Position may be gained and lost and gained again. We may get wives and children to love again, when we are bereaved of what once we lovingly possessed. But God's one gift to man is a mother. That gift once taken away from us cannot be replaced. What a burden of love is thus laid upon sons and daughters! How often do we forget what we owe to our mothers, to learn the lesson only when the chance of proving our affection and of acknowledging our debt is hopelessly passed.—Christian Observer.

A Cluster of Quotations.

No godlike thing knows aught of less and less. But widens to the boundless perfectness.—Lowell.

A pledge without the Holy Spirit's power behind it is a rope of sand to an anchor of straw.—Cuyler.

Resolved: To live with all my might while I do live.—Jonathan Edwards.

This one truth we surely hold: God rules all years, the new, the old.—Susan Coolidge.

Forget Yourself.

Forget yourself. People cannot be happy who are constantly dwelling in thought upon themselves, their perfections, their own shortcomings, what people think of them, and so on. The heaviest burden of life is often ourselves.—M. P. Wells.

The wondrous thing about the gospel is that it gives us a new heredity.—A. F. Gordon.

Don't Wait too Long.

Too many people keep the flowers they have plucked for you until the day of your funeral. Their songs of praise are not heard until your procession is passing their door. The mantle of charity does not become public property until put in use by the preacher who conducts the "last sad rites." If a man has flowers for me, I want them while I am on earth and can smell their fragrance. They will do me no good sitting at the head of my coffin. The grass that is kept green about my last resting-place will be of little avail to me on the other shore. Here is where I need the flowers and the praise; not over there. If the fellow who is going to go around to the house after I am gone to see "if he can be of any help" will come around to-morrow, I can tell him how he can be of a whole lot of help. Carry your flowers to the living, and sing your songs of praise at the dinner-table. Don't wait for the funeral.—Osborn (Ohio) Farmer.

Be patient with every one, but, above all, with yourself. I mean, do not be disturbed because of your imperfections and always rise up bravely from a fall. There is no better means of progress in the spiritual life than to be continually beginning afresh and never to think that we have done enough.—Francis de Sales.

The eye of faith must have the light of God. His word illumines the way. No other light shines on the path that leads to peace; all else is dark—a wilderness of doubt and death.

No man is really born of God until he is brought into harmony with God's plan, and then God can work in him and through him.—D. L. Moody.

Our C. E. Topic.

BY C. V. D. SMISSSEN.

Topic for Sunday, Sep. 17, '05.—THE GREAT SURRENDER. Acts, 9, 1-22; Rom. 6, 16-22.

QUESTIONS.

1. What is the great surrender? Rom. 6, 16-19.

2. What is the consequence of such surrender? Rom. 6, 22 and 23b.

3. What is the consequence, if we refuse the great surrender? Rom. 6, 20-21 and 23a.

4. What must we surrender? Luke 22, 39-42; Prov. 3, 5-7; Rom. 12, 19-20.

5. When did Paul make the great surrender? Acts, 9, 1-3.

6. Why did Paul make the great surrender? Acts, 9, 1, 22; 26, 19.

7. How did Paul make the great surrender? Acts, 9, 18-19; 22, 10.

8. Could Paul have refused the surrender? Acts 26, 14.

MEDITATIONS.

The great surrender meant here is the surrender to God. By nature we are servants of sin and the devil. By His Word enforced by His Spirit God shows us our true condition and asks us to renounce sin and Satan and surrender ourselves to God. The consequence of such surrender is, that we do the will of God, believing in Christ Jesus our Savior, receiving eternal life from Him, finding in Him peace and joy within, though often strife and battle without.

If we refuse to obey the will of God and to make the great surrender, preferring the service of sin and Satan to the service of God, slavery to the liberty of the children of God, the consequence will be death, separation from God now and forever, unhappiness in spite of possible earthly success.

We must surrender ourselves to God, our will, our understanding, our ambitions, our vengeance, trusting in God our heavenly Father, following His guidance even in dark paths. This surrender is not an easy one, but every surrender makes the next one easier. We must make one great surrender, deciding, that we will belong to Christ and God, but we must at different times show the sincerity of our surrender by surrendering again and again our will, pleasure and many things, which we naturally cherish.

Paul made his great surrender on the road to Damascus, when the Lord appeared him and he fell to the ground. He had been persecuting the Christians and was on his way to Damascus to persecute the Christians there; but when Christ appeared him and he saw his mistake, he was not disobedient to the heavenly voice, but gave up his stubborn will, surrendered himself and all his ambitions and prospects in this world and was baptized. He might have refused to surrender, but it would have been hard for him to do so. God never forces us to surrender, but he invites us to do so; because it is the best for ourselves and for others.

QUOTATIONS.

When Henry VIII had determined to make himself head of the English Church, he insisted that the convocation should accept his headship without limiting and modifying clauses. He refused to entertain any compromises, and vowed that "he would have no taintments" as he called them. Thus when a sin-

ner parleys with his Savior he would fain have a little of the honor of his salvation, he would save alive some favorite sin, he would fain amend the humbling terms of grace—but there is no help for it, Jesus will be all in all, and the sinner must be nothing at all. The surrender must be complete, there must be no taints, but the heart must without reserve submit to the sovereignty of the Redeemer.

SPURGEON.

A commander who held a rock fortress in India, which was thought to be impregnable, surrendered himself and his stronghold to Alexander. He made him governor of it and the surrounding country, saying "I take this for a wise man, who chose rather to commit himself to a good man than to a strong place." The encomium is appropriate to every man who delivers up the stronghold of self to God's irresistible Son, Jesus Christ.

In one of the army hospitals lay a wounded officer, around whom the shadows of eternity began to fall. While strong and rich, he resisted God; but now, when conquered, he was willing to listen to the terms of surrender. He would not understand them. At last the words, "Believe on the Lord Jesus Christ, and thou shalt be saved," "Come unto Me, all ye that labor and are heavy laden, and I will give you rest," applied to his soul with power by the Holy Ghost, reached his heart. His face grew brilliant. With momentary strength, he raised himself from the pillow; and stretching out his arms, he exclaimed with thrilling earnestness "I accept the terms: I surrender!" That was his last word as his soul went to meet its Maker.

The Sunday School Lesson.

BY A. S. SHIRLEY.

Subject for Sept. 17.—DANIEL IN BABYLON. DAN. 1: 8—20.
GOLDEN TEXT.—Daniel purposed in his heart that he would not defile himself. DAN. 1: 8.

LESSON CONNECTION.

Daniel and his associates had been brought to Babylon before Ezekiel as we saw in our last study. The last three kings of Judah were Jehoiachim, Jehoiachin, and Zedekiah. In the time of each one of these kings Nebuchadnezzar besieged Jerusalem. The first time, in the third year of Jehoiachim, he carried away part of the vessels of the house of God and certain of the royal family and of the nobles (see Dan. 1: 1—3), among them the four persons named in our lesson. The second time, about seven

years later they took Jehoiachin the king himself, his household, all their treasures, and ten thousand captives, leaving only the poorest sort of people of the land (2 Kings 24: 10—16). Ezekiel was included in this lot. The third time, at the end of Zedekiah's eleven years, Jerusalem was burned and the rest of the people who escaped the famine and the sword were carried away with only a few exceptions, Jeremiah being by his own choice among the exceptions. Thus at the time of the final overthrow of Jerusalem, Daniel and his associates had been in Babylon about eighteen years, and Ezekiel eleven years. In point of time our lesson falls in the time of Jehoiachim and coincides almost altogether with the burning of Jeremiah's prophecy (see lesson for Aug. 20). Nebuchadnezzar is called "king" in the first verse of our chapter, partly by anticipation and partly because he was at that time co-regent with his father Nabopolassar. Two years later the father died and Nebuchadnezzar became sole monarch of the growing empire. In the second year of his full regency he had the dream of chapter second of this book.

LESSON THOUGHTS.

Daniel was a boy of about fourteen years and the king no doubt thought it would be an easy matter to wean him and his companions from whatever of Jewish notions and faith they might possess. He, or his eunuch, changed their names, every one of which contained a reference to Jehovah, the God of Israel, giving them other names suggestive of Babylonian deities and institutions. The king treated the lads with great favor and even honor, giving them meat and drink from the king's own table all of which was calculated to win their hearts for their new surroundings. When we think how readily the people in Jerusalem and their kings and princes forsook the Lord their God and turned to the worship of strange gods, it would be no cause of surprise to see these youths accommodate themselves at once to the ideas and practices of the court where their lot had now fallen. But here were young men of a different mould. In Daniel especially we find a heart already fixed, not easily to be moved from the God he had learned to know. He purposed in his heart to be true to his religious principles—true to God and the requirements of His holy law. How very different from Jehoiachim, for instance, who turned his back upon the noble example of his father, forsook the counsel of godly advisers and

made for himself a shameful record of evil doing! Both Jehoiachim and Daniel were members of the royal family—of the seed of David. One succeeded to the throne with all its possibilities for good, but choosing evil, made a miserable failure. The other, carried away captive to a heathen court but being faithful to God, was made a mighty instrument for good in his untoward surroundings and his name stands out in bright letters in the list of the "holy men of God" who "spoke as they were moved by the Holy Ghost," the one died rejected of the Lord, unfamished by men, his body cast forth and buried in disgrace (Jer. 22: 18, 19); the other at the close of his blessed career is comforted with these words: "Go thou thy way till the end be: for thou shalt rest and shalt stand in thy lot at the end of the days." We need no better illustration of the truth that "godliness is profitable for all things, having the promise of the life which now is and of that which is to come." (1 Tim. 4: 8).

Notice the beautiful combination of courage and courtesy. True courage and gentleness go well together. Daniel preferred his request with becoming modesty and politeness which, so far from detracting anything from its force, helped much to give it effect with the prince of the eunuchs. Had Daniel flown into an indignant passion about his religion and his God as against Babylonian ways and idolatries, indulging in defiant refusal to defile himself with the king's meat and drink, it is doubtful whether the ninth verse could have been written as it stands. We are told there that God made Daniel to find favour and compassion in the sight of the prince of the eunuchs" (Rev. Ver.); but God can make a rude, unamiable zealot winsome without a radical change in his outward bearing. Daniel had the courage of his convictions which had to stand the test of many severe trials, and which was all the stronger for being coupled with an unobtrusive gentleness of character manifest throughout his whole career.

Daniel shows full confidence in the favor of God to them that trust in Him and walk according to His statutes. He knows he is running no risk in proposing a ten-day test to be made. God will see to it that His servants will not suffer in their conscientious regard for His laws. Moreover the fairness of the proposition could not be gainsaid, and was readily accepted. Truth and right can always afford to be fair and openhanded. A righteous cause can safely rest the is-

sue on the results of a fair test.

That these young men came out of the test better physically and mentally than the others is however not to be regarded as a miraculous result. It was not an overruling of natural laws by which they were favored, but an entirely natural result. As Dr. McLaren says, we may fairly regard it as "an early demonstration of the dietetic value of spare living. Alcohol is not needed for health. Men, and especially young men, are better physically without it. There are still surviving among us old-fashioned medical and other authorities who repeat what the steward said and prescribe 'stimulants,' but the great body of scientific opinion is slowly swinging around to the recognition of what unscientific 'tee-total fanatics' have known for long, that wine is a mocker giving an illusory and momentary sense of exhilaration and strength at the cost of immediately following depression and weakness." "If a man wishes to keep his head clear and to bring all his mind to bear on great tasks let him drink Daniel's drink: pure water".

Deaths.

DILLER.—On August 21, 1905, at Winona Lake, Ind., Peter R., son of Rev. Benj. Diller, aged 28 years, 6 months and 5 days. Interment at the St. John's church on August 24. The service was very largely attended. The funeral discourses were preached by Elys J. W. Kilmer, of Berne, Ind., in English, followed by Christian Hoge in German, and closed by J. B. Baer also in English.

Contributions.

For Foreign Mission.

During the month of August the following gifts were received:—
GENERAL FUND.—From the Swiss church at Whitewater, Kan., \$15; Y. P. Society, Pandora, O., \$20; Eden, Men, church, Schwenksville, Pa., \$12.89; John Gerbrand, Hillsboro, Kan., \$10; Anonymous, Beatrice, Nebr., \$50; Y. P. Society, Newton, Kan., \$5; Salem church, Dalton, O., \$9.91; Summerfield church, Ill., harvest thanksgiving, \$16; Deer Creek church, Okla., \$19.50; Hrudertal church, Kan., \$17.40; Newton church, Kan., \$20.89; Hartford church, Pa., \$21.83; Upper Milford, Pa., \$10; Sewing society, Hillsboro church, Kan., \$10; Mennonite church, Cucamonga, Cal., \$30; Deep Run church, Pa., \$17.36; Bowmanville church, Pa., \$6.16; Soudertal church, Pa., \$30; Hoffmang's church, Kan., \$30; Hillsboro church, Kan., \$20; Mission box, Berne church, Ind., \$5.97; birthday gifts, ditto, \$1.42; Peter Habegger, \$23.67; Ladies' mission society, Middlebury, Ind., \$26.93; Y. P. society of the Swiss church, Whitewater, Kan., \$16.37.
FOR INDIA MISSION.—Collection at a school and mission festival, Mennonite church, Rothenburg, Sask., \$21.30.
FOR LEPERS IN INDIA.—From Sarah Baumgartner, Dalton, O., \$3.
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News of the Week.

Domestic.

PEACE TREATY SIGNED.

JAPS AND RUSSIANS TO EVACUATE MANCHURIA; KOHRA LEFT TO JAPAN. OLD COMMERCIAL RELATIONS RESUMED.

PORTSMOUTH, N. H., September 5.—The peace treaty between Russia and Japan, which was signed this afternoon, opens with a preamble reciting that his majesty, the Emperor and autocrat of the Russias, and his majesty, the Emperor of Japan, desiring to end the war and having appointed their respective plenipotentiaries and furnished them with full powers, which were found to be in proper form, have come to an agreement on a treaty of peace and arranged as follows:

Article I stipulates for the re-establishment of peace and friendship between the sovereigns of the two empires and between their subjects of Russia and Japan, respectively.

Article II.—His majesty, the Emperor of Russia, recognizes the preponderance of interest from political, military and economical points of view of Japan in the Empire of Korea and stipulates that the Russian subjects will not oppose any measures for its government, protection or control that Japan will deem necessary to take in Korea in conjunction with the Korean government, but Russian subjects and Russian enterprises are to enjoy the same status as the subjects and enterprises of other countries.

BOTH EVACUATE MANCHURIA. Article III.—It is mutually agreed that the territory of Manchuria be simultaneously evacuated by both Russians and Japanese troops, both countries being concerned in this evacuation, their situations being absolutely identical. All rights acquired by private persons and corporations shall be respected.

Article IV.—The rights possessed by Russia to conformity with the lease by Russia of Port Arthur and Dalny, together with the lands and waters adjacent, shall pass over in their entirety to Japan, but the properties and rights of Russian subjects are to be safeguarded and respected.

Article V.—The governments of Russia and Japan engaged themselves reciprocally not to put any obstacles to the general measures (which shall be alike for all nations) that China may take for the development of the commerce and industry of Manchuria.

OPERATION OF RAILROAD.

Article VI.—The Manchurian railway shall be operated jointly between Russia and Japan at Kouang-Tcheng-Tse. The two branch lines shall be employed only for commercial and industrial purposes. In view of Russia keeping her branch line with all rights acquired by her convention with China for the construction of that railway Japan acquires the mines in connection with such branch line which falls to her. However, the rights of private parties or private enterprises are to be respected. Both parties to this treaty remain absolutely free to undertake what they deem fit on expropriated ground.

Article VII.—Russia and Japan engage themselves to make a conjunction of the two branch lines which they own at Kouang-Tcheng-Tse.

Article VIII.—It is agreed that the branch lines of the Manchurian railway shall be worked with a view to assure commercial traffic between

them without obstruction.

DIVISION OF SAKHALIN.

Article IX.—Russia cedes to Japan the southern part of Sakhalin island as far north as the fortieth degree of north latitude, together with the islands depending thereon. The right of free navigation is assured in the bays of La Perouse and Tartare.

Article X.—This article recites the situation of Russian subjects on the southern part of Sakhalin island and stipulates that Russian colonists there shall be free and shall have the right to remain without changing their nationality. Per contra, the Japanese Government shall have the right to force Russian colonists to leave the territory which is ceded to her.

Article XI.—Russia engages herself to make an agreement with Japan, giving to Japanese subjects the right to fish in Russian territorial waters of the Sea of Japan, the Sea of Okhotsk and Bering sea.

TO RESUME COMMERCIAL TRAFFIC.

Article XII.—The two high contracting parties engaged themselves to renew the commercial treaty existing between the two governments prior to the war, in all its vigor, with slight modifications in details and with a most favored nation clause.

Article XIII.—Russia and Japan engage to reconstitute their prisoners of war on paying the real cost of keeping the same, such claim for cost to be supported by documents.

Article XIV.—This peace treaty shall be drawn up in two languages, French and English, the French text being evidence for the Russians and the English text for the Japanese, in case of difficulty of interpretation the French document to be final evidence.

Article XV.—The ratification of this treaty shall be countersigned by the sovereigns of the two states within fifty days after signature. The French and American embassies shall be intermediaries between the Japanese and Russian governments to announce by telegraph the ratification of the treaty.

WITHIN EIGHTEEN MONTHS.

Two additional articles are agreed to, as follows:

Article I.—The evacuation of Manchuria by both armies shall be complete within eighteen months from the signing of the treaty, beginning with the retirement of troops of the first line. At the expiration of the eighteen months the two parties will only be able to leave as guards for the railway fifteen soldiers per kilometer.

Article II.—The boundary which limits the parts owned respectively by Russia and Japan of the Sakhalin island shall be definitely marked off from the spot by a special litographic commission.

Both copies of the treaty, the Russian and Japanese, have been inclosed in handsome red morocco folders. The folders are tastefully decorated with a gold border. A leather portfolio incloses everything. The time fixed for the signing was 3 o'clock.

ONCE ENEMIES, NOW FRIENDS.

PORTSMOUTH, N. H., September 5.—Peace spread her wings last night, and for the first time since the war started between Russia and Japan the subjects of the two nations mingled in friendly association. The reception of Baron Komura and Mr. Takahira to the guests of the hotel was the event which brought the old-time enemies together. Mr. Witte, Baron Rosen and the entire Russian mission attended, shook hands with the Japanese—first formally, but warmly—and then lingered among the guests.

YELLOW FEVER.

BULLETIN.

NEW ORLEANS, La., Sept. 5.—Yellow fever report to six p. m.:

New cases, 32; total to date, 2,111. Deaths, 2; total 284. Cases under treatment, 330. Cases discharged, 1,457.

NEW ORLEANS, La., Sept. 5.—The impression which Monday's unexpected leap in new cases caused gave way to a feeling of satisfaction to-day when there was renewed evidence that yellow fever here is almost under control. Improved sanitation in all the buildings and built-up parts of the city will be the inevitable result of the passing misfortune. The federal authorities who have been here in the thick of the fight point out that there is wide room for it.

The sewerage and water system which is now under construction, is intended to supply a population of 800,000, more than double of the city at present. Sixteen millions of dollars are being spent in sewerage, water and drainage.

The country situation, while not what it should be, is improving some of what though the discovery of new fuel causes some little anxiety. Despite the rigid regulations providing for the use of health certificates for people coming here from infected places, it is believed that many persons have succeeded in getting in from some of the country places.

PENSACOLA, Fla., Sept. 3.—Two new cases and four suspicious cases is the record here to-day, making a total of eight pronounced cases up to the present date.

Ships and Lives Lost on Lake.

DULUTH, Minn., September 5.—The stories of shipwreck and loss of life that are coming in prove that the gale which swept over Lake Superior Sunday and Sunday night was the most destructive to life and shipping in years. Three ships and from eighteen to twenty-two lives are believed to have been lost and the property loss will reach fully half a million dollars.

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Awful Auto Tragedy.

PHILADELPHIA, Sept. 5.—While en route from Atlantic City to Philadelphia to-day in an automobile, Nell Wolfe, secretary and treasurer of an automobile company of this city, and Miss Marie Hamill, daughter of a wealthy Germantown manufacturer, were thrown from an automobile on a bridge over the West Jersey and Seashore railroad near Ateo, N. J., and buried sixty feet to the tracks below. Miss Hamill was almost instantly killed and Mr. Wolfe died soon afterward.

Russia.

BAKER OIL FIELD SET ON FIRE BY RIOTERS.

ST. PETERSBURG, Sept. 6.—2:30 a. m.—The latest reports received from Baku indicate that the reign of terror there is slackening somewhat. There was only desultory fighting up to last evening, but the disturbances of yesterday were marked by immense property losses which fall with crushing weight on the Russian oil industry centered at Baku. The combatants resorted to the torch, as the result of which hundreds of tanks of oil and naptha and a number of important refineries in Baku and its vicinity are now in flames. Oil men here are unable to estimate the loss, while the conflagration continues but they believe that it will run into millions of dollars in Baku alone.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, SEPTEMBER 14, 1905.

No. 36.

The Voice of the Soul.

W. LOMAX CHILDRESS.

Not wrought in the stars of the splendid night,
Nor yet in the golden day,
Nor marked in the years of the earthly flight
By the signs that mean decay.
But hidden deep in the soul serene,
Untouched by the song or sigh,
Is the message sure that the soul may glean

Man was not made to die,
Though the sophist sage to the dark may lean,
And hope from the heart may sever,
The fields of the endless life are green,
And he knows that he lives forever,
Ambition's fount is a shallow thing,
And short is the prophet's rod;
But the deathless soul in the dark may sing,

For it knows that it lives with God,
The cast-off dress of the earthly guise
May go to the dust that gave it;
But the soul uprings to the lofty skies
And the One who came to save it,
And we need no thought from the
seer of sage,
Nor the dogma deep to reach it,
For the conscience in the soul is shrined,
And the voice of God to teach it.

Though the stars may fade and the sun be dim,
Ere man shall pass to the portal,
The fading worlds are but small to him,
For he knows that he is immortal.

Letts, Iowa.

Items of News and Comment.

Rev. H. J. Gaede, of Medford, Okla., recently returned from his trip to Newton, Kan.

Rev. J. J. Kliever, of Gotebo, Okla., is giving his son Herman the opportunity to attend Bethel College this year.

Bethel College, Newton, Kansas, opened on Tuesday, September 5, with an enrollment of 80 students that day.

A number of young people of the Berne, Ind., congregation have planned to attend the C. M. College at Bluffton, Ohio.

Rev. J. C. Mehl, of the Silver Street congregation at Goshen, Ind., will attend the Mennonite S. S. Convention and Conference at Meadows, Ill. on the 13th and 14th of September. Following these a series of meetings will be held at Congerville, Ill.

Prof. H. O. Kruse, formerly of Bethel College, holds an assistant professorship in German at the University of Kansas, Lawrence, Kan.

The professors P. H. Richert and G. A. Haury, both of Bethel College, spent two weeks at the German teachers' institute which met at Hillsboro, Kan.

The prospects for a large attendance at Bethel College are very good. The rooms in Ladies' Cottage were all taken before school opened on September 5.

The Misses Agnes Isaac and Agnes Harder, of the German Deaconess Home and Hospital, Cincinnati, Ohio, are spending a short vacation at Berne, Ind. They intend to stop also with friends in Trenton, Ohio, before their return to Cincinnati.

Rev. A. R. Schormann, of the Grace church, Pandora, Ohio, has been engaged to deliver an address at the 14th annual reunion of the Schwenkfelder community in the western Pennsylvania, which is to be held in September, commencing on the 19.

The Congregationalists have organized a Congregational Christian Endeavor Union. "This society is," says the Congregationalist, "to some extent the outgrowth of a feeling that the societies of a particular denomination need to be related to one another for purposes of fellowship, study, and work." When it comes to church union there will be something to unite with in the young people's field of operations.

All summer long bands of Christians, representing the united churches of New York City, have been holding tent and street meetings where at least 200,000 people have heard the gospel sung and preached. Each week persons have been accepting Christ and joined the churches. Special attention has been given to children's meetings from 7 to 8 o'clock, and these are followed by the services for adults. No collections are taken, the cost of the eight or more tents having been provided by the churches.

The Southwestern Pennsylvania conference, held at Rockton, Pa., Aug. 24 and 25, which includes fourteen congregations with a total of 1,147 members, elected as delegates to their General Conference, to convene at Berlin, Ont., A. Metzler, S. G. Shetler and D. H. Bender. Also the following important resolution was passed: "Resolved, That the churches throughout the district hold a collection before Jan. 1, 1906, to defray the expenses to General Conference."

In an Indiana town they celebrate Old Settlers' Day, at which time a certain well-known class of individuals have been in the habit of conducting gambling enterprises and selling liquors contrary to law. At the recent celebration a United Brethren preacher, Rev. S. L. Todd, took it upon himself to see that these offenses should be stopped. The proprietors of questionable looking stands were approached and notified that if the laws were violated the preacher would prosecute them. The result was that a number of them left the grounds and others changed their mode of operations. Militant courage of this kind is greatly needed in many other towns.—Watchword.

Primary Work in the S. S.

A PAPER BY MRS. WM. H. ORT, READ AT THE S. S. CONVENTION OF THE EASTERN DISTRICT HELD AT WEST SWAMP, PA., AUG. 22.

Primary work is the most important and fascinating work in the school, to watch the little minds grasp the truths of the Bible and see the little hands reach out for something to do is indeed interesting. The Cradle Roll, the Beginner department and the Primary Class form a well graded Primary department and in a large school good work can only be done where the department is thus graded.

A Place For Old Men Yet.

An exchange calls attention to recent illustrations of the fact that, despite the call for young men in many of the callings of life, the old men appear to be bearing quite their fair share of responsibility and service in some of the great movements of public interest. Without exception the leading Japanese generals and admirals in the present war are over sixty years of age. The men whose names have figured most prominently in the Scottish Church troubles during the past year are upward of fourscore years. The judge who delivered the decision that began the trial is approaching ninety; Lord Wemyss, the representative of the "Wee Frees" in the House of Lords, is a sturdy old man of eighty-seven, while Principal Rainy, the champion of the United Free Church cause, is only a year or so younger. Outside of these international and

ecclesiastical conflicts a multitude of illustrations of the truth that old age and experience count for very much might be given. Some tell us that the church in this country is forgetting that fact. If she is it is greatly to her weakening and loss. And yet when one looks around it almost seems as if the old men even in the church were holding their own pretty well. To that man to whom the added years really bring added wisdom, and who still has a mind for service, the world will still give its highest honor—a place of usefulness and toil.—Chr. Guardian.

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such a department and more names will be secured. With the department started the next thing is to continue an interest in it. Some good, competent person should be given charge of the work, one who will seek to further its welfare, one who loves children and one who can make herself agreeable to the mothers. It is necessary to keep some record of the names, ages and addresses of the members. When the children become old enough to attend S. S. they should be urged to do so and there seems to be no necessity for much urging for the little ones learn to love the S. S. through the Cradle Roll and the little gifts received through it. The needs of the Cradle Roll are few. If the S. S. is too poor to buy a Roll, such as the publishing houses sell for one dollar, a simple roll may be made by taking a large sheet of card board upon which the names may be written and which may be hung by a bright colored ribbon. On special festivals of the school as at Christmas, Easter and Children's Day an invitation should be given the mothers to attend. This will show the parent that the school has a loving interest in her child. In some places, birthdays are remembered by a little card, letter or visit by the teacher. Frequent visits by the teacher are not amiss.

In many Primary Classes are found children of three or four years of age in with those of nine. This should not be so. The older children will fail to get the fullest understanding of the lesson truth if the younger ones are in the same class. The little ones annoy, distract the attention and lessen the interest of the older ones. It is also true that the work of a teacher of such a class is handicapped. The first impressions received are the most lasting, then give the child correct ideas but adapt them to his power to learn. The little child cannot remember all that an older child can. In order to teach the smaller children successfully they must have truths which meet their needs. Therefore to receive this proper teaching, it is necessary that these smaller children should be in a class by themselves, known as the Beginners' Class. In a very small class I would not urge a Beginners' Class but in a class of twenty-five or more, have it. This class should be separated by a screen or curtain during the lesson study. Here also is needed a good teacher. One who has love for Christ and His little ones. It is necessary, too, that she should have a child-like—but not a childish—spirit of humility and simplicity.

There are many helpful things which while not really necessary will help greatly in the teaching. If the children are uncomfortable, they can neither do good thinking or listening. The ventilation of the room should be good. Pictures of a Biblical nature are helpful on the walls. A piano or organ is very helpful, for little ones love to sing. Small chairs should be had, if it's possible. A special two-year series of lesson leaflets has been prepared for the Beginners by the International Lesson Committee. These leaflets contain a pretty picture and one central thought for several Sundays.

The Primary Class proper consists of children over six years of age. After and before the study of the lesson I would have the two classes together. Have them sing the same songs and repeat the Lord's Prayer. The Primary Class teacher often is the Cradle Roll Superintendent.

As I said before I do not encourage a Beginners' department in too small a class but a Cradle Roll every school should have. There is no school so poor that it cannot afford a Cradle Roll department. Here the city school has no advantage over the country school for the plan has worked finely in both.

The use of sand tables, sewing cards and such like in the Primary Class is but for a time and does not receive my approval but the Cradle Roll is such a simple, loving feature, that the time will come when every S. S. must have it even as it now has a Primary Class. Think it over, dear teacher, and if you have not yet started one, I hope by next week this time you are well under way with it. Remember how our Lord said, "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

Wales and Keswick Join Hands in the Llandrinod Convention.

BY F. B. MEYER, IN THE "LONDON CHRISTIAN."

The meetings held at this famous Welsh watering-place last week will, unless the present writer is much mistaken, become historic as the crucial moment when two great movements met and blended. They might have met to part. The deep, quiet teaching associated with the name of Keswick might have failed to captivate the fervid Celtic heart; or the storms of emotion with which the Welsh revival is characterized might have proved too tumultuous to be included in a Keswick after-meeting. But, thanks to the evident guidance of the Holy Spirit, each of these perils has been

avoided, and there has been a blending and uniting of these two movements which cannot but have a marvelous effect on the future course of each.

Two rivers have met, each of them rising in the watershed of Eternal Truth, the one a mountain torrent, the other a placidly-flowing stream, and henceforth one channelled will hold the common resultant river; and in this, future students of the religious movements of this strangely-complex time will be able to discern the quiet mysticism of the life hidden with Christ in God, and the fervid emotion of the Welsh revival.

The Keswick deputation has consisted of the chairman, Mr. Albert Head, who has displayed singular tact; Mrs. Penn-Lewis, the vehemence of whose yearning for the highest interests of the land of her birth seemed sometimes too great for her frail nature; and Rev. Evan Hopkins, Charles Inwood, and P. B. Meyer. These were further supplemented by many of the foremost workers in the present revival. Principal Edwards, of Cardiff, Dr. John Pugh, the leader of the forward movement; Rev. James M. Saunders, of Swansea; Hon. Talbot Rice, Rev. T. G. Owen, of Liverpool; Rev. Seth Joshua, and many others.

MR. EVAN ROBERTS.

One of the most interesting features in this remarkable convention has been the presence of Evan Roberts, whom God has so graciously used as His instrument and mouthpiece. He has come quite naturally and unaffectedly into the meetings, more often to listen, but when the Spirit came on him, taking part and adding words of warning or advice. The burden of his messages has been that whatever savored of the flesh, or the will of man, should be subordinated to the sacred ministry of the Holy Spirit, through the Word of God. He has charmed those who have had private intercourse with him, with the simplicity and transparency of his disposition; but when the power of God is upon him, he is transformed in a most surprising manner, and the stripling becomes clothed in a might which is evidently divine.

How constant and earnest should the prayers of Christian people be on his behalf, that he may be left in his present condition of absolute dependence for guidance and power on the Spirit of God, and that the mighty movement which he represents may be but to the ankles as compared to the "waters to swim in" of the tide at its full. It is the confident expectation of many of

the Welsh leaders, that the revival will break out again in the early Autumn, both in North and South Wales, and will then affect the masses, who are outside the churches, and who, as yet, have hardly been touched.

Probably, in the entire history of the Keswick movement, scenes have never been witnessed so intense, so moving, so awful, so scorching as these.

This has been but the third Convention, but the crowds in attendance have already overflowed the spacious Albert Hall, and a tent capable of containing some 600 persons was requisitioned, and pitched on the Recreation ground. Day after day this was thronged, and at night crowds stood all round listening through the opened curtains. There must often have been a thousand people within hearing, and they would wait quietly till ten or eleven o'clock, and in one or two cases later, listening to the wonderful Welsh singing, and witnessing scenes that recalled the marvels of Pentecost.

One of the most noticeable features of the convention has been the evident oneness of the platform. The leaders were closely in each other's confidence, and were much in prayer; with bowed heads, they were evidently engaged in intercession for the one who was speaking, appropriating his message as their own. In this manner the impression produced was of one message spoken by successive voices.

The early prayer meeting, the morning Bible-reading, and Mrs. Penn-Lewis' afternoon addresses to workers do not require special notice. It is enough to say that they were unusually searching and helpful. The word that rang through them all was Calvary, spoken with a peculiar solemnity and pathos. The precious blood of Christ seemed one of the dominant notes of the entire Convention, and was compared by one of the speakers to a crimson tide flowing through the tent, separating us from sin and shutting us up to God.

Another outstanding feature of the convention was the awakening of missionary enthusiasm. At one of the prayer meetings a speaker said that for thirty years he had prayed the Lord to awaken a missionary spirit in Wales, and that at last he had seen his prayer answered. The two missionary meetings, conducted by Mr. Inwood, and at which testimonies were given to the work of the Holy Spirit in various parts of the world, were very powerful, and many offered themselves for foreign service. But the note was struck repeatedly at other

meetings, and jewelry was surrendered to help forward God's work.

In the earlier meetings, those who are accustomed to gauge the spiritual pressure were conscious of strong cross-currents, and the opposition of the hosts of evil spirits. Casual observers may not have noticed this, but there could be little doubt that it was so. It seemed as if the powers of darkness feared the issues of the convention, and banded themselves together to withstand the truth. But prayer won the day. As the meetings proceeded the eddies on the surface of the stream were less apparent; the unity of the believers became very marked, and the entire convention became pervaded by one spirit, one faith, and one great expectant hope. Again, and again, and again the Welsh Christians would sing the refrain, of which this is the English:

The hosts of God have won the day.
(To be concluded.)

An Example for Young Men.

Appropos to our Sunday-school lesson this week a reader of the MENNONITE offers the following passage from Dr. Seiss' lectures on the book of Daniel, entitled, "Voices from Babylon." What this venerable author, now gone to his reward, has to say here to young men, may with great profit be read and considered by all, in this age when the spirit of commercialism is so rampant, threatening the spiritual life of the church—even the elect. Dr. Seiss says:

"What an illustrious example have we here in Daniel for the imitation of all young men! You have been indulging many a fond and anxious dream of success, honor, and greatness in the world. You would like to do something good and noble for yourself and the race. You are often absorbed with thinking over your plans, movements, and methods of operation by which to conciliate the favors of fortune, to reach distinguished positions in life, and to leave behind you some good record when your race is run. If it is not so, I would not give much for your prospects. And as you think, all the warmth and zeal of your young nature kindles at what you propose to accomplish and make of yourself. I find no fault with this. It is all right enough, and what becomes youthful years. I would have you think with all seriousness, make up your plan of life with the deepest fixity of purpose, and then pursue it unwaveringly through thick and thin, never faltering

and never surrendering. Your life will come to nothing without this.

"True and great men, and great and honorable success never come by accident. And one all-conditioning thing in a successful life is deep-rooted and inflexible devotion to correct religious principle. This made the Daniels, the Pauls, the Luthers, and the Washingtons of history. He who leaves out of his plans and purposes an honest and devout regard for his soul, his God, and eternal judgment, leaves out the very seed-grain from which all true greatness and all real success grow. You may not like such sentiments. You may think it merely professional in me to state them as I do. You may consider it manly and independent to throw off restraints and shackles of this character and despise them as only in your way. But let me tell you that all the proper success and glory of your life is wrapped up in them. You make a sad and deplorable miss-shot of your being if you propose to realize your golden dreams without them.

"There is no right life in merely caring for this dying body and pandering to its appetites, while the soul and its high being are wilted by starvation and neglect. It is not right life merely to till the earth and cover its hills with cattle and make its fields glad with harvests, while all the sublime domain of the immortal spirit is left to waste and desolation. It is not right life merely to build houses, cities, and railways, to unchain the imprisoned spirit of steam, to dig up metals and pound them into shapes, while the moral nature is abandoned to chance or stagnation, with all its nobler treasures neglected, overlaid, and lost. It is not right life merely to become rich, famous, or even learned, if the momentous things of God and immortality are disregarded or despised.

"What matters it to pass with sublimest brilliancy through the few years of stay on earth if it must end in an eternity of darkness and despair? With tremendous urgency, and forever, rings out that unsolved question of the Master of all wisdom: 'What shall it profit a man if he gain the whole world and lose his own soul? Better fail a thousand times, and fail in everything else, than attempt to shape for yourself a life without God, without hope in Christ, and without an interest in heaven. No one can afford such an experiment. It will turn your life into nothingness and your being into an ever-greater curse. You may think it independent, dignified,

and noble, but you can no more succeed in it than you can dwell with devouring fire.

"What men need to make them men is a firm anchorage on God, a modest, sincere, and unflinching adherence to the laws of righteousness, and such a devotion as would at any time rather live on pulse and water with a good conscience than to sit down at the table of the king with a debauched soul. With such capital it matters not what seeming odds may be against a man. The laws of the universe are in his favor. No storms or revolutions can ever wreck his good fortune. The throne of Heaven stands pledged to keep him in safety. And beyond the hills which bound our present horizon—beyond the stars which look down so lovingly amid these anxious night-watches—beyond these competitions, doubts, struggles, aches, and ills, when that world's bloom is gone, its pleasures past, its fortunes worthless, its chaplets withered, its joys and sorrows over—there still remains a realm of light, beauty, victory, and glory, where they that have sown to the Spirit shall of the Spirit reap life everlasting."

Colleges and Universities.

Many people think that the small college, and especially the denominational college, is out of date, and that we must depend henceforth on the great universities for the higher education of our boys and girls. But some of us believe that this is a mistake; that the small college is, and will ever be necessary to the best mental and moral culture of the young. Its place is between the high school, or academy, and the university with its many specialized departments. I heard an able address on this subject last Sabbath by Rev. Dr. Wadsworth, the President of Occidental College, which is in Southern California, between Los Angeles and Pasadena. He contended that it is the work of the small college to turn iron into steel, and the work of the university to turn steel into tools. If we send iron instead of steel to that workshop of specialties, the university, we may get tools well shaped and polished, but they will not be rightly tempered. A university can not develop character as a college can, where the students are brought into close contact with able and pious teachers, and where the course is adapted to the all-round culture of the man or woman rather than to the preparation for a particular calling.

Dr. Wadsworth said that the three requirements of an ideal college are knowledge, culture and

character. Mere knowledge—memorizing facts and rules—is in itself of little value unless it results in culture, in the development of the intellectual faculties in preparing a man to think and to act.

But what are knowledge and culture without character? The Duke of Wellington said that an education without religion will only end in making men clever devils. Aaron Burr is an example of a person with a well developed mind, but with a shriveled soul. Character is what a man is. Moody says: "Character is what a man is in the dark." In our colleges character is what should be striven for. If we make athletics or debating, or anything else, our principal aim in college, the institution is a failure.

What the world needs is not athletics, or scholars, or artists, or engineers, but men and women—manly men and womanly women—who are fitted by the highest moral training to be leaders in the spiritual uplifting of the race. And the two best places for such training are the Christian home and the Christian College. Dr. Wadsworth said: "In Occidental College the teachers try to live so that their lives will be sermons to their students. Also in their everyday lessons they try to show the greatness and goodness of God. Their lives and lessons are such as will strengthen the faith of the young people."

And the result is that in all the years since the college was founded, in 1888, every graduate has been a professor of religion. If he came to Occidental unconverted, the influences there were so Christlike that he was drawn to the Savior by the cords of love. And from no college in the land has a larger proportion of its alumni gone into the ministry and the work of missions at home and abroad.

Our great universities, with their princely endowments, and their corps of able teachers in various departments, are like the magnificent hotels in our cities. The guests in them can get all the luxuries of life, intellectually. But the smaller college is like the home; we get in it less variety, but what is best adapted to our real preparation for the duties of life. Let us then, as Christians, help to sustain our colleges in which the Bible is a text-book, and the teachers are earnest Christian men and women.—Senex Smith.

Christianity is a life supernaturally bestowed, supernaturally sustained, supernaturally consumed.—G. Campbell Morgan.

The Mennonite.

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Editorial.

A Question Answered.

We have churches in various parts of our country, some of them new, some older, which are perhaps contemplating to unite with the General Conference. But just when they are about to take the step they find they do not know just how it is to be done. Conference has not determined upon the details of the step but has simply laid down the conditions upon which a church may unite. The constitution says:—"Any Mennonite congregation, of whatever branch of Mennonite church, agreeing to and adopting the constitution, can become a member of this conference provided that on the question of its admission conference decides affirmatively by a majority vote. Such congregation is then endowed with all the rights and privileges of membership and assumes all the duties of the same as defined by these by-laws."

As already indicated, there is nothing in this or any other paragraph of the constitution which minutely describes the mode of uniting with conference. But there are certain details which suggest themselves from the nature of the case. As a congregation must adopt the constitution of the conference it must, of course, be made acquainted with the constitution and be given an opportunity to vote on its adoption. This will necessitate a meeting of the congregation where the constitution is read and a vote upon its adoption taken. As conference must have some assurance that an application for membership comes with the proper official sanction of the respective congregation, such application should be made in writing. This writing should state when the meeting was held in which an adoption of the constitution and application for membership in conference was voted by the church. It should give the name and location of the

church and be signed either by the chairman and secretary of the congregational meeting or by the board of deacons. After this has been done a church should, in anticipation of being accepted by conference, elect its delegates at once and send them and their credentials with their application for membership to the conference, so that it will be represented at that session of conference where it is received. And further, if a church wants information it should not be afraid to ask the conference officers.

NOTE:—After writing the above the writer discovered the following form of application adopted by conference:

The Church at Co. (state) hereby requests to be received into the conference union of the General Conference of the Mennonite Church of North America and declares itself in entire agreement with the constitution of the General Conference.

In the name and by order of the church
..... }
..... } The church
..... } board.

Notice.

Blanks for certificates of delegates to the general conference have been sent out by the secretary to the pastors of the several churches. It is possible that through a change of addresses or a change of ministers no blanks have reached some pastors. Will such please apply to the secretary for the same.

J. W. KILMER,
Sec. Gen. Conf., Berne, Ind.

Correspondence.

SUMMERFIELD, Ill., Sept. 9, '05. John Brand and family left for a 3 weeks' visit with relatives and friends at Halstead, Kansas.

The Ladies' Sewing Circle met at Mrs. Pletcher's home Thursday, Sept. 7. This organization with the aid of The Little Girls' Society has prepared a box of useful articles which will be sent to the Indian mission some time in October.

Chris Auernheimer, a member of our church, with whom many are acquainted, sold his farm and intends to move to Kansas in spring. He made a trip to Kansas after selling here and bought a farm near Halstead.

Daniel and Edward Krehbiel, who made a trip through the West, returned last week. They were gone about 2 months and report a pleasant trip.

Last Sunday, at the suggestion of Rev. van der Smitten, the congregation decided to invite Missionary Ramseyer to lecture in

THE MENNONITE

September 14.

our church. Mr. Ramseyer has been in the foreign missionary work for the past 40 years and we are looking forward with eagerness to his coming.

Wesley Ruth, a young man of our church, left last week for Bethel college where he will attend school this coming year. Arthur Weber will again attend McKendree college.

Catechetical examination will be held Sunday, Sept. 10, and baptism and admission into the church will take place the Sunday following. There are 10 candidates as follows: Walter Beutler, Eddie Auernheimer, Walter Ruth, Alfred Ruth, Walter Camp, Johnnie Hirstein, Johnnie Baer, Andrew Gruebler, Gussie Weber and Lena Berger.

Rev. van der Smitten, Lizzie Krehbiel, Anna Schowalter and Arthur Weber attended the Conference at Goshen, Ind., and also spent several days at the Winona Bible Conference. Rev. van der Smitten, his sister Hillegonda and Mary Reibold expect to attend the General Conference at Mt. Lake, Minnesota.

Special Sunday-School Days.

The appropriate observance of special days should not be lightly esteemed by our Sunday-school. Children's Day and Christmas have received most attention in recent years, and will probably hold first and second place for some time to come. More schools than ever before had special services on Easter Day, many of them planning jointly with the pastor and his advisers.

Still other days are clamoring for recognition. Rally Day has come to stay, Decision Day is winning favor. Promotions are necessary in any well-regulated school, and certain times should be set aside for that. Most churches need a day for social life and recreation, making it advisable to have an annual picnic.

Some dates are fixed, such as Easter and Christmas. We have put Children's Day on the first Sunday in June the weather at that time is usually favorable, and there is an abundance of decorative material. It is very fitting to set aside the first Sunday in January and in July as days for promoting classes; and many of our schools have so designated.

Rally Day must be observed at a season when all can attend. The Home Department and Cradle Roll, if such are maintained, should be there. This makes it necessary to select a day during warmer weather. Local conditions will need to be considered. Spring, summer, and autumn are open. In some places

it has been found an excellent plan to combine it with the midsummer promotion day, the first Sunday in July.

The day for a picnic may need to vary with circumstance. Country schools generally find the autumn months better, while city schools, in order to enable the men to attend, must take a holiday, such as the Fourth of July or Labor Day. The Sunday for decisions, although efforts have been made to fix it, depends for its success largely upon the spiritual condition of the church; and this makes it unadvisable to have a fixed time.

All that has gone before is but framework. Can meat be put on the skeleton? Are these days worth the effort, the time, the trial of temper and patience, and the nervous strain? Are there justifiable results?

We must remember that two classes of people are to be influenced. Though the specific purposes of these various days are different, there is the one general aim of making a school better—better in attendance, in contributions, in spiritual life. One of the classes to be made better is on the inside of the school; the other is on the outside. Those who belong to the first take pride in their work, and are confirmed in their loyalty to the Church. They put something of themselves into the school, and feel vitally connected with it. Several of these days serve to give recognition to faithfulness; and there is always good in the recognition that is not flattery. The old objection that interest subsides after a great day is changing from the rule to the exception.

Perhaps our chief concern heretofore has been with the inside. Probably Children's Day has been observed more because it was a custom, or pressed upon schools by the action of the Sunday-school Board, than from a real desire for profit. Why not use the day to make inroads upon the world? Why not have a well-outlined plan to enlarge the enrollment, as a result of the day?

Many who are not Christians will attend the exercises of such a day that will not come to the regular school. That day is a start, which if properly followed up, may lead to regular attendance and hearty support; such has occurred in numerous instances. The harvest will depend more on the workers than on those to be worked. A dozen things will figure in the outcome—the Christian spirit manifested, the social greeting extended, the thoroughness of the preparation, the general worth

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of the exercises, the way they are rendered, and the enthusiasm displayed.

If there is not a degree of advancement, something is lacking. An observance of the right character must leave a net gain. The majority may drop out again till the next special day; but every time increases their attachment, and regularity will finally result. As we view it these are privileges to be esteemed and improved, times of refreshing from the Lord to be sure, and seasons for the sowing of grain that will produce rich and permanent fruitage.

To overdo special days is to reduce all of them to the plane of the regular. A worthy aim, an intelligent view of the field, and a wise adjustment of means and methods to the end in view, will increase the working capital and place it at a higher rate of interest.—Religious Telescope.

The Churches in the United States.

Dr. H. K. Carroll's annual summary, in The Christian Advocate, of New York, of the statistics of the churches in the United States is always valuable and interesting, the more so because it is always given with the greatest possible care, conservatism and accuracy. The one just recently published shows that there has been a net gain of all the denominations during 1904 of 1,674 ministers, 2,310 churches and 582,878 communicants. "The gains," he says, "are somewhat smaller than those reported a year ago; but the increase in communicants in the Roman Catholic Church has carried that denomination apparently beyond the ten million line." The Lutherans lead in the "ratio" of growth. The following is the relative order of the leading denominations. It must be noted that the Roman Catholic Church method of reckoning gives it proportionately a much larger ratio of communicants to adherents than does that of any other denomination:

Denomination	Rank in Communicants
Catholic	1
Methodist	2
Baptist	3
Lutheran	4
Presbyterian	5
Episcopal	6
Reformed	7
Latter-Day Saints	8
United Brethren	9
Evangelical Alliance	10
Jewish	11
Friends	12
Dunkards	13
Adventists	14
Mennonites	15

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THE MENNONITE.

Latter-Day Saints	9	106,125
United Brethren	8	225,284
Evangelical Alliance	10	133,313
Jewish	11	130,406
Friends	12	107,209
Dunkards	13	73,700
Adventists	14	60,491
Mennonites	15	41,541

Western Christian Advocate.

Do not be afraid; Christ can keep. Put Him in possession, and He will keep His own.—F. B. Meyer.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, September 24, 1905. THE HOME MISSION WORK OF OUR DENOMINATION. Matt. 9, 35—38; 10: 1—15.

QUESTIONS.

1. What is home mission? Matt. 9: 35; 10: 1—10.
2. What is the motive for home mission? Matt. 9: 36.
3. Why is home mission necessary? Rom. 9, 1—7.
4. How shall we do home mission work? 2 Cor. 6: 1—12.
5. What shall we do for home mission? 2 Cor. 8: 1—6; Matt. 9: 38.
6. What makes it difficult to do mission work at home? Mark 6: 2—6.
7. What makes work at home more impressive? Mark 5, 15—20.
8. What kind of home mission work is our denomination doing?

MEDITATIONS.

The word home mission can be taken in a narrower and in a wider sense. In the narrower sense it is preaching to and teaching the Christless at home of Jesus, gathering scattered Christians in newly settled regions into Sunday-schools and churches. In the wider sense it includes all Christian work at home except the regular work of or rather in a congregation at home. Even Christian schools might be included in home mission work, but especially work for the orphans, the sick, deaconess work, care of old or weak-minded people, the spread of Bibles and tracts; the former includes the work of the traveling minister, the Sunday-school field agent and the city missionary.

The motive for home mission is the same, which impelled Christ Himself to His work; compassion for the people, seeing how unhappy they are without Christ and the beneficent influence of the Christian church.

Home mission work is necessary because in our land many are without Christ, without life eternal, uncared for in body and spirit. The gospel and its privileges are as well for these as for us, and we have received the good news and having experienced the truth of the gospel, the happiness of the children of God

ought to bring this gift of God to others, so that they can share our joy and happiness.

We shall do this home mission work as Paul did his missionary work, even under great discouragements and privations, in everything commending ourselves as ministers of God as Paul describes it in 2 Cor. 6, 4—10, where he closes his description by saying: as sorrowful yet always rejoicing; as poor yet making many rich; as having nothing and yet possessing all things.

We all can do home missionary work in a certain sense, speaking to our neighbors of Christ, inviting them to come to church and Sunday-school, but we can do home mission work also by giving money to sustain home missionaries, orphans, city missions, deaconess homes etc. and praying for all institutions.

It makes it harder for us to speak to our neighbors because they know us so well and even if we are not willing to accept the proverb: "familiarity breeds contempt," we have the words of our Saviour that: "a prophet is not without honor, save in his own country; and among his own kin, and in his own house." Yet there is another side to this. Christ sends the healed demoniac telling him: "Go to thy home, unto thy friends and tell them how great things the Lord hath done for thee and how He had mercy on thee." He went and was not without success. When people can see how the gospel has transformed us, they will thereby be attracted to the gospel and believe the glad news of salvation.

Our denomination was in former centuries the home mission church, doing home mission work in all its different branches, even in spite of all persecution; but a time of coldness and indifference came, the state church permitting the Sunday services, but not any proselyting, as it was called, no mission work at home could be done. The last century saw many changes, home mission work was begun in many directions and our church members with warm hearts and open hands were prominent in helping to sustain it.

In this country our denomination began the home mission work only in the last quarter of the century. We have had a home missionary for 15 years and now every year different ministers are sent out for a while as home missionaries; schools have been erected, where young people receive Christian training; we have an orphan home and aid society, so have other branches of our denomination, an old people's home, a hospital, several deaconesses, and a deaconess

home is soon to be erected. Several churches have been begun in cities in the East and do to a certain extent city mission work; we have in the East a Sunday-school field secretary. The Old Mennonite brethren have city missions in Chicago, Ft. Wayne and Kansas City and a rescue work among poor white settlers on Welsh Mountain; they also have an old peoples' home.

The Sunday School Lesson.

BY A. S. SHRELLY.

LESSON CONNECTION.

Sunday, Sept. 24.—REVIEW.—TWELVE LESSONS IN ONE. GOLDEN TEXT.—The Lord is thy keeper. Ps. 121: 5.

THE TIME.

The time covered historically by these twelve lessons is the period of about 135 years during which the kingdom of Judah at Jerusalem survived the fall of the ten tribes at Samaria, from 721 to 588 B. C., the dates given in the margin of our Bibles for the fall of Samaria and Jerusalem respectively.

THE KINGS.

The kings of this period represent six generations indicated by the numbers in the following enumeration:

1. Hezekiah (29 years)
2. Manasseh (55 years)
3. Amon (2 years)
4. Josiah (31 years)
5. Jehoahaz (3 months)
6. Jehoiakim (11 years)
7. Jehoiachin (3 months)
8. Zedekiah (11 years)

RELIGIOUS SEE-SAWING.

It was in the sixth year of Hezekiah that Samaria fell. He had by that time already swung his people away from the idolatry introduced in Judah by his father Ahaz, and had reestablished the worship of Jehovah the God of Israel. It was this that saved Jerusalem from sharing the fate of Samaria at that time. While they were true to the Lord, He fought their battles and the kingdom not only held its own, but gained in political strength. But alas! this did not continue. Even while Hezekiah was holding the people as a whole faithful to the Lord, the idolatrous party was fomenting opposition and with the young Manasseh they swung the tide the other way. In the first part of his reign idolatry ran riot until under the Lord's chastising hand he repented and with the Jehovah party turned the current back again. During the two years of Amon, idolatry again had the upper hand, but good king Josiah followed with thirty-one years of supremacy for the national religion. After his

death the tide again turned and never returned until their idolatry was, as it were, burned out in the oven of affliction in Babylon.

THE PROPHETS.

The Lord sent the prophets, His messengers, to His people. In warning tones announced God's wrathful judgments upon their wickedness, held out His loving invitations and His gracious promises to the penitent, were the advisers of the kings where their advice was sought and heeded, and thus in every way exercised great influence for good while they themselves suffered persecution and even death at the hands of the stiffnecked rebels against God. Isaiah is thought to have suffered death under Manasseh and Jeremiah was shamefully persecuted under Josiah's sons. Other prophets of this period were Zephaniah, Nahum and Habakkuk, also Huldah the prophetess. Ezekiel and Daniel were given their visions in captivity.

Besides their messages direct to the kings and the people which were to serve present purposes, these prophets had wonderful visions of the future. As Paul tells us in Heb. 11, they received the promises and greeted them from afar, and Peter says they sought and searched diligently what time or what manner of time the Spirit of Christ which was in them did point unto, when it testified beforehand the sufferings of Christ and the glories that should follow. From these visions we have three passages, two from Isaiah and one from Ezekiel.

LEADING LESSON THOUGHTS.

Lesson 1. If God is on our side, or rather if we are on God's side, who can be against us? The angel of the Lord encampeth round about them that fear Him, and delivereth them.

Lesson 2. God is a very present help in trouble.—The fervent prayer of the righteous man availeth much. The prayer of faith shall save the sick, which does however not mean in every case restoration of health or prolongation of life in the body.—The Spirit will direct him to pray aright who looks and waits for such guidance.

Lesson 3. The suffering Savior became in Isaiah's vision also the victorious one. The way of the cross was for the Savior the way to glory, and it is the same for us. All our sins were laid on Jesus. As with the eye of faith we look on His stripes we are healed. The cross on Calvary is the center of the spiritual universe. "All the light of sacred story, gathers round its head sublime."

Lesson 4. The waters of God's spiritual blessings in Christ are plentiful and are offered freely to all who will accept.—The only condition to forgiveness is that we are willing to forsake evil and accept God's mercy.—Opportunities neglected may be lost forever, but there is present peace and joy in the Holy Spirit and a future complete redemption for those that will enter into covenant with God while He may be found.

Lesson 5. On the down grade the course is generally a very rapid one as was the case with the nation under Manasseh.—God sends the wayward into schools of affliction to teach them valuable lessons if they will take them to heart.—God constantly overrules the acts of men so that even His enemies must carry out His purposes to the final praise of His name.

Lesson 6. It is a good thing to be taught to remember our Creator in the days of youth.—When a young person begins to seek God he is sure to find Him.—When we have found God we will have no strange altars and images about or anything belonging to the service of the devil.—True reformation not only tears down the wrong but with even greater zeal builds up the right.

Lesson 7. When they were faithfully trying to do God's will as they knew it, God saw to it that they found the book that taught them more, and then as they sought to know the application, God by His Spirit through the prophetess supplied the need. The understanding of the law led to seeking and obtaining grace.

Lesson 8. God gives His word—even His pronouncing of dire judgments—in order to bring men to repentance, that He may forgive and spare them.—The prophet of God can afford to be fearless in giving his whole message; God will take care of him. "When a man enters into conflict with God he pierces himself through with bitter and bitter sorrows."

Lesson 9. Though the prophet suffered persecution he was not cast down nor forsaken. Help often comes from a quarter one would least expect it. A slave in the household may possess more true courage than the king on the throne. Faith makes the difference. "This is the victory that overcometh the world, even our faith."

Lesson 10. The time comes when there is no more remedy for a nation steeped in sin and corruption. When all is done that God's love can do to save, judgment must take its course.

If men are not saved it will not be wanting on God's side. There is a remnant that will come out of the fire of judgement with garments purified. This judgement serves the end of love.

Lesson 11. Life issues from God, who is life.—Life grows. It becomes deeper and fuller as we proceed. Jesus came that we may have life and have it more abundantly.—Life begets life. If we receive the water Jesus gives, then out from us shall flow rivers of living water.

Lesson 12. A definite purpose based on right principles is a power in the making of one's character.—That which defiles the conscience it is well to leave alone however harmless it may otherwise seem. A plain diet free from intoxicants and spare living as distinguished from pampering luxury, are most conducive to physical health and clear thought.

Deaths.

STAUFFER.—On Aug 22, 1905, at the State Asylum in Norristown, Pa., Lizzie Stauffer, daughter of Henry and Catharine Stauffer of Honesuck, Pa. Deceased was aged 23 years, 11 months, 23 days. For about eight years she had been a sufferer in body and mind. Now she has gone to be with her Savior whom she had learned to know and love while yet she possessed sufficient mental clearness to grasp the truth of His salvation. In the fall of 1896 she had received baptism and united with the Upper Millford Mennonite church. Here her body was laid to rest on Aug. 26. Funeral services were conducted by A. B. Shelly and her Pastor, A. S. Shelly. Text 1 Pet. 1:24 and 25 f. c.

Contributions.

Donations to the Mennonite Home for the Aged at Frederick, Pa.

CASH DONATIONS.
A. K. Shultz, \$1; A. F. Steyer, \$2; Mrs. Chas. E. Wren, \$1; Deep Run Congregation, \$12; Suderton Cong., \$15; Springfield Cong., \$38.25; Saucon Cong. and friends, \$10; U. S. Stauffer donated towards printing, \$3; W. S. Gottschall donated towards papering, \$3.74. Each of the following donated towards purchasing a U. S. flag for the Home: M. M. Kromer, \$1; cash: 50c; I. W. Stettler, \$1; N. W. Stettler, \$1; H. B. Boyer, 50c; Phillip Grubb, 50c; Oscar Pfleger, 50c; I. S. Stettler, 50c; G. A. Weida, M. D., \$1; Mrs. I. W. Stettler, \$1; M. H. DeHaven, 50c; William Hunsberger, 50c; W. H. Keyser, 25c; H. B. Kratz, \$1; Calvin Fox, 50c; H. W. William, 50c; Emanuel Hoffman, 50c. Provisions: A neighbor 1 basket apples, 60 celery plants, 3 baskets apples and pears; Mrs. I. S. Stettler, 3 mess salad, lot strawberries; Mrs. Henry Boyer, lot celery plants; Mrs. I. W. Stettler, 1 basket apples, lot parsnip canines and tomato plants, lot seed beans, 1 bushel elderberries, 1 bushel Bartlett pears, 1 peck red beets, 1 peck plums; Mrs. Emanuel Hoffman, lot rhubarb, 4 basket apples, lot onions, 250 cabbage plants, 9 head cabbage, lot salad. Emanuel Hoffman donated mowing grass with machine;

Mrs. H. N. Singmaster, 4 pieces soap, 2 boxes boraxine, 1 box starch, 1 box talcum powder, 1 doz. oranges, 2 lbs. tapioca; Nathan Umstead, 2 lots salad; 9 boxes strawberries, 315 strawberry plants, 1 qt. onion sets; Benja-min Bertolet, 4 baskets crab apples, 1 bu. pears; Mr. Neidig, 2 cans chowchow; John Bechtel, Clement Bechtel, Eli Oberholzer, Elmer Oberholzer, H. H. Stauffer, I. W. Stettler, Jas. Little, Joseph Wile, Henry Schweinhart, Henry Reuser, Jonathan Gilbert, Jonathan Brendlinger, George Kulp each donated hauling 1 load of coal from Bechtelsville, and Emanuel Hoffman 2 loads.

Anniversary Donations to the Mennonite Home at Frederick, Pa., on Sept. 9, 1905.

BEHTOLET'S CONGREGATION

Mr. J. B. Bertolet, 4 lbs. gran. sugar; Mr. J. B. Gilbert, 2 bus. oats, 1 jar pickled cabbage, 1 jar apple-sauce, 2 lbs. coffee, 2 lbs. sugar, 1 box grapes, 1 fancy cake; Mr. Isaac Hunsberger, 7 loaves of bread, 2 lbs. of butter, 5 lbs. of sugar, 2 bus. oats, 1 bu. potatoes; Mrs. I. W. Stettler, 2 lbs. beef, 4 gallons spiced pears, 6 fancy cakes, 4 lbs. cream, 4 bu. potatoes, 1 lb. pepper, 1 bag salt, lot pickled cabbage, 6 lbs. dried peaches, lot red beets, lot grapes, lot pears, 1 gal. gasoline, lot bouquets, 3 qts. milk; Mrs. M. H. DeHaven, 8 lbs. coffee.

BOYERTOWN CONGREGATION

Mrs. Thomas Renninger, 1 lb. small cakes, 2 lbs. sugar, 1 jar pickled cabbage, 1 jar apple-sauce, 1 fancy cake; Mr. Jarius Stauffer, 1 ham, lot honey cakes; Mrs. Will H. Rose, 1 fancy cake, pot. of peaches; Mr. J. B. Bechtel, 10 lbs. sugar, lot grapes, lot cakes; Mr. J. B. Wile, 2 bus. oats, 2 gal. milk, 3 cakes, 13 qts. corn, 1 pot pepper-hashi, 3 lbs. sugar, lot potatoes.

FREDERICK AND VICINITY

Mrs. E. Hoffman, 1 cake, 6 qts. milk, 1 pot pickled beans, 3 bouquets; Miss Annie Bartman, lot of milk, 1 bag salt, 2 lbs. sugar, 1 bouquet; Mr. John Knerr, 1 cake; Mrs. Schwenhart, 1 bouquet; Dr. G. A. Weida, 3 fancy cakes, 20 lbs. beef, 1 pot beets, 1 pot preserved peaches, 2 bouquets.

SCHWENKSVILLE CONGREGATION

Mr. N. K. Ziegler, 2 bus. oats, 5 qts. corn, 2 cakes; Mrs. I. S. Stettler, 2 fancy cakes, 1 pot pepper-hash; Mrs. Johnson, 1 pk. pears, 1 bouquet; Mr. Nathan Umstead, 1 qt. vinegar, 1 pot pickled cabbage, 16 qts. Lima beans, 1 pk. tomatoes, 2 qts. cream, 2 bouquets; Mrs. Magde Pitzer, 5 lbs. gran. sugar; Mr. I. S. Smoyer, 10 lbs. of sugar, 50 lbs. of flour; M. A. Kratz, 17 lbs. of ham, 11 lbs. beef; Schwenskville Cong., \$18.65 used to purchase tables; Mr. M. C. Gottschall, 3 bag oats, 1 can chowchow; Mrs. H. K. Kratz, 4 lbs. gran. sugar, 2 lbs. of coffee, 2 lbs. cheese, 2 layer cakes; 1 jelly roll; E. S. Grater, 1 pk. beans, 1 pk. apples, 1 can corn, 1 can chowchow, 1 can pickles; Mr. J. R. Allebach, 1 ham, 6 lbs. cheese, 8 lbs. sugar, 2 doz. eggs, 1 jar jam, 1 cup jelly, 1 peck. Cream of Wheat, 1 fancy cake; Mr. Bossert, 1 Bologna, 1 cake.

Mr. Jesse Borneman, Lunerick, 1 bu. oats, lot of grapes; Lottie Taylor, Spring City, 1 bouquet; Rebecca Hess, Quertown, 1 quilt; Mr. H. D. Detweiler, Suderton, 1 cake, 1 doz. cakes; Mrs. O. F. Hetrick, Suderton, 1 can chowchow, 2 lbs. cheese, 1 lb. coffee; Mrs. Krull, Suderton, tomatoes, cabbage, grapes; Mrs. A. B. Oberholzer, Bechtelsville, 1 bouquet; Elmer Oberholzer, Bechtelsville, 1 box grapes, 2 bouquets; Laura B. Bauer, 1 bouquet. Gratefully acknowledged.

JOHN L. BAUER, Financial Sec'y.

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Paper 15

Any of the above books will be sent postage paid at the price given.

Mennonite Book Concern, Berne, Indiana.

News of the Week.

Domestic.

YELLOW FEVER.

BULLETIN.

NEW ORLEANS, Sept. 12.—Yellow fever report to 6 p. m.: New cases, 43; deaths, 3; cases under treatment, 314.

NEW ORLEANS, Sept. 12.—Up to 3 o'clock there were twenty-seven new cases of yellow fever and three deaths.

News from the country was meager to-day. The state board has sent ample relief to Tallulah, three physicians and a marine hospital service surgeon and eight nurses being on the scene.

Patterson, 5 cases; Hanson City, 2 cases; Stroz, 6 cases; Patterson plantation, 1 case; Lafayette, 1 case.

Canadian Synod Puts a Check on Divorce.

QUEBEC, September 11.—No clergyman owing obedience to the Church of England in Canada hereafter can solemnize a marriage between one divorced person and another so long as the other party to the divorce is living.

This was the decision reached by the general synod of the Dominion of Canada, representing every diocese and part of the country from the American boundary to the Arctic ocean.

The bishops were unanimous on the subject, nineteen of them being present. Only eight of the clergy opposed it. But the laity almost defeated it. The majority of the canon lay votes being only nine. The Canadian branch of the Anglican church is the first in the world to take this action.

A strong fight was waged all day in the synod for permission now for the marriage of the innocent party to a divorce, on the ground of justice. The convincing argument the other way was the facility with which Canadians obtain divorces and then remarry here and also the number of divorced Americans who come to Canada to be married.

Bishops Doane, of Albany; Tuttle, of Missouri, and Morrison, of Duluth, spoke strongly on the evils of divorce in the United States and a statement which had a great weight in producing the adoption of the canon was that made by George C. Thomas, of Philadelphia, who said an American judge told him he dissolved ten times as many marriages as any clergyman solemnized.

Insurance Graft Grows.

NEW YORK, Sept. 12.—Selling \$800,000 in bonds in one day and buying them back the next, but one, a holiday, intervening, in order to keep within statements made by the New York Life Insurance company to the superintendent of insurance, was the sensational disclosure made today at the session of the legislative insurance investigating committee. The fact was drawn from Edwin Randolph, treasurer of the New York Life Insurance company, late in the day, after Attorney Hughes of counsel to the committee had labored for over an hour to get a direct answer from Mr. Randolph to a direct question.

Volcanoes in Samoa in Violent Action.

SAN FRANCISCO, September 12.—Among the passengers who arrived today on the liner Sierra was J. F. Brin, a Mormon missionary from Samoa, who a few days before joining the Sierra at Tutuila visited the scene of the great volcanic eruption on

the island of Savaii. The eruption was still active when he came away. The lava, still flowing, had covered a distance of four miles. The eruption occurred in a mountain near the district of Matautu. About 3 o'clock on the morning of August 21 the natives and missionaries for ten miles around were awakened by a terrific booming. Investigation showed three volcanoes on the Matautu slope in full action. An old volcano, twenty miles away, has also awakened from a long slumber and is once more in full eruption. The town of Safotu is menaced by the flow.

Hurled to Death in Elevated Car.

NEW YORK, Sept. 11.—The death list of to-day's accident on the Ninth avenue elevated railroad, when a car crowded with early morning workers on their way down town, pitched headlong into the street, stands at twelve. Three men are in hospitals with fractured skulls. One of these, who as yet remains unidentified at Roosevelt hospital, is unconscious and not expected to live. More than two score of persons were injured, many of them seriously.

Foreign.

Terrible Earthquake in Italy.

400 KILLED, 600 INJURED.

ROME, September 8.—Heartrending stories of distress caused by the earthquake in Calabria province, yesterday morning are reaching Rome. More than twenty-five villages were destroyed. Upward of 400 people were killed, 600 were injured and thousands are left homeless and destitute. The province of Calabria is very mountainous and is given over almost entirely to agriculture. The people there are very industrious. The troops sent to the scene of the disaster are displaying splendid energy. Subscriptions for the sufferers have been opened by the newspapers.

KING GIVES TWENTY THOUSAND DOLLARS.

A meeting of the Cabinet ministers will probably be held to-morrow to consider measures for the relief of the sufferers. King Victor Emmanuel has given \$20,000 for the relief of the families of the victims. At Messina, Sicily, the walls of many houses and churches were cracked by the earthquake and otherwise were more or less seriously damaged.

The travelers coming out of the province recount seeing villages reduced to ruins and men and women half-clad weeping and seeking to find and bury the bodies of their relatives. All the depots from San Giovanni to Santa Eufemia are invaded by the populace demanding succor.

TOGO'S FLAGSHIP SENT TO BOTOM.

599 LIVES LOST.

TOKIO, September 12.—The navy department announces that the battleship Mikasa has been destroyed by fire and the explosion of her magazine, late in the day, after Attorney Hughes of counsel to the committee had labored for over an hour to get a direct answer from Mr. Randolph to a direct question.

The fire started from an unknown cause at midnight on Sunday night, September 10. Before the officers could be rescued the fire reached the aft magazine, which exploded, blowing a hole in the port side of the vessel below the water line and causing the ship to sink.

The Mikasa was Admiral Togo's flagship in the battle of the Sea of Japan, which was the last naval engagement between the Russians and

Japanese. The Russian fleet, under command of Admiral Rojestvensky, was annihilated.

An investigation is now being held to determine the cause of the fire.

LED THE JAPANESE FLEET.

The Mikasa was in all principal engagements during the war and was on several occasions reported severely damaged in action. In the battle of the Sea of Japan she led the fleet into action, and her name was mentioned in connection with some of the most stirring events of this famous sea fight. In this battle the Mikasa was the heaviest loser of all the Japanese ships, having sixty-three killed and wounded. She approached nearer to the Russians than any other battleship.

The Mikasa also was the flagship of Admiral Togo after the great naval battle fought off Port Arthur on August 10, 1904, on which occasion the Japanese flagship also suffered the most, but continued in the fighting line. On that occasion the Mikasa had four officers and twenty-nine men killed, six officers and twenty-nine men severely wounded and four officers and twenty-nine men slightly wounded.

The Mikasa was a first-class battleship of 15,200 tons displacement. She was built in England and was launched in 1902. The battleship was 400 feet long, had a speed of over eighteen knots and carried a crew of 935 officers and men. She was heavily armored and carried four 12-inch guns, fourteen 6-inch guns, twenty 12-pounders and a number of smaller rapid-fire guns. She had four submerged torpedo tubes.

Admiral Togo was not on board the Mikasa when the disaster to the battleship occurred.

Massacre of Armenians in Southern Russia.

ST. PETERSBURG, September 12.—A state of holy war has been proclaimed in the districts of Zangezur and Jebrail, where Tartars are massacring the Armenians without distinction of sex or age. The country is swarming with bands of Tartars under the leadership of their chiefs. Many thousands of Tartar horsemen have crossed the Perso-Russian frontier and

joined the insurgents in destroying Armenian villages. At the village of Minkend 300 Armenians were slaughtered.

Dispatches say that mutilated children were thrown to the dogs and that the few survivors were forced to embrace Islamism in order to save their lives.

Naphtha firms are cut off from the delivery of oil fuel to the shipping companies which are now confronted with the necessity of suspending their service and discharging their employees, which will leave thousands with no means of subsistence. The saltworks of Buasunkhah have closed owing to the scarcity of fuel, and this will paralyze the fishing industry.

REVOLUTION IN FINLAND.

ST. PETERSBURG, September 12.—The accidental discovery of the transportation into Finland, of rifles and ammunition in large quantities, is the most serious disclosure regarding the revolutionary movement in Russia that has yet been made, as it indicates an intention to form a regular military organization.

No information can be obtained here concerning the identity of the little filibustering steamer which according to a dispatch from Helsinki was sunk by an explosion outside Jacobstad. The vessel is supposed to have been cruising under the American flag. Although this probably was used as a mask, rifles and ammunition were brought to the beach by fishermen. The crew disappeared.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, SEPTEMBER 21, 1905.

No. 37.

What Makes Music.

Last night we stood beneath the trees And listened to their harmonies, Wishing that life might easier be, With quiet times for you and me; We told each other of our cares, And echoed some unanswer'd prayers; Yet hushed our talk sometimes to hear The sweet lute music, soft and clear, And felt that God and Love were near.

To-night the world is still and calm, There is no sound of any psalm; No leaf is rustled, not a flower Bends its sweet head to this hot hour; There are no organ notes for us, And you and I who listen thus Find all things too inert to please, Long vainly for the troubled breeze To make the music in the trees.

Absolute calm is never bliss, Better the lashing winds than this; In sorrow greatest things are wrought, In sorrow sweetest songs are taught, Ah, friend! if e'er our lives should make Music for others, for love's sake, Less in our quiet dreamy days Shall we bless them and give God praise That when we pass through troubled ways—

—Marianne Farthingham.

Items of News and Comment.

Norway has given the world a good example. No Sunday paper has been printed there since 1892, and 1895 no bread has been baked on the day of worship.

The officers of the Mennonite Conference of Illinois held at Meadows, Rev. Emanuel Royer and Bro. M. Ramseyer were re-elected for the ensuing year.

Prof. Byers, President of the Goshen College, spent the month of August traveling in Illinois and Iowa in the interests of the school. The fall term opens on Sept. 27.

Rev. I. W. Royer, of Chicago, now in charge of the Home Mission there, has given a practical "temperance address" at the Mennonite Conference at Meadows, Ill.

Missionary J. H. Epp, located on the station at Clinton, Okla., since August, 1904, has to travel the road of sore trials. Bro. Epp is suffering of "simple chronic glooma," so that according to the doctors' statement there is but little hope, if any, to retain his eye sight. For this reason he probably has to vacate his place in the mission field.

Several members of the school-board met yesterday at the C. M. College, Bluffton, O., to look after the furnace which did not heat the building satisfactorily last year.

The tenth Pacific District Conference will convene from Sept. 24-27 in Gerig's church at Salem, Oregon. In connection with the conference a S. S. Convention will be held on Wednesday, Sept. 27.

The Mennonites at Coy, Okla., have erected a new church building. The ministers H. R. Voth and Henry Hannan, both of Kansas, left last week for Coy in order to participate in the dedicatory services on Sept. 17.

The applicants for baptism with their pastor, of the Balk congregation, and different church members from Sloten, Onega and Nijego, in all about forty persons, made a trip per steamer and street car to Wurtsmar (Holland) for the purpose of visiting the Menno monument.

The Sunday-school conference at Kokomo, Ind., was largely attended by the Amish and Mennonites. On Aug. 29th over 300 people from different parts of Indiana, Ohio and Illinois arrived there. The interest manifested was very good on Thursday, Aug. 31, so that in the evening the tent could not hold all the people, about 1600.

Rev. Peter Unsicker, of Cullon Ill., and Rev. J. H. Donner, of Aurora, Neb., attended the Mennonite Conference at Meadows, and participated in the good work. Miss Alma E. Doering, formerly a missionary at the Congo, Africa, gave an able address on the subject of missions. The conference has decided to support one missionary in Africa.

On August 27th the Bethany church, Freeman, S. D., had their first church festival, having with them the ministering brethren Chr. Kaufmann and J. J. Balzer. In the morning at the services Rev. H. A. Bachman, who had been ordained to the ministry in 1900 at Paso Robles, Cal., by Rev. Jac. Hege, was installed in the new organized Bethany church. In the afternoon a harvest or thanksgiving

service was held and in the evening the people gathered once more to hear the Word as preached to them by His servants.

Rev. and Mrs. J. B. Frey, formerly mission workers at Oraibi, Ariz., of late moved to the "new" mission station at Tuba, Ariz., called the "Moon-copi Mission". They were there but a little while when they had to part with their darling Alfred, a child aged nearly two years, who died on the 9th of September. It was a great comfort to them however to have with them at this trying moment Bro. and Sister Epp, from the Oraibi station.

On the important subject of "more missions" Missionary J. A. Ressler, Supt. of the American Mennonite Mission at Dhamtari, India, comments emphatically thus: "If the opening of new missions means the withdrawing of support in the way of workers and means from the work in India, it will be most serious." But on the other hand he says: "If God leads the way as definitely in opening new foreign work as He did in the work in India, open all the missions He points out."

Rev. A. B. Simpson has been holding another of his great missionary meetings at Old Orchard Beach, on the coast of Maine, and raised forty-five thousand two hundred and sixty dollars, of which he is to be practically the sole administrator. He has apparently no organization behind him, and gives very little account of what he does with the money raised from year to year. Many people wonder how he can raise so much, and some attribute it to his wonderful spiritual power and eloquence when he makes his plea. But it is not to be supposed that he speaks to a different audience every year, and that he convicts so many different people of their duty and privilege so that they sing and cry and shout and give as in a frenzy, parting with jewelry and keepsakes and other articles, as though moved by a great spiritual power. On the other hand, it is quite evident that he reaches the same people yearly, and that they go there with the express purpose of giving their money, and under the

same circumstances. It is their annual offering to the cause represented by him, and they do it as other people might make offerings more frequently to other mission causes.—Herald & Press-Byer.

The change of the organization that controls Goshen College from a stock company to a board of trustees will place the institution on a philanthropic basis. It is the aim of the College to charge enough for tuition to pay the teachers' salaries and depend on donations and endowments for other current expenses and equipment. If a school pays dividends to stockholders, or is even self-supporting, one of three things must be true of it. It charges such high fees that only the rich can afford to enter, or the classes are so large that most students do not get enough individual attention, or the entire work is of a low grade. What Goshen College wants is the best advantages at low rates, so that it shall be a high grade institution for the common people. Dividends will be forthcoming in the form of Christian young people trained for the highest kind of usefulness. There are no doubt many people of wealth that will be grateful for the opportunity of placing their money into the hands of responsible trustees in order to aid such a noble and far reaching work.—Goshen College Record.

Report of Election.

At the S. S. Convention held at Meadows, Ill., the following officers and committee were elected:

President, W. J. Rich, Danvers, Ill.

Secretary and Treasurer, Florence Nafziger, Congerville, Ill. Program committee:

East White Oak, Louis Ramseyer.

East Washington, Christ Verchler.

Hopedale, Joe Augspurger.

South Danvers, William Line-

ment.

South Washington, August Nafziger.

Congerville, Frank Irons.

Meadows, Sam Baughman.

Flanagan, Lucy King.

Saybrook, Lizzie Schertz.

Pekin, Allen Miller.

North Danvers, Frank Risser.

The Central Mennonite College

OF BLUFFTON, OHIO.

Is the only institution of higher education in the Middle District Conference of the Mennonite denomination of North America. It is therefore under direct control of the Conference and is managed by a Board of nine Trustees. The institution has just completed its fifth year and has during these years matriculated 185 students, graduated 10 students as follows: from the commercial course 7, academic course 11, and junior college course 1, and has the hearty approval and willing support of the churches of the Conference.

The College offers thorough instruction in the following five courses: Junior College, Academic, Bible, Commercial, and Music. There are four instructors in the collegiate and academic departments, a principal and a teacher in the commercial department, and one instructor in the musical department, making a faculty of seven members. "The College Record", the medium of information, is published monthly by the Trustees, edited by the faculty and students.

The Fall term of the sixth year begins on Sept. 20th, 1905.

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The Bishop's Saloon Sold.

Bishop Henry Codman Potter, Episcopal, with his friends, their money and loose notions, last year established a saloon in New York and dubbed it the "Subway Tavern." It had a soda water department. It was dedicated by Bishop Potter whose friends sang the doxology at that occasion. Ten thousand dollars were put into the enterprise. Neither the water, dedication nor money saved it from failure. "Old soaks" didn't care to go there and new ones couldn't be made fast enough to make it keep up the expenses and Henry's friends sunk \$4,000 more in the vain attempt to make the thing stand on its own legs, and now the "sanctified saloon" has been sold to W. A. Skidmore who has taken out the soda fountain, "water-wagon," and will run it as the usual besotting mills of the kind are run. He has posted on the walls a card with these terse sentences:

The man with the biggest thirst is my best patron.

Rum and religion won't mix any more than oil and water.

You cannot follow the Lord and chase the devil at the same time.

A saloon is a place for drink, not worship.

Religion follows rum; it does not go with it, hand in hand. A man thinks of religion the morning after.

You cannot boom drink and temperance, too. Running a saloon by telling people of the deadly effects of rum is like telling a man to please buy poison because the undertaker needs the money.

The best patron of the saloon is the man with the biggest thirst, not the man with the most religion. That's why Bishop Potter can't dedicate my place.

They sang the Doxology when they opened the place. We'll sing, "Here's to good old wine."

But getting rid of the saloon is likely the bishop's easiest part. When we consider the false beliefs which he must undo in himself and the labyrinth of pride in which he has ensconced himself a far more difficult matter it will be to get rid of a certain divine woe. "Woe unto him that giveth his neighbor drink." IIab. 2: 15.

—Chr. Conservator.

Wales and Keswick Join Hands in the Llandrindod Convention.

BY F. B. MEYER, IN THE "LONDON CHRISTIAN."

(Concluded.)

No words can describe the evening meetings. The densely-crowded tent; the central line of electric globes casting light in the centre, but leaving the sides in comparative darkness; the spacious platform crowded with ministers and representative people; the speakers' platform thrown forward into the tent, and on which would sit the chairman, and the two speakers of the eve-

ning. A well-known hymn is announced with a familiar refrain, and this is sung as only Welsh people can sing; whilst the chorus is repeated again and again. Then prayer is offered from the platform, but as likely as not, voices break out in Welsh and English in various parts of the tent. After a few words from the chairman, the collection is taken from hand to hand, another hymn, and the speaker must strike in as well as he can between the singing and praying, arresting and holding the attention of the people, a small section of whom seem to prefer the freer movement of the Spirit to the stereotyped method of our Keswick gatherings. The address is punctuated by tears, cries, mutterings of assent, and sometimes loud shouts, in Welsh, of "Glory to God!"

At the close of the second address, generally given by Mr. Inwood, that which to many is the main interest begins. The meeting is thrown open, and the flood gates admit the boiling currents of an intense revivalism. In every part of the tent men and women are heard pouring out their confessions with sobbing and tears, or their vehement entreaties for blessing.

Sometimes a prayer begins in a low tone, rises gradually into a shout, which is heard far beyond the tent, but is not discordant, since it falls into the curious rhythmical cadence, to which the Welsh language specially lends itself. In one or two cases, it seemed as though the suppliants were full of new wine, so full of laughter, so beside themselves with the strange influence which possessed and transported them. More than once the emotions of the soul so prostrated the body that it seemed perfectly helpless. After a while, the anguish would become less and the whole audience would rise to its feet singing with ever more and more vehemence, "Songs of Praises," "Crown Him, Crown Him" (to Diadem), "Happy day, happy day," and others which are not familiar to English ears, but of untold melody and beauty.

REMARKABLE TESTIMONIES.

The emotion of the meeting would rise in this way higher and higher, until the whole audience became transported to rare ecstasies of holy joy. It would then be almost impossible to dismiss. On more than one occasion, the benediction was pronounced in vain. Here a lady rose to confess that she has been under the influence of a dumb devil; there another inveighed against the extravagance of Christian people, living in ceiled houses, whilst the Lord's cause in heathen

lands lies waste; a third told how her first convention had stirred up the enmity of her family, but now they had been convinced and interested; a fourth had to acknowledge prejudice and hatred to some other fellow-Christian; a fifth said that he had come from Denmark, or Germany, from Australia or the United States, to get the blessing of his life, and he had just experienced it. So it went on, and each soul on emerging into the glorious liberty of the children of God was welcomed with songs and shouts of rejoicing.

Repeatedly the Holy Spirit seemed to fall on the assembly—sometimes in the marvelous hush, as souls, through the Eternal Spirit, offered themselves unto God, sometimes in the sobs and confessions of the penitents, and sometimes amid the hurricane of irrepressible emotion. One German lady said that she had come expecting that the Spirit would visit her as the still, small voice, but she had found Him coming in the earthquake and mighty wind. We cannot judge one another, or prescribe the Spirit's method; we must believe in the diversity of His operations, it being always recognized that He is received by faith, and that the emotion must never be relied on as a method of inducing His presence, but always allowed as its blessed natural consequence.

"THE DUMB DEVIL."

A large number confessed that they had been possessed by dumb devils, and in the act of confession found great liberty. It was impossible to keep altogether dumb in such an atmosphere. One said that it appeared as though all the corks of all the soda-water bottles were drawn; the image would be truer had he said that they were expelled by the irrepressible effervescence.

Why should not such experiences be more frequent? The hindrance to the Church's power over the world lies in her lack of fervor, and this in turn from her lack of unity. Rev. Evan Hopkins made a notable distinction when he said that all Christians were in union through their common relationship to Christ, but that they were not all in unity. To many Christian workers the thought has come that the first work of the coming Autumn campaign should be to secure a spirit of absolute unity in the churches of Jesus Christ—a unity so deep and intense, that all jealousy, bickering, uncharitable judgments, fault-finding, and disunion should be laid aside and the whole wealth of Christian thought and feeling brought into one burning focus. This can only be accomplished when the

Fire of the Holy Spirit is present in answer to believing prayer. It is impossible to weld together two pieces of iron whilst they are cold. Let the Church be right, the world will come right. Nothing could long resist the power of the Spirit of God working through a cleansed and consecrated body of Christian people. That the stereotyped form of Convention is about to yield to a freer expression of Christian feeling on the part of the audiences is clear, and He who leads His people like a flock is clearly leading us into a wider and more fruitful inheritance than any of us have imagined.

The Temperance Question.

BY REV. HERVEY WOOD, FINANCIAL SECRETARY NATIONAL TEMPERANCE SOCIETY.

Watchman, what of the night? The morning cometh, and also the night. Isaiah 21: 11, 12.

These words of the Holy Scripture have been brought very forcibly to the mind of the writer recently, by the frequent inquiry "Is the temperance cause gaining ground or receding? What is the outlook for temperance reform?" These inquiries are honestly made, not in a capricious or fault-finding spirit. Friends of temperance see the ebb and flow of temperance sentiment, they see the disintegration and disbanding of organizations that set out with a great flourish of trumpets, that make great promises of what they will do to the monster strong drink, and the drunkard maker, but, but, but—Where are they to-day?

Again, friends see the fearful inroads made by strong drink; they see our brightest young men and young women go down in the maelstrom of drink; they see the laws of the Federal Government and of every State in the Union set at defiance, broken by liquor dealers every day in the year. They see our police departments corrupted; our politicians doing the bidding of the Liquor Dealers' Association; they see the halls of Congress and of every State Legislature packed with lobbyists of the liquor and brewing interests, seeking to defeat every measure that would restrict the trade, and also to push bills that will fasten the traffic more securely on the backs of our people, and at times, everything seems to be going their way! But, is this so? Let us see what are the facts.

"The morning cometh." Evidence of this is seen in the following facts that "winna budge, and canna be refuted." Here they are:

1. That there never was a time in the history of our race, when there were so many total abstainers in the world as there are to-day.

2. Twenty-seven years ago, on the first day of January, there was not a single city or State that taught in its public schools "Physiology and Hygiene," or the effects of alcohol on the body and the brain; but, during the year 1878, after much hard work, the National Temperance Society succeeded in getting introduced into the public schools of the City of New York, Dr. Benj. W. Richardson's text book on Temperance. Now, on the 16th day of May, 1905, there is not a State or Territory in the Union, where the laws do not make it obligatory upon the teachers to give instruction for so many hours in each school term, on what is known as "Physiology and Hygiene, or Scientific Temperance Instruction." Twenty-six millions of children of school age, it is estimated are being warned against this evil thing, alcohol. A race of men and women are growing up in our country that in the near future will drive this withering, blighting soul and body-destroying thing to the pit, from whence it came.

3. At this moment there are living south of the Mason and Dixon line some 27,000,000 of people. Over 17,000,000 of said people in the Southland are living under prohibition, in the form of local option, while there are at least 30,000,000 of our people in the United States that are living under prohibition in some form, either as local option or prohibitory State laws. In fact, it is said that there are only four States in the Union that have no local option laws. Temperance sentiment is farther advanced in the South because the people are American-born, and the people are homogeneous.

This is not the case in the North, East and West. Justice demands also that another statement be made right here, viz., that of the saloon-keepers and liquor dealers, over 90 per cent of them are foreign born; the average American won't stoop so low as to go into the saloon and liquor business, much as he loves the "Almighty Dollar."

4. The saloonist and liquor dealer is not received in good society. He would not be tolerated for five minutes amongst the good people of any part of our country. This is one thing in which our people are ahead of England and Great Britain generally. There they make baronets, knights, members of Parliament, and lords of their public-

house keepers, brewers and liquor dealers. But not so in our beloved Republic. It is true that they get into our State Legislatures and into Congress, but they "flock by themselves." No self-respecting Congressman or legislator ever associated with liquor men; they and their families are tabooed.

5. Fraternal and benevolent organizations, like the Masonic fraternity and Odd Fellows, won't have them in their ranks. If one makes an application in many of the lodges he is blackballed. Why, even the trades unions have turned down the saloon-keeper and will have none of him.

6. Insurance companies are now refusing to insure the saloonist, or the drinker of alcoholic liquors, except at a higher premium than the total abstainer.

7. The railroads of our country are against strong drink. Of the 1,200,000 men employed by the railroads of our country, over 800,000 of these are employed by railroads that won't allow a man to drink or frequent saloons either while on duty or off duty, night or day; if he does, they will discharge him instantly. The road managers have been driven to this by the awful disasters that have been caused by the engineer and the train hands being drunk while on duty. This same rule holds good in nearly all our steamship companies, whether ocean-going or coasters, passenger or freight carriers. Bitter experience has taught them that a captain or engineer or officer with his brain muddled by alcohol will commit blunders that are beyond repair, while our commercial houses have been driven by the business done by their salesmen while drunk to prohibit men from drinking, or entering saloons, even the Subway Tavern, if it is a church saloon and "dedicated."

8. The Christian Endeavor Societies, the Epworth Leagues, and the Baptist Young People's Unions, with their millions of bright, wide-awake young men and women, are every one of them total abstainers; and more than this, they are aggressive fighters of the whole liquor business.

9. There is not a single branch of the Christian Church in our country that has not in the strongest, plainest language conceivable, in convention, convocation, conference, and association, denounced the liquor traffic and warned its members against strong drink. Any minister or church official that should be seen entering a saloon his usefulness in that town would be at an end. In fact, so bitter are

some churches against the liquor traffic that if one of their members is known to sign a petition in favor of a license he would be subjected to discipline and perhaps expelled from membership in the church for so doing.

To the glory of God and to the credit of the ministry of the Methodist, Baptist and Presbyterian churches, the ministers are almost to a man of them total abstainers.

10. Many of the Governors of our States are Christian gentlemen and total abstainers; some of them refuse to appoint a man to office if they know he drinks, while judges, magistrates, Congressmen, legislators, merchants: in a word the brainy men of our country—thousands of them—are out and out total abstainers. This is as it ought to be.

11. The religious press is overwhelmingly in favor of temperance, while many of the secular papers are doing grand service for the cause, and hundreds of so-called temperance sheets devoted exclusively to the cause of temperance are found all over our country. When the writer was a boy scarce such a thing as a temperance paper or library book could be found. Yet to-day books upon every phase of the temperance question, physiology, scientific, philosophical, financial, legal, Biblical, moral, in a word, on every phase of the question, abound. Our people are being educated, and they can be trusted to do the right thing when they see it.—National Advocate.

Two Kinds of Surrender.

REV. JAMES M. GRAY, D. D.

At one of the Bible conferences I attended this summer, I heard a speaker express the distinction or comparison between the surrender of the sinner and that of the saint, in a way that I believe will be helpful to pass along.

He was referring to the "abundant" life which Christ came into the world to give His followers (John 10: 10), which was obtainable among other conditions by the surrender of one's life to Him.

But it is objected, when you address some Christians on this theme, that they already surrendered their life to Christ when they received Him by faith as their Saviour; and hence that no other surrender can be understood by them or seem to be necessary.

But there is a difference, or several differences indeed, between the surrender of the sinner to Christ as his Saviour and the surrender of the saint to Christ as his Lord.

(1) There is a difference in the

state or condition of the man. In the first instance, he came to Christ as a dead man, dead in trespasses and sins, and he surrendered to obtain life. In the second, he came as a living man, begotten again to a living hope, and he surrendered to obtain more abundant life.

(2) There is a difference in the Godward attitude or relationship of the man. In the first instance, he came as a criminal to a judge, covered with guilt and under condemnation, and surrendered to be released. In the second, he came as a child to a father, happy and free, and surrendered to do His will.

(3) There is a difference, therefore, in the object of the man. In the first instance, it is pardon he has in mind; in the second, holiness and service.

(4) There is a difference in his motive. In the first instance it was fear; in the second, love.

(5) There is, finally, a difference in his method. In the first instance, his surrender was in general; in the second, in detail. When the Christian surrenders himself to God for the object or objects indicated, he makes an inventory of his life and specifies in particular the members of his body, his property, his family, and whatsoever else he has. In a word, as stated at the beginning, the surrender of the sinner is to Christ as a Saviour, that of the saint is to Christ as his Lord.

It will be Christians who, for the most part, read these words. Let me then ask them whether they have made this surrender, and know the experience of the abundant life?—Institute Tie.

Hints For Bright Young Girls.

Not every young girl can learn to play or sing or paint well enough to give pleasure to her friends, but the following "accomplishments" are within every one's reach:

Close the door, and close it softly.

Keep your own room in tasteful order.

Learn to bake bread as well as cake.

Never let a button stay off twenty-four hours.

Always know where your things are; in other words, have a place for everything, and then keep everything in its place.

Never let a day pass without doing something to make somebody happy.

Never come to breakfast without a collar.

Never go about with shoes unbottomed.

Never fidget, or hum, so as to disturb others.

Never fuss, or fret.—Selected.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Entered at the post-office at Berne, Indiana, as second-class mail matter.

Editorial.

Rates to the Conference.

All the arrangements for special railroad rates to the General Conference have not yet been completed, at least not as far as the Western District is concerned, from which most of the delegates and visitors are likely to be expected. For the territory included within the limits of the Central Passenger Association the regular home seekers' rates may be used. The eastern limit of this territory is Pittsburgh, Penn. and Buffalo, N. Y.; the western, St. Louis and Chicago; southern, the Ohio river, and northern, the Canadian boundary.

The rate is one fare plus two dollars for the round trip. The day of sale of tickets is October 3rd, and the tickets are good for 21 days. We think we are not mistaken regarding the above facts, but those contemplating the use of the above tickets should make sure by inquiring in time of their agent.

The Divorce Question.

The Mennonite church as a denomination has been enjoying the enviable reputation that divorces were practically unknown among its members. There are hundreds of Mennonites to-day who could truthfully say that they had never yet heard of a divorce suit among Mennonites. This state has been brought about largely by taking a decidedly Biblical stand with reference to divorces. A divorce obtained for any cause except the worst form of marital infidelity (Matt. 19: 9) excludes from church membership. But the ounce of prevention has been employed in this matter by making not only the marriage ceremony a sacred rite but also by making the betrothment an occasion for a subsequent religious service or at least announcing it from the pulpit and making the intended step of the contracting parties an object of public prayer. It is

really to be lamented that in some sections this last arrangement is being crowded out of our churches by the foolish notion, sadly prevalent in our country, that marriage is a sort of joke on the community and must be sprung as a surprise.

But no matter how strict we as a denomination may be in this respect and what precautions we may employ, there is one phase of this question which will likely demand solution from many of our ministers. This question is the one relating to the remarriage of divorced persons. When in some states there is one divorce for every eight marriages contracted, our ministers can hardly expect never to come in touch with this question. Would it not be well if the General Conference express its attitude on the question of remarriage of the so-called innocent party to a divorce? Is the strict interpretation recently adopted by the Episcopal church in Canada to be recommended to our ministers?

Correspondence.

STERLING, O., Sept. 11. — We had no preaching services here on Aug. 27 as our pastor Rev. E. P. Grubb attended the conference held at Goshen, and also the Bible conference held at Winona Lake. He reports a very profitable and interesting time. Bro. Grubb occupied the pulpit here on Sept. 10th and vividly portrayed to his hearers the power of prayer which was the subject of his discourse using as text the last clause of Isaiah 56, 7. Too much cannot be said on this important subject. Many the words spoken be of such benefit to us that we may be better fitted to carry on the work that is assigned us.

Prayer for Editors.

The editor of the *Religious Telescope* writes in his excellent paper of the need of prayer for editors as follows:

Throughout the more than fifteen years that we have served as editor of this paper, we do not remember to have heard prayer offered in our behalf more than three or four times. Bishops, presiding elders, and pastors are prayed for in public, earnestly and with great unction. Not so the editors.

Why? Well, we do not know. Perhaps it is an oversight, or it may be owing to a prevalent conviction that the editors do not need it, or that prayer in their behalf would avail nothing.

We do not call attention to this strange anomaly in the way of complaint. Not at all. We are

confident that the Lord has wonderfully sustained and helped us in our arduous work, and that He has done it in answer to prayer.

But that the editors do, at all times, need the prayers of the Church, and that they are keenly alive to their need in this particular, is very true. In this connection a paragraph from one of our exchanges on "An Editor's Reflections" is to the point. It says:

"The editor of the religious newspaper, of all men, needs the prayers of his vast congregation. Unlike the pastor, he is not brought into personal contact with its members. He has not the same opportunity for knowing what effects are produced by this work. His opportunities are greater, and the dangers of mistake are greater, than in many other spheres of activity. God can use and God does use the religious press as a powerful factor in working out his plans of grace. Its conductors feel the need of the wisdom that comes from above. As, from week to week, the paper visits the home, may the prayer ascend from the heart of many readers that God will give that wisdom-bountifully; and that he will graciously guide the editors in all their labors; and that the *Christian Observer* may be a benediction in every household it visits."

We think that the editors of both these excellent journals may have been prayed for more than they realize; but it is often the case that the countingroom and the editor's sanctum are so far separated that the kind words that come with each day's mail fail to reach the eyes of the editor, and he is thus deprived of the encouragement that would be so great a help to him.

However that may be we feel thankful for the many "God bless you's" that have reached us, and with Paul we say to those who are helped by any word of ours, "Brethren, pray for us."—*Armory*.

"Prohibition Does Not Prohibit."

That celebrated preacher and mirth-provoking lecturer, Robert J. Burdett, replies to the above objection raised against prohibition, and in favor of licensing the saloon, with the following biting sarcasm:

"The laws of the State against murder do not entirely prevent murder; but nevertheless, I am opposed to licensing one murderer to every so many thousand persons, even on petition of a majority of the property owners in the block, that we may have all the murder that is desirable in the community under wise regu-

lations, with a little income for the municipality. *I believe in the absolute prohibition of murder.*"

"The laws of the country prohibiting stealing do not entirely prevent stealing. Nevertheless, I am opposed to a high license system of stealing, providing that all theft shall be restricted to certain authorized thieves, who shall steal only between the hours of, say, 6:00 A. M. and 11:30 P. M., except Sunday, when no stealing shall be done except by stealth, entrance to be made in all cases on that day by the back door, and at the thief's risk. *I believe in laws that absolutely forbid theft at any hour, on any day of the week.*"

"And, on the same ground, and just as positively, *do I believe in the prohibition of the liquor traffic. And I never said that I didn't. And I did say that I did. And I do.*"

"I do say that the best way to make a man a temperate man is to teach him not to drink. But a saloon is not a kindergarten of sobriety."—*Selected.*

Eastern Conference Home Anniversary.

The anniversary celebrated at the Eastern Conference Mennonite Home for the Aged, at Frederick, Pa., on the 9th inst. was in some respects the most successful and gratifying ever held. In point of numbers in attendance no headway was apparent, since most of the usual faces seen on these occasions were again noted, and a few new ones were welcomed. But the enthusiasm and deepened sense of responsibility for the continued well-being of the Institution were evident everywhere on the surface.

Three very able speakers were arranged for—Rev. Copenhafer, pastor of the Lutheran church at Macungie, Pa.; Dr. Francis Asbury Gilbert, pastor of an M. E. church in Philadelphia, who gave an address at the Home two years ago, and Rev. H. J. Krebhiel, of Trenton, O., who is touring among the Eastern churches in the interests of the General Conference Home Missions. Dr. Gilbert was one of the eighteen most popular ministers sent abroad on a European trip in 1900 by the Snellenburgs of Philadelphia, and on that trip he made the acquaintance of Rev. N. B. Grubb, another one of the eighteen. Since then Dr. Gilbert has at many places given his popular lecture on "The Humorous Side of a Trip to Europe." Bro. Krebhiel had never been at the Home before, and every one was glad to welcome him as an esteemed guest.

Services in the morning were as usual, conducted in the chapel.

Rev. Copenhafer gave an address in German bearing principally on the duties of the younger toward old age. The services of the afternoon were held out of doors. After some singing, and a beautiful duet sung by Rev. A. S. Shelly and Mrs. Geo. B. Walbert, Dr. Gilbert spoke at length in an appropriately serious and reflective vein on Christ, whose Name was called "Wonderful", ending up with an original and irresistible appeal for more liberal contributions toward the support of the Home. After an offering was lifted Bro. Krebhiel addressed the audience on the privilege of doing good, the honor due to the aged and the good influence that was all along emanating from the Home. He related the incidents that led to the founding of the Mennonite Home at Ritman, O., which he designated as the "child" of the Frederick Home.

The amount realized from the sale of lunch tickets was about \$71. Over \$60 flowed into the treasury as free-will offerings. These amounts added to those obtained from the auction sale at the close of the exercises, and the income realized from horse-fed tickets, brought the total up to about \$160. This is a larger sum than was ever before collected on Anniversary Day.

The Anniversaries are always favored with fair weather—thanks be to God!—and this day was no exception.

How to Avoid Mosquitoes.

A young girl was talking about mosquitoes. She had spent the Summer in a place where they were numerous.

"But I noticed," said she, "that when I wore a yellow dress I didn't get a single bite."

"Did you notice that?" said the young scientist, and then he went on eagerly:

"I am glad you noticed that, for it is a verification of certain experiments that we have made."

"We have made these experiments in a gauze tent, and their object was to ascertain the effect on mosquitoes of colors."

"We placed in the tent boxes lined with cloth of different hues, and we found that the little pests crowded frantically into the dark blue box, while the yellow box they would not under any circumstances enter."

"The experiments extended over several weeks. We had in the tent stove vessels for the mosquitoes to breed in. We discovered that, next to the dark blue, the mosquitoes sought the dark red box. After the dark red came brown, then scarlet, then black, then slate gray, olive

green, then violet, then pearl gray, then white."

"Thus we proved that mosquitoes notice colors, and we formulated two helpful hints for the inhabitants of mosquito-ridden districts."

"The first hint is to wear yellow to escape mosquito bites, and to use yellow netting for bed canopies and window screens."

"The second hint is to use a blue-lined box if you want to trap mosquitoes. With this box, in an infested region, you could easily catch and destroy thousands of the insects daily."—*New Orleans Picayune.*

The Pope's Watch.

One of the cardinals was at the Vatican recently, and while talking with the Pope, Pius took his watch from his pocket to see what time it was. The Cardinal noticed that the timepiece was a cheap knick affair with an old shoestring attached to it in place of a chain. The cardinal drew his own costly chronometer from his pocket and asked the pope to take it as a gift, and give him the nickle one. Then the pope's face lit up with one of those smiles which, if one has been fortunate enough to see, can never be forgotten, and said that the old watch was quite good enough for him. He added that it was given to him when a lad by his mother, who saved up her hard-earned coppers, until she could buy it, but there was no money left for a chain. One of his sisters gave him the shoestring for that, and he was so pleased with the gift that he promised his mother he would carry it as long as it kept time. The Pope has never had another watch, and says that he never will.

But Once.

We pass this way but once!
The ripened harvest while
Has waited long
The reaper's song;
Thrust in thy sickle bright.
We pass this way but once!
There's work divine for thee:
On every hand
The needy stand
And sigh for sympathy.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Oct. 1st, '05, —THE JOYS OF CHURCH-MEMBERSHIP. 1 Thess. 5, 5-15; Luke 12, 8.

QUESTIONS.

1. What is the difference between true church-members and not church-members? 1 Thess. 5, 3-5; Luke 12, 8-9.

2. What is our joyful duty as church-members? 1 Thess. 5, 6-8, 10-12, 14-22.

3. What is the joy of fellowship? 1 John 1, 4; Ps. 122, 1-9.

4. What is the joyful duty of the church according to Acts 6, 1-7?

5. What is our joyful duty as examples? 1 Thes. 1, 1-10.

6. The joy of abiding in Christ's love and of loving one another? John 15, 9-14.

7. What is the joyful duty of church-members towards their leaders? 1 Thess. 5, 12-13.

8. What is our destiny as church-members? 1 Thess. 5, 9.

MEDITATIONS.

Some people think it is not necessary to be a church-member, they can be good Christians without being church-members, but in unity there is strength and Christ will have us confess Him as our Lord and Master. The world without the church is in moral darkness, but true church-members, who are members of the living Christ are children of light.

Are we real church-members, then it is our joyful duty to watch and be sober, ready to fight the battle of truth against the father of lies in the armor of God. We shall live with Christ exhorting one another, and building each other up. We shall admonish the disorderly, encourage the fainthearted, support the weak, be longsuffering toward all etc. as Paul tells us in 1 Thess. 5, 15-22. The joy of fellowship is expressed in 1 John 1, 4. There is great blessing and pleasure in recognizing kindred spirits and holding communion with them. There is an inspiration in a common worship of our loving Father and our Saviour Jesus Christ.

The church has the duty and ought to fulfill it joyfully, to care for the poor and needy, yet it is the first duty of the church to provide the Word of God for the poor in spirit. The church-members are admonished by Paul, and it ought to be their joy to fulfill this duty, to know them, that labor among them and are over them in the Lord and admonish them and to esteem them exceedingly in love for their work's sake. The destiny of the true church-member is the obtaining of salvation through our Lord Jesus Christ and the entering into the church triumphant above.

Quotations.

The church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner,

into the fore-castle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and, like the sun, shine on things foul and low as well as fair and high, for she was organized, commissioned, and equipped for the moral renovation of the world.

BP. SIMPSON.

One family, we dwell in Him,
One church above, beneath.
Though now divided by the stream,
The narrow stream of death.
One army of the living God,
To His command we bow:
Part of His host has crossed the flood,
And part is crossing now.

Ten thousand to their endless home
This solemn moment fly;
And we are to the margin come,
And we expect to die.
His militant, embodied host,
With wishful looks we stand,
And long to see that happy coast,
And reach that heavenly land.

Our old companions in distress
We haste again to see,
And eager long for our release
And full felicity.
Even now by faith we join our hands
With those that went before,
And greet the blood-sprinkled fands
On the eternal shore.

CHARLES WESLEY.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Oct. 1.—DANIEL AND BELSHAZZAR. Daniel 5: 17-30.

GOLDEN TEXT.—The face of the Lord is against them that do evil. Ps. 34: 16.

LESSON CONNECTION.

The studies for the ensuing three months, historically, are intended to cover the period of the Babylonian captivity and the return to Jerusalem. We start out with two more lessons from the book of Daniel, the prophet who spent his whole life in Babylon. Then we have three weeks' study in the book of Ezra giving the return of the Jews from Babylon first under Zerubbabel, and then under Ezra. Sandwiched in between these at the proper place in point of time, are one lesson from Zechariah who was one of the two prophets with the returned people at Jerusalem, and one lesson from Esther whose intercession for her people at the Babylonian Court came at the time shortly before Ezra's going up to Jerusalem with the second company. Then come three studies in Nehemiah who came up to Jerusalem some thirteen years after Ezra. The last two studies take up prophecies

of the coming Messiah thus fitting into the advent season.

Nebuchadnezzar was the king before whom Daniel and his three companions stood, so superior in every way to the other young men who had been educated with them. Their superior wisdom and understanding as enlightened by the Spirit of God was soon put to a severe test, when Nebuchadnezzar had a dream which he forgot and which no one of his so-called wise men could guess or explain. The dream and its interpretation were revealed to Daniel who was brought before the king in time to save the heads of the impotent astrologers from his cruel wrath. See chapter second for this wonderful revelation of God's purposes by way of a dream given to a heathen monarch. In the third chapter we see the three men standing the test of their faithfulness to God, refusing to bow in worship before the golden image of the king, and being kept safe in the fiery furnace of their enemies who sought their destruction. Another dream, its interpretation, and its fulfillment in the experience of Nebuchadnezzar are given in the fourth chapter. It would be impossible to estimate the influence of these four men at the court of Nebuchadnezzar. Not only was the king himself brought to acknowledge their God and bow before "the king of heaven," but edict after edict went forth throughout his almost world-wide empire proclaiming and demanding reverence for the God of Daniel.

Belshazzar, who is introduced in our lesson chapter, was probably a grandson of Nebuchadnezzar. He occupied the throne with his father, Nabonnedus, and these two together were the last kings of Babylon. The father, at the head of the army went forth against the invading Medo-Persian hosts under Cyrus, but was defeated and at the time of our lesson was virtually a prisoner in a temple where he had taken refuge. The son remained in the city where he gave himself over to the unrestrained indulgence of his sensual nature. He was a dissolute prince whose greatest ambition seems to have been to excel in utter disregard for God or man. His infatuation and utter recklessness are seen in his feasting and profane indulgence even while the invading army was pounding away at the gates of the city. He made a feast to a thousand of his lords, and their dissolute orgies knew no limit till they were suddenly interrupted by the finger of God mysteriously writing their doom upon the wall before their eyes. At the sight of this mysterious

writing his braggard courage oozed out at every pore of his pampered body, and he trembled with abject fear. Dr. Seiss says: "Alas, alas for the dignity and bravery of those who think it mean, little, and cowardly to fear God! They may think it manly to set at naught the scruples of a tender conscience and all dread of Jehovah's judgments, but their superior stateliness is the first to give way when the trying moment comes.—Show me a man who thinks it great and heroic to despise the bonds of piety and the inculcations of religion, and I will show you a miserable poltroon at heart."

It was through the queen-mother, who was, as is supposed, a daughter of Nebuchadnezzar that the king was somewhat calmed and induced to send for Daniel with the hope of having the disquieting mystery solved. A promise of a glittering reward was held out to him if he could read the writing and give the interpretation. How little he understood the spirit of the prophet in this matter is shown in the first words of Daniel's response.

LESSON THOUGHTS

With all faithfulness the prophet lays bare before the mind of the king his life of sin which has brought upon him this dreadful crisis. He recounted God's dealing with Nebuchadnezzar showing His all-controlling power, the severity of His judgments upon sin, and His restoring favor to the penitent, and then in one sentence summed up Belshazzar's guilt when he said: "And thou his son, O Belshazzar hast not humbled thine heart though thou knowest all this; but hast lifted up thyself against the Lord of heaven." He was sinning against light and the great-er light the blacker the shadow of guilt. He could not plead ignorance and therefore the charge of defiance lay against him. And he had openly expressed his defiance of God in bringing forth the holy vessels to be profaned by use in their debauching revelry. He must now learn that God can not be thus set at naught with impunity.

How graphically Daniel in a few words describes the impotent nothingness of that which men call gods, "which see not, nor hear, nor know." Whether in the shape of material images, cut and carved, before which men prostrate themselves in worship, or in the form of any real or imaginary thing in which men place their confidence and to which they devote their lives—anything short of the Eternal One, the same characterization will hold good. God alone sees, hears and knows us in a way to

meet our inmost need and satisfy the longings of the soul. To lean upon any one or anything else will be to invite the fate of being pierced by the splinters of a broken staff.

The force of the doom pronounced in the hand-writing on the wall lies in the middle word or clause: "Thou art weighed in the balances and art found wanting." God brought his kingdom to an end and gave it to the Medes and Persians, because he was found wanting—sadly wanting. God's balances give true weight, and inevitably everyone must be tested by them. Woe unto him whom they pronounce wanting! But who does not have to tremble in view of such a test? Only he who can step upon the scale as Daniel went down into the lions' den, having with him, unseen it may be by human eyes but taken into full account by the Divine Weigher, the presence of Him whose righteousness outweighs all our guilt and gives us perfect standing before God, and not only that but gives us the power of a holy life—a life of faith. With Christ in you, you have not only the godliness that is profitable for the life that now is (1 Tim. 4: 8), but the hope of glory (Col. 1: 27), the assurance for the life that is to come. Without Him, though you may possess all things temporal, in the final test you will be found wanting.

Seventeenth Triennial Meeting of the General Conference

TO BE HELD IN THE JETHIEL MENNONITE CHURCH, MOUNTAIN LAKE, MINN., BEGINNING OCT. 5, 1905, PROGRAM.

- Conference Service, Thursday, Oct. 5, 10 a. m. Sermon by the President, Rev. J. S. Hirschler.
- Introductory Business.
- Enrollment of congregations represented and their accredited representatives or delegates.
- Appointment of an Assistant Secretary.
- Adoption of a time schedule for the sessions.
- Reading of the minutes of last conference.
- Application of congregations for admission into conference.
- Granting of privileges to conference visitors other than accredited delegates.
- Deciding of the question whether the officers of conference shall be elected at the beginning or at the close of conference (See Constitution 13, paragraph b).
- Consideration of the following proposed amendment to the Constitution: Amend paragraph 1b, page 13 by striking out the last sentence which reads: "No person shall be eligible for the same office more than two terms in succession."
- Statistical Report.
- Appointment of special committees for this conference.
- Presenting of any overtures or

other communications that may be addressed to conference.

- Miscellaneous Business.
- Consideration of the work of conference by its regular Boards, under the following headings to be taken up in such order as conference may decide: Heathen Missions, Home Missions, Publication, Emergency Relief and Trusteeship. Under each of these the order of procedure will be about as follows:

- Report on the work of the past three years.
- Financial Report.
- Reading of papers if any on phases of the work under consideration.
- Presenting of plan for further work.
- Discussion of plan and adoption of such suggestions and instructions as may be desirable.
- Election to fill occurring vacancies. Under point 3 in the above order of procedure the following two papers have been assigned: Under Home Missions, a paper on the subject of "City Missions" by C. H. A. van der Smitten.

Under Publication, a paper on the subject, "The work of publication as a factor in the furtherance of our conference interests and the cause of Christianity in general," by H. P. Goerz.

- Discussion of timely questions and subjects.
- Instruction According to the Catechism, and Revival Meetings: In regard to these two methods of winning souls for Christ, what course or attitude should be recommended to our congregations? To be introduced with a paper by J. W. Kiewer.
- Influences that Undermine the Spiritual Life in our Congregations: how can we best counteract them? To be introduced by Christian Krebber. And others that may be presented.

- Closing Business.
- Reports of Special Committees.
- Election for Program Committee.
- Other business remaining over.
- Deciding on place of meeting for next Conference.
- Adjournment.

Sunday, Oct. 8, will be devoted to a Mission Festival morning and evening, and Young People's meeting in the afternoon. The sisters of the Mission Sewing Societies have prepared a program for a further Mission Meeting to be held some time during the conference to be specified in due time.

A. S. SCHELLY, Sec. of Com.

Deaths.

FREY.—On Sept. 9, on the new mission station in Moen-Copi (C. Tuba), Arik, Alfred, son of the mission workers J. B. Frey, aged 1 year, 10 months and 21 days, of summer complaint and inflammation of the bowels. He was buried as firstling in the cemetery at Moen-Copi. Funeral services by Revs. J. B. Epp and Wynkoop.

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News of the Week.

Domestic.

Chicago Packers Gave to the Campaign Fund.

WASHINGTON, September 19. — Friends of Postmaster-General Cortelyou, the chairman of the Republican national committee, said to-day that Mr. Cortelyou never had any knowledge that the large insurance companies were contributing policy holders' money to the campaign fund. "Of course, Mr. Cortelyou knew at all times what the balance in the treasury of the committee amounted to," said one man, "but he did not solicit any subscriptions and did not know, except in a general way, who was giving."

At Republican national headquarters to-day the opinion was expressed that the time is at hand when the public will demand to know where national campaign money comes from. In connection with the revelation at New York yesterday that the New York Life Insurance Company contributed \$50,000 last year, there is a story to the effect that the Chicago packers were waited on last fall after the bureau of corporations had begun its investigations of their business methods and compelled to contribute liberally, or did contribute liberally. One of the Chicago firms, it is said, sent the national committee a check for \$50,000.

Funeral Waste is Sinful.

NEW HAVEN, CONN., Sept. 18.—The Rev. John D. Coyle, pastor of St. John's Catholic church in this city, urged economic reforms in funerals in an address before the Connecticut Funeral Directors' association here. Father Coyle spoke from his long observations made as a parish priest, and said to the undertakers:

"I have no fault to find with lavish expenditure at a funeral, provided the family's financial standing warrants. But let them take the initiative of sparing no expense; don't suggest it. To your poorer patrons he ever a wise and prudent counselor. Encourage them to keep within their more or less limited means. This will insure for you new friends and create a more satisfactory condition in your annual balance sheet. Eliminate the superfluous extras. You should labor to destroy the spirit of social rivalry in funeral display so detrimental to the best interests of Christian family life.

"In this present-day rivalry the dead man's popular esteem is measured by the length of his funeral cortege and the extravagant display of floral offerings. What more senseless than that foolish waste of nature's blooms to be borne from house to house and thence to the grave, be disgraced and wilted?"

"Not long ago I was informed that at a certain funeral there were \$100 worth of flowers, and the chief mourner, an afflicted father, had scarce wherewith to pay the carriage hire to the grave. Such extravagance, if not positively sinful, is certainly thoughtless and senseless."

Graft Gang Demoralized

PHILADELPHIA, Pa., Sept. 18. — Philadelphia's Sabbath, after Saturday night's tremendous civil revolt, mingled thought with the city's future with religious meditation.

Not since the civil war, when the city, as one man, rallied back of Lincoln, has public sentiment arisen to such heights upon a political question.

The revelation by Mayor Weaver of the gang's program in all details from the theft of the gas works to the final loot of the water works, and the boosting of the tax rate to \$2.25, showed how narrowly the people had escaped further wrongs at the hands of their late masters, and served to whip resentment into a determination which will be satisfied only with the destruction of the gang.

The straight-from-the-shoulder talk by Colonel Sheldon Potter, the fighting director of public safety, was quoted to-day in every part of the city.

The Mississippi Booming.

ST. LOUIS, September 18. — Heavy rains and swollen tributaries have caused a rise more than ten feet in the Mississippi river during the last twenty-four hours and resulted in damage along the St. Louis river front amounting to many thousands of dollars. A vast amount of produce and other shipping property along the levee is still in danger. The river stage this forenoon reached 23.07 feet, a sudden rise of 10.05 feet in twenty-four hours. The danger line is thirty-five feet. The water is gradually creeping up and it is predicted that by to-night the gauge will show a stage of twenty-eight feet. Produce houses and grain and cotton firms having consignments stored along the levee, hastily organized gangs of laborers and endeavored to save their property from being swept away, but the suddenness of the flood interfered.

Thousands of barrels of apples, bales of hay, sacks of grain, bales of cotton and in one instance 75,000 feet of lumber were swept away. Men worked breast deep in the flood intercepting floating merchandise and a fleet of skiffs manned by men with bathhooks, assisted in the salvage work.

TEN INCHES OF RAIN.

KANSAS CITY, September 18.—Rain has fallen in Kansas City and vicinity every day excepting one in September, with a total downfall to date of ten inches in seventeen days and to-day there was no prospect of immediate cessation. Practically the same conditions have prevailed throughout western Missouri and in a portion of eastern and central Kansas. As a result all railroad traffic is becoming demoralized because of numerous wash-outs.

The Missouri Pacific, the Wabash and the Missouri, Kansas & Texas railroads east and south of Kansas City are having the greatest trouble.

Railroads of the World.

WASHINGTON, September 19. — Consul-General Guenther, of Frankfurt, supplies the following interesting railroad figures:

According to the most recent German statistics the length of the railroads of the world was 537,105 miles on December 31, 1904, of which 270,386 miles were in America, 187,776 in Europe, 46,662 miles in Asia, 15,649 miles in Africa and 16,232 miles in Australasia. Of the mileage of European railroads Germany stands first, 34,016; followed in their order by Russia, 33,286; France, 28,206; Austria-Hungary, 24,261; the United Kingdom, 22,562; Italy, 10,025; Spain, 8,656; Sweden and Norway, 7,730. The estimate for rolling stock is as follows in numbers: Locomotives, 150,000; passenger coaches, 225,000, and freight cars, 3,000,000.

Rain-in-the-Face Dead.

ABERDEEN, S. D., Sept. 18. — Rain-in-the-Face, one of the leading chiefs

of the Custer massacre, who is said to have killed General Custer, died at the Standing Rock reservation, S. D., September 12. He was sixty-two years old.

Rain-in-the-Face was a pure-blooded Sioux, and prided himself on his fact. While he was one of the most savage fighting generals Sitting Bull ever had under him in his campaigns, he never entertained much respect for his old chief, always contending, as did many others, that the Bull had a white father.

Graft in Washington.

WASHINGTON, D. C., Sept. 18. — James W. Boyd, a clerk in the public health and marine hospital service, was arrested to-day on a warrant sworn out by Chief Clerk W. P. Worcester, of that office, charging him with embezzlement. The discovery of facts leading to the charge was made last Thursday in Boyd's absence and the amount abstracted will, according to Boyd's own confession, reach not less than \$20,000.

Peace is Assured.

WASHINGTON, September 18.—Reliable information has reached the Department of State by way of Paris that in a few days Sweden and Norway are expected to reach an amicable settlement and adjust their differences in a peaceable way. The consideration and disposition of details have caused delay.

Foreign.

Czar for World Peace.

ST. PETERSBURG, Sept. 18.—Emperor Nicholas to-day again appears before the world as a promoter of universal peace. No sooner is the Russo-Japanese war over and even before the peace treaty has been ratified, than his majesty issues invitations to a second peace conference at The Hague.

It is officially announced that "the

Russian government proposes to address the foreign powers with a view to the holding of a peace conference at The Hague," but it is known that negotiations preceding this announcement that the government "proposed to address the powers" were entered into, especially with the United States; and were conducted with the greatest secrecy, there being not the slightest inkling that Russia contemplated anything of the kind.

The announcement created the greatest surprise here, and that Russia should plan a second conference, despite the steps already taken by President Roosevelt, was also heard with amazement. It is clear that the step could not be taken by Russia without first reaching a complete understanding.

In this connection an interesting question arises as to how the invitation was communicated to Japan in view of the lack of diplomatic relations, but the invitation may be delayed until such relations have been forwarded through the United States.

It was impossible to learn to-night the proposed date of the second conference or gain even an approximate idea regarding it; but it probably will not be greatly delayed. Russia, as the power convoking the conference, will submit an official program, the other powers submitting suggestions.

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The Central Mennonite College

OF BLUFFTON, OHIO,

Is the only institution of higher education in the Middle District Conference of the Mennonite denomination of North America. It is therefore under direct control of the Conference and is managed by a Board of nine Trustees. The institution has just completed its fifth year, and has during these years matriculated 195 students, graduated 19 students as follows: from the commercial course 7, academic course 11, and junior college course 1, and has the hearty approval and willing support of the churches of the Conference.

The College offers thorough instruction in the following five courses: Junior College, Academic, Bible, Commercial, and Music. There are four instructors in the collegiate and academic departments, a principal, and a teacher in the commercial department, and one instructor in the musical department, making a faculty of seven members. "The College Record", the medium of information, is published monthly by the Trustees, edited by the faculty and students.

The Fall term of the sixth year begins on Sept. 20th, 1905.

Instruction is thorough, expenses are low, and advantages numerous. Information is gladly given by sending catalogue on application or by personal letter when asked for. Address all correspondence to

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, SEPTEMBER 28, 1905.

No. 38.

School Days.

BY MALTIE D. BARCOCK.
Lord, let me make this rule,
To think of life as school.
And try my best
To stand each test,
And do my work,
And nothing shirk.
Should some one else outline
This dullard head of mine,
Should I be sad?
I will be glad,
To do my best,
Is my behest.

If weary with my book
I cast a wistful look
Where posies grow,
Oh let me know
That flowers within
Are best to win.
These lessons Thou dost give
To teach me how to live,
To do, to bear,
To get and share,
To work and play
And trust alway.

What though I may not ask,
To choose my daily task?
Thou hast decreed
To meet my need.
What please Thee,
That shall please me.

—Pacific.

Items of News and Comment.

Rev. P. A. Wiebe left for Janes, Nebr., to conduct a series of meetings there.

Rev. J. B. Baer, of Bluffton, O., left Sept. 19th for Cleveland, where he expects to take special treatment at the Lakeside hospital.

The Crimean Men. Brethren will hold their annual conference on Nov. 13th at the Salem church in S. Dakota.

The Preparatory School at Hillsboro, Kan., with Prof. H. D. Penner and an assistant as instructors, commenced on Sept. 25.

Prof. C. H. Smith has been teaching a class in singing at Flanagan and Fisher, Ill. In the meantime he has been working on the History of the Mennonites in Illinois.

The Orphan's Home at West Liberty, Ohio, an institution of the Old Mennonites and Amish, has been greatly favored by Bro. Martin Senger, who has sold to it, at a very liberal price, 23 acres of land adjoining the Home on the north.

Rev. J. F. Harms, manager of the M. B. Publishing House, Medford, Okla., recently has been in Hillsboro, Kan., to attend the meeting of the publication board in Ebenfeld on Sept. 15th.

The Misses Agnes Harder and Agnes Isaac, of the German Deaconess Hospital, Cincinnati, Ohio, intend to spend about a week of their vacation at Trenton, O., and then take up work again.

Rev. H. J. Krehbiel, of Trenton, Ohio, preached in the Second church of Philadelphia last Sunday evening, Sept. 24. During the week following he assisted the pastor of the First church in a series of special meetings.

About two years ago the Mennonite Brethren availed themselves of a hospital in Gotebo, Okla. Dr. Peter Richter who stands at the head of the institution, is at present traveling in the interest of the same and soliciting funds in their churches in Manitoba.

Pastor A. M. Fretz, of Souderton, Pa., announces his fall communion services as follows:—Souderton, October 8th, Deep Run, October 29th, preparatory services at each place Saturday afternoon previous. At the former place about a dozen young people will be baptized and admitted to church membership.

Rev. B. L. Thoburn (a son of Bishop Thoburn of the M. E. Church), who had been eleven years a prominent mission worker in India, and also the agent and manager of the Methodist Publishing House, and treasurer of the Mission for northern India, died of cholera on the 3rd of August, 1905.

The brethren, A. R. Zook, L. J. Lehman and M. S. Steiner met at Ft. Wayne, Ind., on Sept. 4, to let the contract for the erection of a mission chapel. The work is to begin without unnecessary delay. A good substantial building 27x44 feet, two stories high, with a one-story addition for dining room and kitchen, will be put up.

The pastor of the First Church of Philadelphia, enjoyed the pleasure of entertaining three

dear brethren, Mennonite ministers from abroad last week. The guests were Rev. Hermann Epp, from Turkestan, Central Asia; Rev. Wilhelm Penner, of Kbiwa, Central Asia, and Rev. Jacob Quiring, of Wolga, Russia, traveling Home Missionary of the Russian Mennonite churches. These brethren are here visiting relatives in the West and will be in attendance at the General Conference.

Change of College Organization.

At a meeting of the stockholders of the Association held at Goshen, Indiana, on June 17th, 1905, the advantages of having the school more under the direct control of the church were discussed. By vote nearly every member present expressed a willingness that the property of the Elkhart Institute Association be transferred to a Board of Trustees to be known as, "The Mennonite Board of Education," consisting of one representative from each conference, whose successors may be elected by said conferences, four others, Trustees at Large, whose successors may be elected by General Conference.

Who Shall Help and How?

While in Upland, California, in 1904, I had opportunity to learn that many of our people are compelled to seek milder climate, and that frequently our unfortunate patients, mainly those suffering from lung and throat troubles, received noble, sacrificing help from others of our people who already resided at Upland, or near by.

Those best acquainted with the past and with the experience of our California brethren know to what extent they have been called upon to extend a helping hand to our stricken friends who came, some to get well and some to die, and they also know the burdens our Upland brethren willingly carried in this connection.

That the mild climate near the Sierra Madre mountains, about Upland and Pasadena, has with God's help done wonders in bringing better health to many, is now known to many, and the signs point toward a larger movement of our sick and well in that direction, and so it appears to

follow that a greater need will be felt for systematic help to our unfortunate sick, who seek health on the Pacific coast.

The pitiable condition in which I met one of our own consumptive people at Upland, and the difficulty found in finding proper care and adequate help and the tax he became to our own people there had me keenly realize the crying need for some plan of systematic help for such cases which should be provided by our people at large and not by our Upland brethren.

A brother who has long been compelled to live in that milder climate, often spoke to me of this need and his hope that something might be done, and also that he hoped some day to be in position to actively help this cause.

Now this brother recently stated that under satisfactory conditions he would donate one thousand dollars toward a fund, for such help to be given at Pasadena or Upland, this fund to be supplemented by further donations from Mennonites, and controlled by them for Mennonite sick and then also for others. A favorable comment has been made from various sources on this and to me it appears a God-given opportunity and duty that our people consider this need looking toward meeting the increasing demand for personal advice and help to our sick coming to California, and preferably to Upland.

It is not seemly that our California brethren should bear undue burdens herein as many had to leave home and friends under great sacrifice to seek health.

I trust a way may be pointed out to our people by God, whereby we may meet our duty.

J. W. KREHBIEL.

Conference.

The General Conference of the Mennonites of America will open at Mountain Lake, Minn., on Oct. 5, 1905. This conference meets once in three years. It has never been held in Minnesota and it can not be expected to come here again during the lifetime of its present most ardent workers. Delegates will be here from the different states of the Union and the mayor of our little city will

turn the key over to them for the 10 or 12 days in which they will be in our midst.

Since this is such an extraordinary occasion, the Village Council put a little extraordinary move on itself and do something in behalf of the village for the reception of the numerous guests who will arrive here on the 4th and 5th of Oct. Much can be done to make the visit of these people a very pleasant one which they will remember and of which they will speak after their return to their various homes. Mountain Lake may profit by such a reception, though it may not directly have its pots filled with gold.

The Churches will unite for services and make the whole conference week one continuous love feast. All the homes will be thrown open to the visitors and if the Village Board will take a little hand in this matter, it will stimulate the enthusiasm greatly and give to the whole movement a healthy and most proper example for such an occasion.

The merchants and other business people have met the publisher in a friendly spirit and it has been decided to publish the German paper, "Unser Besucher" daily during the session of the Conference. The paper will be sold for the whole time at 15 cents and those who wish to get that Daily should send 15 cents and their name with postoffice address to the publisher at once.

That will make one and one-half cents per copy and the subscribers will be able to follow all the proceedings of the conference though they may be compelled to lose some sessions. The paper will be printed every night and be in the hands of the readers next morning. Those living at a distance will, of course, have to wait a little longer, but they will not have to wait a week.

Many things of interest will most naturally happen during these ten days. The Mountain Lake hospital will be ready for dedication, the Missionary festival will take place etc.

Those who can read German should send in their 15 cents at once. Publisher of "Unser Besucher," Mt. Lake, Minn.

Festival of the Harvest Rally in the First Mennonite Church—Phila.

During the week of Sept. 17th to 22nd a series of special services were held in the First Mennonite Church, Phila., each evening being devoted to a special branch of the church work. The services were inaugurated by two timely sermons by our pastor, Rev. N. B. Grubb, on Sunday Sept. 17th. His morning's sub-

ject was "The Feast of the Tabernacles" and that of the evening "The Harvest Home," in which he pointed out the necessity of God's people gathering together to offer praise and thanks to God for the harvests that have been reaped, and the many blessings that have been received.

Monday evening was devoted to the Infant Dept. of the Sunday-school, and the cradle roll. The children were present in a body. Consecration of children at this service was a special feature, and was observed according to the example of Christ, when He laid His hands upon them and blessed them, a number of parents presenting their children for consecration by the pastor. The service was an impressing one, Rev. E. S. Wolle D. D., of the Moravian church spoke on the proper training of the children, and he counseled the parents to rear their children in the nurture and admonition of God, as it depends largely on the parents whether the children, become true followers of Christ or not. He also advocated teaching children the hymns of the good old hymn books.

Tuesday evening was devoted to the Home Class Dept. of the Sunday-school. Rev. W. N. Yates, D. D., of the Church of God, gave a very interesting and inspiring address. He stated the members of the Home Class, or shut-ins as he called them, received three advantages from the study of the Bible:

First: The Bible settles the past.

Second: By studying the men of the Bible, associations are formed with the greatest, the noblest and best men that ever lived.

Third: It is the fountain of eternal life.

Wednesday evening was rally night for the church officers, Sunday-school officers and teachers, officers and committees of the C. E. societies, and the officers of the Ladies' Aid Society and the Pastor's committee of 28. Rev. J. W. Bayley addressed the meeting. He dwelt on the fact that so many people are engaged in God's service without receiving any remuneration, but they shall receive their reward in Heaven.

Thursday evening the Echo Meeting of the Baltimore C. E. Convention was held, when the delegate from our society, Miss Ada M. Landis, gave her report. She gave a very interesting and clear account of the things done at that great convention, where it was so convincingly proven that C. E. is not dead. Short remarks were also made by Mr. Nelson H. Bergey, and our pas-

tor. The choir sang several selections from "The Praise of the Nations" sung by a choir of 2400 at the convention, and which was one of its most inspiring features.

Friday evening was Teachers' Training Class night. Dr. F. W. Lange, Supt. of the Teachers' Training Dept. of the Philadelphia Sunday-school Union, delivered the address. He stated the requisites of a successful Sunday-school teacher are, First: He must walk in close communion with God. Second: He must have a true, sincere love for humanity. A Sunday-school teacher should know three things:

First: He must know the Bible.

Second: He must know his pupil.

Third: He must know how to apply the truths of the Bible to the pupil.

Great interest was manifested in these meetings, and they were well attended. The services were continued on Sunday, Sept. 24th, by a Reunion and Rally Day service of the Sunday-school and congregation. Special services will follow every night throughout the week, when the Pastor will be assisted by Rev. H. J. Krehbiel, of Trenton, O., followed by the celebration of the Lord's Supper on Sunday, Oct. 1st.

We pray that these two weeks' services will serve to draw the members into closer fellowship, and that they may lead us to renewed consecration to the service of our Lord and Master.

A. C. OBERHOLTZER.

Experiences of a Trip Through the West.

BY EDW. D. KREHBIEL.

In contemplating the writing of this article, I felt doubtful at times whether or not it would prove interesting to the readers.

The experiences, themselves, were of such vast interest to me that I believe a recital of them will be, in a certain measure, interesting to you. Many of the scenes are so grand that the advertisement of a certain Railroad Co. whose route runs through a mountainous district, is veritably true: "A trip that bankrupts the English language." Many of you who have seen these sights and had the experiences related here will realize that this article is a poor portrayal when compared to the real thing.

We, brother Dan and I, were away about two months, and in this time saw a great variety of city, country and civilization enough, perhaps, to fill a book with interesting detail. In this

report I shall, however, attempt to describe only the most interesting experiences and more notable sights.

Near Colorado Springs I had my first view of mountain grandeur and scenery. "This true that mountains were visible from the city of Denver and in traveling from Denver to Col. Springs but here I had my first view of them at close range. We arrived at Col. Springs about noon, and in the afternoon took a trip to South Cheyenne Canyon, five miles southwest of the city. This canyon has a steep rocky wall on both sides, from 900 to 1,500 ft. high and a clear mountain stream rushing between at the base.

Between the walls on the side of the stream a road has been built for vehicles and pedestrians. At the roadside, I sat and marveled at the magnificence and sublimity of Nature's work. What mighty upheavals of mother Earth must have taken place to belch up such walls of solid rock. To the front of me there towered a steep rocky bluff perhaps 1,000 feet high, with a grooved, wrinkled face without any vestige whatever of vegetation. To the rear was another wall similar in composition and appearance but its side was less perpendicular. At my side the stream with water, clear as crystal, gurgled over rocks and pebbles hurrying on its course. Farther up the canyon I could hear the roar and splash of the Seven Falls. These Falls are so named because they are divided into 7 terraces similar to seven huge steps. These steps vary in height from twenty to seventy-five feet. At the side of the Falls a stair has been built upon which one can mount to the top. This is built in five sections and one has an excellent view of the Falls in mounting these. Stopping half way up the stairs one can see the water as it rushes over the first precipice and continues its course over all seven until it falls, lashed into a white spray at the foot of the last.

Following the trail from the top of the Falls, winding around the mountain side to the summit, one at last arrives at the grave of Helen Hunt Jackson, author of *Romona*, a novel of the West. I have no idea why she should choose to be buried here unless it be for the novelty and romance of the thing.

The North Cheyenne Canyon differs somewhat from the South Canyon and has beauty of a milder and more subdued character. The mountain sides are less precipitous and are covered with a luxuriant growth of pines and cedars. A view up this canyon presents an appearance like the

interior of a massive green painted bowl. It also contains numerous cascades and wonderful rock formations beautiful in appearance. The following day we visited the mountains in the vicinity of Manitou north of Col. Springs. In the course of our visit we saw Williams Canyon, Grand Canyon, Rainbow Falls, Ute Pass, and the Garden of the Gods. The latter is noted for its curious and marvelous rock formations. Rocks representing a huge gateway 330 feet high, and the Balanced Rock a huge rock about 40 feet in height which rests on a rock platform. Looking through the telescope of an observatory near the Balanced Rock, one can see four or five miles in the distance, fairly good representations of a lion, bear, seal and camel formed in the rocks. The Mushroom Park containing a group of perhaps 30 huge rocks formed like mushrooms, is also in this garden.

In the evening we retired early, mindful of the fact that we had decided to climb Pike's Peak the following day. We debated quite a while whether to attempt to walk or take the little train which climbs to the summit. After weighing all the advantages and disadvantages, and estimating the effort and value of the experience, we decided to walk. I might add that the saving of the fare (\$5) which the Railroad Company charges was also very instrumental in bringing about this decision. We arrived at the foot of the mountain about half past eight the next morning, and having cut canes about five feet long from some near-by saplings were ready to make the climb. In attempting to describe this trip, I know it is impossible for me to picture it so you can form an estimate of the real thing. It is an experience that you must experience before you can realize what it is like. The distance to the top is about nine miles and since in walking one follows the railroad the path is comparatively smooth and even. Being fresh, the first three miles are not so tiring although in that distance frequent rests are quite welcome. In this distance we met numerous people returning who brought the most discouraging reports something like the following: "I wouldn't walk up there again for \$50." "I wouldn't do it for \$100." "If you have any sense and regard for your constitution go back and give the R. R. Co. five dollars." "It was awful; the snow was blinding and despite the fact that I had an overcoat and gloves, I almost froze", etc. ad infinitum. One man had a flat rock upon

which he sat and slid down on the rail. He said it rested his legs. The next three miles are more wearing, your limbs ache and your eyes look with a longing for a more level stretch, but alas, you are doomed to disappointment. In this distance we met more discouraging reports.

We also passed the printing office where we left our names to be put in "The Pike's Peak Daily News." This is a souvenir daily paper containing the names of all the visitors of the day, illustrations, descriptions, etc. When you return from the summit the paper is printed and ready for sale. The last three miles are worst of all. The effort it takes to climb this distance is greater than that required for the preceding six. The incline is sharper, the air rarer, and your strength exhausted to a great extent by your previous effort. We were fortunate not to be caught in a snow storm as the visitors of the preceding day but it was bad enough without it. About 50 yards at a time was the greatest distance we could walk in this altitude. Your heart thumps in your breast, and it almost seems as it would leap out of your mouth. After a short rest you are ready for the next 50 yards or so. It is utterly impossible to go on without frequent rests. Seated upon a rock on the side of the walk, you appreciate what the word "rest" means. When the time to move on comes, you start up and when you look at the grade in front of you and consult your tired legs and back you can appreciate Riley's verses when he pictured his tired feeling "Knee-deep in June."

"Yes a restin' through and through, That's jes what I'd like to do, Stiddy for a year or two."

But one must over-ride his inclination and keep toiling or the top will never be reached. So we struggled on as fast as our tired limbs would move and finally arrived at the summit at half past four—about eight hours after we started.

For the last mile or two there was plenty of snow along the track, which we used to quench our thirst. There was also plenty of it on the top of the peak and we might have snow-balled in the middle of July, but we had no surplus energy left. After drinking a cup of coffee and resting about a half hour, we started on our return. The descent although very wearing is easier than the ascent and can be made in much shorter time. The continual jolting is awful and it seems as if your legs would break. Now we began to understand better why that man used

a flat rock to slide down. I had a throbbing headache on the way down caused by the continual jarring, and for me the descent was worse than the climb. How welcome were the lights of the printing office down in the valley, then those of the Half Way House and finally the street lights of Manitou. The descent, though very tiring, does not exhaust one's breath and we walked very steadily from start to finish. We arrived in Manitou at ten o'clock in the evening and as we pulled ourselves into the street car, we felt duly proud of our accomplishment, but oh—so tired.

Since we had not eaten anything since eight o'clock that morning, I thought we would have a ravishing appetite, but this was not the case. We had not the least desire for food, and when we arrived at our room we went to bed immediately. Sleep would have been welcome but we were too tired and exhausted, and only had a series of cat naps during the night interspersed with horrible dreams about perpendicular walks, dizzy heights, sciatica and lumbago. We had no appetite and ate very little for the next two days after which time the effects seemed to disappear. We had walked almost constantly for 13 hours, and overcome a distance of more than one and one-half vertical miles in the ascent. Every inch of the road is up grade, with ever changing scenes. Near the base of the mountain are pine clad heights at the foot of which a stream churns and splashes through a rocky gulch. Farther up there is a vista of grass covered valleys and on the mountain side groves of stately pines. After a while the green pine clad hills disappear and only a sparse and stunted growth of trees is to be seen. When the timber line is passed even these disappear and nothing remains but the bleak, rocky peak without any sign of vegetation.

They say the view from the top of the peak is grand especially the sun-rise but at the time of our visit the valley below was filled with clouds which excluded the view so it was impossible for us to see. A trip up Pike's Peak on foot is an experience that you want only once and when you have made it you will feel very much like the poor Dutchman who said of his twins: "I wouldn't take \$10,000 for dem twins, but I wouldn't give 10 cents for another pair." Before I left the mountains I had absorbed enough of their stateliness and solidity that for several days it was even visible in my walk.

(To be concluded.)

Eating Less and Living Longer.

Sir James Grant lectured in Glasgow the other day on tuberculosis. In the course of his lecture he put up a strong plea for a simpler life, and inveighed against the prevalent habit of overeating. Incidentally he quoted the example of Lord Strathcona, Canada's venerable yet vigorous High Commissioner in Britain, who, he said, for thirty-four years had taken only two meals daily, and for fifteen years only one. Undoubtedly the tendency is to eat too much, and to eat too fast. If men were to eat just the needed quantity daily to repair waste and provide force, and would eat that quantity with proper mastication, there would be a marvellous improvement in the average of health and longevity. We may joke about Mr. Gladstone's rule to chew meat thirty-two times, and shrug our shoulders at Sir Isaac Hodgden's fruit diet or Lord Strathcona's one meal a day, but there is more in such suggestions than we are willing to admit. If we will eat less and take more time about it we shall live longer. Particularly if we drink more water—not with meals, but between them.

Trust God.

It is easy to trust when skies are clear, When summer with blossom and bird is near;

Till the low, black cloud obscures our sky, And muttered thunder and flash are nigh,

Can we trust God then?

When the summer of life is sweet, oh sweet, And the days of joy pass on winged feet,

We trust that a gracious God is nigh; But when our June roses fall and die, Do we trust God then?

It is easy to trust when the path is straight, And we go with glad steps where our loved ones wait;

But when at the brink of a life's Red Sea, We pause while the enemy's troops we flee,

Can we trust Him then?

Drink of the pure, sweet wine of life, He bids, and with trembling lips we drink, While our hearts o'errun with our love to Him,

If it were bitter up to the brim Would we love God then?

Is life all sunshine, with never a shade? Do earth's flowers bloom here, never to fade?

Earth's fitful life is a tiny part Of a great eternity, suffering heart, Oh trust God then!

—Alice A. Flagg.

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Editorial.

This will be the last issue of our paper to reach the readers before some of them will start as delegates to the General Conference in Minnesota. We feel that these meetings will be important enough and their influence far-reaching enough that the readers will pardon us if we once more call attention to the need of remembering our conference in prayer. It is surely no small responsibility resting upon a conference when it is to decide upon measures upon which will depend, under God, the weal and woe of our denomination, to a certain extent, for the next three years.

In the matter of foreign missions certain new developments, which mean reaching out in the future or not, will have to be met. In the publication work important changes regarding our English publications seem imperative. One of these changes is the appointing of a permanent editor of the MENNONITE, the persons serving on the paper at present having promised to do so only until conference time. In the home mission work we seem to have reached a transition period, which is always a period in which a wrong step can very easily be made. The election of officers and boards is a matter of no small importance. Brethren, can you dare to send your delegates to the conference without praying for them and it?

Correspondence.

WISNER, NEBR., Sept. 18, 1905.—As there were no contributions sent in from our church for a considerable time I will try and write a few columns to the dear MENNONITE, for I am always very much interested to read reports from other congregations that are round about us, and so it might be that others are also very willing to hear something from this part of the country. I will also try to keep this

THE MENNONITE

September 28.

matter of interest up in our church paper. For sometime ago my health was very poor, and I felt very weak as a result of typhoid fever which I had over a year ago. The doctor told me I should change climate for some time, so I came to the conclusion to go to Hot Springs, as I've heard much of that place, and also know some people that went up with rheumatism and other ailments and came back healthy. This gave new courage and faith to me that the climate and the water up there might do the same to me.

When I came up there I was really surprised to see so many sick people from all parts of the country, there were even such that had to be carried in and out of the bath wagon. But it was also encouraging to see some of them that were down so far which made very rapid improvements so that they were able to walk in a few weeks.

When a person gets to see all this he must feel very thankful to God that He has provided such places for those sick and invalid to find relief.

The mineral water is very good, cures many sicknesses, especially rheumatism, although some come back after I had found no relief. After I had stayed nearly two months I returned home. I am thankful to God that I am healthier and feel much stronger, so that I am glad that I visited this health resort.

Last Sunday our minister D. J. Brand was elected as delegate for the General Conference. There is also an English Bible class organized by our minister which is to convene every other Sunday evening at 7:30; we have had two meetings this far which proved to be a success and a spiritual blessing. We started with the book of Mark. How many good and valuable thoughts are brought to our mind by such study and even if it is the old Bible we always find new treasure in it.

May the Lord give us more love and desire to dig and work hard for this treasure where neither moth nor rust doth corrupt and where thieves do not break through nor steal.

AURORA, NEBR., Sept. 18, 1905.

—We are having very wet weather for the past two weeks. Grain is almost bound to spoil in the stack, farmers can't get it thrashed. In spite of the cloudy, misty weather, we had a good crowd out at church yesterday, a good many visitors from the east. Bro. Oesch preached a teachable sermon on Time. What is time? Something where there is a beginning and so natural it is there

is an end. Col. 4:5. Walk in wisdom toward them that are without, redeeming the time, buying or improving time, observe and practice. There is a time to seek the Lord (Hosea 10:12) time to pray, praise, worship God. When?—Now. Time once spent or lost can never be replaced. Dan. 7:25. Until a time and times and the dividing of times. Our life time is divided first in childhood, then young man and womanhood, and old age. When childhood is past or our younger years are spent, we can't go back and live them over. Let us be careful to improve our time.

Rev. 10:6—That there shall be time no longer. *Eternity* begins, then we will be with God in glory, or separated from God forever. Dear readers of the MENNONITE, especially pastors of churches, would ask you to earnestly pray for the dear father of our little church as his younger and best years are spent, that he may not get discouraged now, but ever look up and onward that when his last days are spent he may look back over his past life with joy. Dear church members, pray much for your pastors.

CUCAMONGA, CAL., Sept. 18, '05. We are glad to report many a pleasant and happy visit this summer. The exposition up at Portland, Oregon, brings quite a number of visitors from the East to the coast and in grateful and happy remembrance of those who have taken the trip down the coast as far as our sunny South to visit friends and our church here, we would tender these few lines. Many a pleasant and happy surprise was occasioned and we are still looking for some more.

Prof. Otto Liechty and wife from New Jersey were in our midst on Sunday, Aug. 27th. Brother Liechty preached an able sermon for us in the morning and in the evening made some very appropriate remarks at our young people's society.

On said Sunday, Brother David Richert, principal of the schools at Moundridge, Kans., was also with us and spoke to our S. S. A few Sundays before, Brother Daniel and Bro. Ed. Krehbill from St. Louis were with us. On the 10th of September we had the pleasure to have Brother and Sister Franz Ewert from Kansas and Brother and Sister Dekker from near Long Beach, Cal., with us. Mrs. Ewert and Mrs. Dekker are sisters of our minister, J. W. Kliever, at Berne, Ind. And it was therefore of great interest and joy to the correspondent to meet the sisters.

We are expecting Rev. Joe King and family with some others from Carlock, Ill., until

next Sunday and hope they will not disappoint us.

At present our minister M. M. Horsch is on his way to the Pacific conference, which is held this year near Salem, Oregon. On the way to the conference he will stop at Pasa Robles and visit Rev. Hege and relatives. Rev. J. J. Voth will preach for us while our minister is gone.

Bro. James has so much improved that he moved to Long Beach, Cal., where he has taken up the work of the Y. M. C. A. But recently he has suffered again from another access in his chest, however not so serious and dangerous as the first one was.

Bro. Rudolph Dahlem, son of Jacob Dahlem, has been in our midst for a short vacation.

Many of our members are or have been taking some kind of a vacation, some went to the mountains, camping, others went to the beach enjoying the cool breeze. However we had nothing to complain about our summer here, we had very pleasant weather with few real warm days.

German school held this year at Mt. View closed the first week in September.—Our minister commenced giving instructions in catechism to a class of four.

On the coming Thursday the Ladies' M. S. society will hold a union meeting in town at the home of Sister Voth.

With grateful hearts to the great Giver of all good gifts, we are glad to record abundant blessings in our congregation. With many kind greetings from across the mountains from your friend, S. C. SPRUNGER.

A Blessing to Others.

We can be such a blessing to others by all that we do if we only try. All our speech and actions are either a blessing or a curse to humanity. How good we feel when others are all good and kind toward us, and in order to enjoy this we must ourselves first be good, kind and forgiving, loving every one with brotherly love and try to overcome that feeling of seeking revenge by actions and speech. If we know we have been misused sometimes, we must not try to pay back or seek revenge, since we do not understand and see all as God sees it. He is the one that makes intercession for us. He sees into our hearts, He says vengeance is mine.

How we sometimes meet and know people which the people of this world think dull, but what a great blessing some of them are to mankind, how they all the time try to do all they can and help along and never indulge in anything, but what is blessed to behold. How we can learn from their very actions and speech, how satisfied and contented they are.

1905.

THE MENNONITE.

Oh to feel satisfied is one of the greatest blessings we can know, to always look at the bright side of life. What a joy it is to know this, how small our burden seems when we try and know how to make the best of everything, we cannot pattern after or look at the people, but alone to God. He knows our hearts. He knows how we try. He always provides for us all that is for our good and that which is a blessing to others, but it sometimes takes us so long to understand and wait. Our prayer should always be for help and understanding hearts.

If we live happy in the Lord we need not be concerned what to do to be a blessing to others, but the Lord will use all our talents, will use us always and everywhere to help others. All we need is doing His will the best we know, and unceasingly ask for help.

If but little we can do,
Let us faithfully pursue
Every path of duty opened by His
Let us bring our very best,
For His blessing make request;
We shall serve Him better in the
happy land. Sept. 18, 1906.

Our C. E. Topic.

BY C. V. D. SMISSON.

Topic for Sunday, Oct. 8, 1905.—THE CHRISTIAN'S TRIALS AND TRIUMPHS. Jas. 1, 1-8.

QUESTIONS.

1. What are temptations and trials? Gen. 22, 1; Jas. 1, 13; 1 Cor. 10, 13; Ps. 66, 10.
2. What is the purpose of temptations and trials? Hebr. 12, 11; 1 Pet. 1, 6-7.
3. How can we count it all joy, when we fall into manifold temptations? Jas. 1, 2-4.
4. Why must we bear trials and temptations? 1 Pet. 4, 12-13.
5. How shall we bear trials and temptations? 1 Pet. 5, 8-11.
6. How can we withstand the temptations of the devil? Ephes. 6, 10-18; 2 Cor. 12, 7-10.
7. What is the end when we successfully bear such trials and temptations? 2 Tim. 4, 7-8; 1 Pet. 1, 9.

MEDITATIONS.

The Word of God teaches us, that through many tribulations we must enter into the kingdom of God.

Temptation has a twofold meaning; it is an enticement to do wrong, or it is a trial of the power to resist evil. The same occurrence can be either one or the other according to the effect it has on us. In the first sense God tempts no man, the devil is the tempter and has his ally in every human heart, for each man is tempted when he is drawn away by his own lust and enticed. In the second sense God

must tempt us, to strengthen our faith.

It is the purpose of temptations and trials that we shall become stronger by them, learn to recognize and resist evil. Trials and temptations are not a pleasure in themselves, but we can count them all joy, if we recognize their value for the upbuilding of our Christian character.

We may pray: "Lead us not into temptation," in the sense, that we may not fall in the temptation; but temptations and trials are necessary for every Christian. We cannot bear the trials and withstand the temptations in our own strength, yet we must watch and pray that God will protect us; we shall withstand the devil and put him to flight by putting on the armor of God, which provides us with the necessary defensive and offensive weapons, and enables us to stand even against the mighty powers of darkness.

The more we feel our own weakness and inability, the more we will rely on God, ask for God's help and strength. If we do that we will triumph in the manifold trials and temptations, grow stronger and stronger through the indwelling power of God and be at last crowned with the victor's crown of glory in the presence of Christ, our leader, who through trials and temptations has gone before us, and in the presence of our Heavenly Father, who has enabled us to withstand the enemies and overcome him.

QUOTATIONS.

It is said that Napoleon once ordered a coat of mail. When the artisan completed it, he delivered it to the emperor, who ordered him to put it on to himself. Then Napoleon, taking a pistol, fired shot after shot at the man in armor. It stood this severe test; and the emperor bestowed upon the Maker a large reward.

See where the tree its richest foliage wears.

And golden fruit its laden branches bear,
Behold concealed beneath its shade,
The glossy serpent, with its poisonous tongue;

The simple boy, far from his father's care,
Is well-nigh taken with the gilded snare.

The tempting fruit, outspread before his eyes,
Fill him with rapture and complete surprise;

Nor hidden dangers will he wait to see,
But onward hastens to the fatal tree.

His father sees him, and, with fatherling breath,
Recalls his loved one from the brink of death;

Nor waits reply, but on the spot he springs,
And saves his darling from the serpent's stings.

W. HOLMES.

Is not the way to heavenly gain
Through earthly grief and loss?
Rest must be won by toll and pain—
The crown repays the Cross.
As woods when shaken by the breeze,
Take deeper, firmer root,
As winters' frosts but make the trees
Abound in summer fruits,
So every Heaven-sent pang and throes
That Christian firmness tries,
But nerves us for our work below,
And forms us for the skies.

HENRY FRANCIS LYTE.

The Sunday School Lesson.

BY A. S. SHELLY.

Subject for Oct. 8.—DANIEL IN LIONS' DEN. Dan. 6: 10-23. GOLDEN TEXT: The angel of the Lord encampeth round about them that fear Him, and delivereth them. Ps. 34: 8.

LESSON CONNECTION.

The last word of that ominous writing on the wall was interpreted to Belshazzar to mean,— "Thy kingdom is divided and given to the Medes and Persians." That night the Medo-Persian army entered the city, Belshazzar was slain, and Darius the Mede received the kingdom. Who this person was, historians are not agreed. He is not mentioned by this name in any known record except the Bible record. In the ninth chapter of Daniel he is called "Darius the son of Ahasuerus of the seed of the Medes." Some think he is the same person as Cyaxares II in Xenophon's history. This would make him an uncle of Cyrus who comes into prominence also about this time. Indeed it was Cyrus who took Babylon. Just what the relation politically between Darius and Cyrus was has not been fully explained, but we need have no hesitancy accepting the record of Daniel as true to the facts, waiting for further discoveries to verify and explain this point as so many other once disputed Bible statements have been verified and explained by the modern excavations and discoveries.

Darius therefore was the first king in Babylon after the overthrow of Nebuchadnezzar's royal successors. But in the reorganization, Daniel was retained in a very prominent position, being one of three presidents over the one hundred and twenty princes or satraps throughout the kingdom. In this office he distinguished himself above the others by the excellent spirit that was in him, so that the king thought to set him over the whole realm. He was so careful in the discharge of his public duties that his jealous companions in office could discover no error or fault, however closely they watched him. But besides being a trustworthy official he was also known to be

true to the law of his God, and his enemies unable to find any fault in him, entered into a cowardly conspiracy to take a mean advantage of his religious faithfulness in order to bring about his ruin. With a show of loyalty and professing divine adoration for the king, they got him to sign a decree that for thirty days no one should ask a petition of any god or man except the king, under pain of being cast into a den of lions. Here the lesson takes up the story.

LESSON THOUGHTS.

Daniel knew the writing was signed by the king, and no one knew better than he what it would mean to disregard it. He well knew the hatred that inspired its inception and could hope for no leniency in its application as far as the princes were concerned. Humanly speaking there could be nothing surer than that he would be cast among the dreadful beasts of prey if he would continue his wonted season of prayer. Yet the thought of all this had not the weight of a straw with him in such a matter. He not only knew the wiles of his enemies; he also knew his God as a very present help in all time of trouble. To discontinue his seasons of prayer would be to cut off his communion with God, and to change his position so as to avoid the knowledge of those that watched him would have been a cowardly denial. Life in the body purchased at such a price would be too dear. So without any ostentatious parading of his religion but also without any cowardly shrinking, he calmly continues to pray and give thanks before his God as he did aforetime.

Incidentally we learn his habit of opening his window toward Jerusalem when he prayed. At that time the once glorious city lay in ruins, the temple was dismantled and burned, and the shekinah of God's presence had departed from it. Why should he still pray toward Jerusalem? In doing so he gave expression to his faith in the endurance of God's purpose. Though for a time the city and the people had been given into the hands of the enemies, yet the people were still God's people, and the city was still the city of God, both to be restored in great mercy. For this very thing he prayed and he looked in faith for the answer. What a beautiful illustration of our proper soul attitude in prayer—our windows of faith open toward the fulfillment of God's gracious promises, culminating in the new Jerusalem.

The king either was unaware of the jealousy which these men harbored against Daniel, or he

was too slow to see through their thinly-disguised trap which he helped them to set for him when he signed the decree. He loved Daniel and when he saw how the foolish decree with its dreadful penalty attached had brought him into trouble "the king was sorely displeased"—no doubt with the men who started the thing and were now pushing it to the accomplishment of this hateful desire, but also with himself for having been their unwitting tool.

Every effort to stay the execution proved unavailing. The king was caught in the trap of a silly law, which prohibited him from changing or revoking his own decree. But while he acknowledged the force of the law and therefore his inability to extricate himself and his honored premier, he was led to look to Daniel's God to nullify his own grievous mistake. More than the expression of a mere hope, it sounds like the utterance of a comforting conviction when he says: "Thy God whom thou servest continually, He will deliver thee." And it is touching to see the king early next morning, after a sleepless night of anxious waiting and meditation, make his way to the mouth of the pit and with a voice betraying his emotion, call to Daniel, hardly knowing, after all, whether he dare expect such a wondrous deliverance. His joy at Daniel's assuring answer was correspondingly great. He was exceeding glad. All this reflects both the character of the king and the marvelous influence of Daniel to have won for himself such a place in the affections of this monarch.

The den of lions had no terror for this trusting servant of God. We have good reason to think of him going down with a calm confidence, of which that expressed by the king was but as a faint reflection. He who had brought his three companions

out of the fiery furnace without the singe of a hair, could keep him safe amidst the hungry lions. What a night of sweet peace and holy joy it must have been for Daniel. Thus the name of his God would be magnified in the sight of all the people, and there is nothing that gives a believer greater satisfaction than to be the means of glorifying God.

Daniel humbly asserts his innocence as the ground of his deliverance. His was a case of being persecuted for righteousness' sake upon which the Lord Jesus pronounces His blessing. And a principal ingredient of this blessing is the consciousness of being the Lord's, His loved and His own—a consciousness which gains vividness and strength under persecution.

It was an angel that shut the lions' mouth. Think of the blessed ministry of the holy angels! They rejoice over the repentance of a sinner and with joy minister unto the saints. The angel of the Lord encampeth round about them that fear Him, with the result that we see in Daniel's case.

Program

FOR THE GENERAL MEETING OF THE LADIES' MISSION SEWING SOCIETIES TO BE HELD IN CONNECTION WITH THE GENERAL CONFERENCE IN OCTOBER IN MT. LAKE, MINN.

1. Music.
2. Opening.
3. Letter from India.—Mrs. Penner.
4. Music.—By the Society at Mt. Lake.
5. Declaration.—Mt. Lake Society.
6. The Life of the Women on Java.—Mrs. J. Fast.
7. Music.—Mt. Lake Society.
8. Declaration.—Mt. Lake Society.
9. Essay on Deaconesses.—Frida Kaufman.
10. Address.—Missionary Petter.
11. Prayer.
12. Prayer.
13. Music.
14. Collection.

(Anna Janzen, Priscilla Shelly, Sara C. Springer, Katie von Steen, Hillegonda v. d. Salsen.

Marriages.

LEATHERMAN—GAYMAN: On September 9th 1905, at the home of John M. Stauffer near Quakertown, Pa., by Pastor A. M. Fretz, Jonas G. Leatherman, of Plumsteadville, and Mary Layman, of Quakertown.

MOYER—HENZE: On September 20th, 1905, at his residence at Souderston, Pa., by Pastor A. M. Fretz, John M. Moyer and Ella M. Henze, both of the same place.

Deaths.

LOUX.—On September 4, 1905, near Dublin, Pa., Anna, relict of the late Rev. Edos Loux, aged 80 years and 14 days. Interment on the 9th at Deep Run church. Services by Henry Rosenberger and A. M. Fretz.

LEATHERMAN.—On September 8th, 1905, near Plumsteadville, Pa., Edos Leatherman, aged 80 years, 8 months and 1 day. Interment on the 13th at Deep Run church. Services by Jacob Rush, J. S. Moyer and A. M. Fretz.

BECK.—On August 20, 1905, near Coopersburg, Lehigh Co., Pa., Alton L. son of Charles and Amanda Beck, aged 11 months, 9 days. Funeral services were held and interment made at the Saucon Mennonite church on August 25th. Funeral services were conducted by W. W. Kistler and A. B. Shelly.

SOUDERS.—On August 22, 1905, in Carbon County, Pa., where he had gone on a visit, Henry Souders of Quakertown, Pa., aged 86 years, 6 months, 23 days. Funeral services were held by A. B. Shelly and Harvey W. Shelly at his house at Quakertown, on Sunday afternoon, August 25th, and interment made at the Flatland Mennonite church.

FUNK.—On August 27, 1905, at Quakertown, Pa., Maria, widow of the late Ralph Funk, aged 79 years, 4 months, 21 days. Interment was made at the Saucon Mennonite church on August 31, where funeral services were conducted by A. B. Shelly.

THATCHER.—On August 31, 1905, at Thatcher, Bucks Co., Pa., Samuel B. Thatcher, aged 83 years, 3 months, 7 days. Funeral services were held on September 4th, both at the home of the deceased and at the Union church

at Applebachville, where interment was made, by Rev. Horne, Harvey W. Shelly and A. B. Shelly.

STAUFFER.—On September 3, 1905, in Springfield, Bucks Co., Pa., Abraham S. Stauffer, aged 73 years, 7 months, 26 days. Funeral services were conducted by A. B. Shelly, N. B. Grubb and J. S. Moyer, on September 7th. Interment at Springfield Mennonite church.

LANDIS.—On September 7th, 1905, at Hill Side, Montg. Co., Pa., Lizzie May, infant daughter of Howard and Alice Landis, aged 1 month, 9 days. Funeral services conducted by A. B. Shelly and interment made at the East Swamp Mennonite church on September 11th.

SHELLY.—On September 7, 1905, in Milford, Bucks Co., Pa., Diana nee Shelly, widow of the late Jeremiah F. Shelly, aged 77 years, 1 month, 12 days. Her remains were laid to rest within the cemetery of the West Swamp Mennonite church, where the deceased was a member, on September 12th. Funeral services were preached by A. B. Shelly in German and by H. J. Krehbiel English.

SCHWEINHART.—On September 8th, 1905, at Spicertown, Pa., Erwin, infant son of Aaron and Lizzie Schweinhart, aged 2 months, 7 days. Funeral services were conducted and interment made at the West Swamp Mennonite church on September 13th, by A. B. Shelly and W. U. Kistler.

SHELLY.—On September 14th, 1905, at Quakertown, Pa., with dysphasia, Oliver, son of Sarah and the late Aaron B. Shelly, aged 7 years, 1 month, 20 days. A private burial was had at the East Swamp Mennonite church on September 16th, when A. B. Shelly conducted brief services at the grave.

CHRISTIAN MEHL, father of Rev. J. C. Mehl, was born in Hesse, Germany, Oct. 14, 1811. He came to America at an early age and lived in Penna. and Ohio until 1864 when he came to Indiana. He died at the home of his daughter, Mrs. Jno. Plank, near Goshen, Ind., Sept. 21, 1905. Aged 84 yrs., 5 mos., and 21 days. He is survived by his aged wife, 6 sons, 6 daughters, 84 grandchildren, 92 great-grandchildren and 3 great-great-grandchildren. Christian Mehl lived a conscientious, consistent, Christian life and died a triumphant death. Funeral on Sunday, Sept. 24, by Rev. S. M. Musselman, of Wayland, Iowa, assisted by Rev. J. C. Lehman.

Statistics of the Middle District Conference filed August 1905.

Churches	Ministers and Preachers	Increase		Baptism	Fellowship	Deaths	Discharge	Membership	Services	Bible Reading	Prayer Meeting	Mission Society	Teachers Meeting	Sunday-school	Contributions					Total
		1904	1905												Teachers	Other	Foreign	Home	Sunday-school	
Berne, Ind.	J. W. Kilewer	1	1	1	1	1	1	1	1	1	1	1	1	1	46	796	1044	54	84	8570
Goshen, Ind.	S. P. Springer	1	1	1	1	1	1	1	1	1	1	1	1	1	23	215	10	10	10	10
Trenton, Ohio	John C. Rehl	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Wadsworth, Ohio	John C. Lehman	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Sterling, Ohio	H. J. Krehbiel	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Hoffman, O. Col.	John A. Springer	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Bloomington, Ind.	E. F. Grubb	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Pullaski, Iowa	P. P. Hilby	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Wayland, Iowa	W. W. Schwaiber	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Noble, Iowa	S. M. Musselman	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Union, Iowa	S. M. Musselman	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Sumner, Ill.	A. A. Sommer	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Rehoboth, Mo.	C. van der Smissen	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Clarence, N.Y.	D. B. King	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Niagara Falls, N.Y.	Jacob Krehbiel	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Fond du Lac, Wis.	A. B. Schumann	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1
Stevensville, Ont.	Jacob Krehbiel	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1

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Items of the Week.

Domestic.

World's Biggest Ship.

NEW YORK, September 22.—The new Hamburg-American liner Amerika—the world's biggest ship—will arrive in New York in a few weeks. The advent of the Amerika will mark the introduction of many innovations in transatlantic travel, some of the new features being a restaurant, where meals will be served in a canteen at all hours under the supervision of the Carlton Hotel, of London. The ship will have a florist's shop, electric passenger elevators connecting the decks, a well-equipped gymnasium, stateroom telephone service, a nursery for children, trained nurses for the sick, and electric and hydropathic baths.

The restaurant is amidship on the sixth of the decks, and will accommodate about 100 persons.

Another splendid apartment is the main dining salon, which is 100 feet long and extends the full width of the ship. The room is situated amidships on the main deck, and has accommodations for 400 persons.

The nursery is large, airy and splendidly furnished. The furniture, which is very thickly upholstered—all sharp corners being avoided—is in various heights, to suit children of all ages. The paintings illustrate the nursery lore of various nations.

The other apartments in the Amerika, such as the women's writing-rooms, the suites de luxe, etc., are on a par with those already described.

The Amerika will have accommodations for a class of passengers to be known as "fourth class." The Amerika will have accommodations for 3,067 passengers. Her crew complement being 520, she will thus, when full, have nearly 3,600 persons on board.

In the first-class division she will have accommodations for 507, and in the second for 284. Then comes a class entitled "intermediate," the number here provided for being 230; while lastly there is a "third" class department, which will accommodate no less than 2,036. One special point to be noted in connection with the steerage passengers is that they will never be berthed below the lower deck. Moreover, they will at certain times of the day have the use of one of the upper decks aft.

The Amerika has a length of 687 feet, a breadth of seventy-four feet six inches and a depth of fifty-three feet. Her displacement is nearly 42,000 tons, while her gross tonnage is about 25,000 tons, and when loaded she carries over 16,000 tons of cargo. If the cargo of this vessel were placed on freight cars, standing end to end, these would extend over a distance of ten miles.

SEQUELS OF THE WAR.

JAPANESE OFFERED TO PEACE. THREATEN WANT CABINET TO RESIGN.

SEATTLE, Wash., September 26.—Kentarō Kayahara, editor of the Yōrozu Chōbō, one of the leading papers published at Tokio, is in Seattle. Mr. Kayahara stated that his personal observation led him to believe that practically all of the people of Japan are dissatisfied with the peace treaty.

"Baron Komura will not be received with funeral rites when he reaches Tokio, nor will he be received with shouts of glad acclaim," said Mr. Kayahara. "I believe that the present ministry will be dissolved soon, be-

cause the people are clamoring for the resignations of the cabinet and the Emperor is giving personal attention to the memorials to the throne. The people of Japan demand a new cabinet and I think they will win."

SLAVS IN LIBERTY MOVES.

MOSCOW, September 26.—The congress of socialists and representatives of municipalities in the interior of Russia and the Polish Lithuanian provinces yesterday adopted resolutions looking toward the control of the national assembly. In part they were as follows:

"The zemstvo and municipal congress considers that the national Duma will not give national representation in the true sense. Having in view, however, that the electoral assemblies, uniting a great part of the social forces of the empire, may serve as rallying points for the general movement looking to the attainment of political freedom this congress recognizes the necessity for those Russian citizens who are united on the political program formulated by the zemstvo congresses to seek to enter the Duma in the largest number possible for the purpose of forming there a united group with the object of obtaining guarantees of personal liberty and equality."

YELLOW FEVER.

BULLETIN.

NEW ORLEANS, La., Sept. 26.—Yellow fever report to 6 p. m.: New cases, 31; Deaths, 5; Under treatment, 286.

THE FEVER IN FLORIDA.

PENSACOLA, Fla., Sept. 26.—The yellow fever situation here to-day shows an improvement. During the twenty-four hours ending at 6 p. m., two deaths and eight new cases were reported.

Million Dollar Fire at Butte, Mont.

BUTTE, Mont., Sept. 24.—Fire causing a loss estimated at \$1,000,000 today consumed the entire business portion of Butte, lying between the Shodier block and Renshaw alley, on the south side of West Park street, and partially destroyed the public library.

Foreign.

President Palma Wins.

HAVANA, Sept. 23.—The presidential election in Havana passed off quietly and telegrams from the interior say there were no disorders except at Placetas, in the province of Santa Clara, where many shots were fired but no one was killed. The liberals admit complete victory in Havana of the moderates, the party of President Palma. They claim that they did not vote because moderate policemen stationed at the polls prevented them from doing so. A representative of the Associated Press visited a majority of the polls here, but at none of them noted any indication of restraint upon voters. Good order is being maintained throughout the city and with the exception of a man being shot and probably fatally injured and another being seriously hurt by a rock there was no trouble.

Crowds which gathered in the club-rooms were dismissed by orators, who informed them that the moderates were victorious and requested the liberals to retire to their homes. The liberal club was closed and barricaded. A number of liberals say that this was done because they had received word that the government intended to search the place for arms.

Pekin Scene of Assassination.

PEKIN, Sept. 24.—At the Pekin railway station to-day as a train carrying one of the four missions ordered abroad to study foreign political methods was leaving, a bomb was exploded inside a private car, killing four minor officials, and wounding over twenty other persons.

The wounded include Prince Tsai Tche, who heads the most important of the missions, and Wu Ting Fang, former minister to the United States, both of whom received slight injuries. The perpetrator of the outrage, who was in the car, was blown to pieces.

The affair has created a profound sensation and causes apprehension regarding the safety of the court and leading officials of the government.

The government officials and the railways are now strongly guarded.

The edict appointing the missions mentioned in the foregoing dispatch was issued July 16. A dispatch from Pekin Aug. 29 said that the missions were appointed to study foreign systems of government because the dowager empress intended to issue a decree at the beginning of the new year for the establishment of a parliament twelve years hence.

WASHINGTON, Sept. 24.—When the dispatch containing an account of the explosion of a bomb in a private car was shown Sir Chen Tung Liang Cheng, the Chinese minister to-night, he expressed his horror over the occurrence and said it was doubly unfortunate that it should occur just at this time, when all things seemed so auspicious for China and her government. There is doubt about the perpetrators, or rather, as to the party that is responsible for the deed. The minister said: "There are two parties in China, the new reform party, which is desirous of having the people and government profit by the adoption of whatever is found good in occidental civilization and methods, and the party that you call anarchists in this country. The leaders of the latter are really devoid of any principles, whether of government or anything else; envy and jealousy are the mainsprings

that actuate their every move. Like your president-killing anarchists, they merely seek to destroy. The late action in regard to the sending abroad of missionaries has especially angered them."

Russia Urging a Second Peace Congress.

ST. PETERSBURG, Sept. 27, 4:50 a. m.—It is announced that the Russian representatives abroad were instructed on September 21, in a circular, to communicate to the governments to which they are accredited an invitation to a second peace conference at The Hague. They were further directed, in the event of acceptance, to announce that the Russian government's proposals would be strictly practical, and that the conference would especially and exclusively deal with the serious questions arising out of the late war, which it was essential should be settled without delay.

Another War Spec.

CARACAS, Venezuela, Saturday, Sept. 23.—The French government has asked the Venezuelan government to re-consider its last note.

A note referred to in the above dispatch was issued Sept. 20, by the Venezuelan government, and was in reply to a protest lodged Sept. 19 by M. Taigny, the French charge d'affaires against the closing of the land stations of the French Cable company and the expulsion of its manager of the company, M. Bru.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, OCTOBER 5, 1905.

No. 39.

The "Sunshine Creed" and Its Author.

Have you had a kindness shown?
Pass it on;
'Twas not given for thee alone,
Pass it on;
Let it travel down the years,
Let it wipe another's tears,
Till in Heaven the deed appears—
Pass it on.

Did you hear the loving word,
Pass it on;
Like the singing of a bird?
Pass it on;
Let its music live and grow,
Let it cheer another's woe;
You have reaped what others sow,
Pass it on.

'Twas the sunshine of a smile,
Pass it on;
Staying but a little while!
Pass it on;
April beam, the little thing,
Still it makes the flowers of spring,
Makes the silent birds to sing—
Pass it on.

Have you found the heavenly light?
Pass it on;
Souls are groping in the night,
Daylight gone;
Hold thy lighted lamp on high,
Be a star in some one's sky,
He may live who else would die;
Pass it on.

Be not selfish in thy greed,
Pass it on;
Look upon thy brother's need,
Pass it on;
Live for self, you live in vain;
Live for Christ, you live again;
Live for Him, with Him you reign—
Pass it on.

—Rev. Henry Burton, M. A.

Items of News and Comment.

Prof. P. A. Claassen's able address on Education will soon be published in the Mennonite.

Prof. C. H. Smith will take graduate work in History at the University of Chicago during the coming year.

The Mennonite Hospital at Mountain Lake, Minn., will be dedicated soon, probably in the first part of October.

Rev. Wilhelm Penner, of Khiva, Central Asia, left Philadelphia last week for Beatrice, Neb., to meet his brother, Rev. John K. Penner.

Initiative steps have been taken to establish a new Mennonite colony at Syracuse, Hamilton Co., Kan. Prospective parties have availed themselves of the excursion to that place on Sept. 19.

The Oklahoma Convention will be held at Deer Creek, Okla., Nov. 13-14. The program, as published in the "Bundesbote", contains quite a variety of subjects.

Rev. M. S. Steiner, of Columbus Grove, O., has arranged to fill several appointments at Wayland, Iowa, Sept. 23, 24, on the way to conference at South English, Iowa.

Rev. Peter Unzicker, of Cullom, Ill., has decided to locate in Texas next winter in order to improve his wife's health and to assist the brethren there in building up a new colony.

Rev. J. H. King, of Illinois, who has been for several weeks on a trip to the Pacific coast with a number of friends of the Mennonite churches in Central

\$7,000. Rev. Ira Buchwalter, of Dalton, O., and Rev. Samuel Miller, of Holmes Co., conducted the services.

Rev. W. S. Gottshall, of Schwenksville, Penn., was unanimously chosen as pastor of the charges at Allentown and Zionsville, Pa. He will move to Allentown with his family.

Missionary H. L. Weiss, of Chili, South America, who has been visiting congregations here the past summer, recently took severely sick on a trip to Omaha, Nebraska, and had to return to his home in Pennsylvania where he has since recovered.

Bro. A. B. Shelly, of Pennsylvania, will visit his aged friend and comrade, Rev. Chris. Schowalter at Donnellson, Iowa, on his return from General Confer-

the nations by the development of its government on the principles of American independence: therefore, Resolved, That the best interests of progress demand the application of these principles to women by extending to them the right of suffrage on equal terms with men, and we urge the necessary changes in our laws and constitutions to secure this right to them." It is coming, slowly but surely.—Relig. Telescope.

INDIA. The "Herald of Truth" gives the following: "Bro. George Lapp, of Adams Co., Neb., conducted meetings in the Mennonite meeting house at New Danville, Lancaster Co., Pa., on Wednesday, Sept. 20th, in the forenoon and at Rohrertown in the afternoon. He also conducted services in Mountville the same evening. He and his wife are on their way to New York, where they will be met by M. C. Lehman and wife, and together they expect to sail for India on the 4th of October, to take up their work as missionaries in that country."—And the report from India reads thus: "On Sunday, Aug. 6, our communion meeting was held at Sunderganj for both stations. On Wednesday evening before communion four were baptized and received into church fellowship at Rudri, and on Saturday there were twenty-two at Sunderganj. For some of us this was the first communion service in India, and was indeed a very impressive one. The large school building, which is also used as a house of worship, was well filled, and the interest manifested gave evidence of the sincere motives in the hearts of the communicants and made their brown faces and dark eyes all the more impressive. Three hundred and fifteen took part in commemorating the dying love of our Savior. On the 19th of August baptismal services were held at the Leper Asylum. Twenty were baptized there."

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.



PUBLISHING HOUSE OF THE GENERAL CONFERENCE, Berne, Ind.

Illinois, stopped off at Upland, Cal., and preached there twice on Sept. 24.

The General Conference of the branch of Mennonites and Amish represented by the "Herald of Truth" will convene on November 16th in Berlin, Ontario. The Evangelizing and Benevolent Board will meet at the same place on Sept. 14-15.

It is estimated that about 2000 people were present at the opening of the Oak Grove church, the Amish meeting house in Wayne Co., Ohio, on Sept. 17. This new building is quite large. It was erected at a cost of about

The Central Mennonite College

OF BLUFFTON, OHIO.

Is the only institution of higher education in the Middle District Conference of the Mennonite denomination of North America. It is therefore under direct control of the Conference and is managed by a Board of nine Trustees. The institution has just completed its fifth year and has during these years matriculated 195 students, graduated 19 students as follows: from the commercial course 7, academic course 11, and the college course 1, and has the hearty approval and willing support of the churches of the Conference.

The College offers thorough instruction in the following five courses: Junior College, Academic, Bible, Commercial, and Music. There are four instructors in the collegiate and academic departments, a principal and a teacher in the commercial department, and one instructor in the musical department, making a faculty of seven members. "The College Record", the medium of information, is published monthly by the Trustees, edited by the faculty and students.

The Fall term of the sixth year begins on Sept. 20th, 1905.

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Experiences of a Trip Through the West.

(Concluded.)

The next experience of more than passing interest was the trip to the Millwood Lumber Camp near Reedley, Cal. Our cousins, Eymans, who live at Reedley decided to drive up and visit the camps while we were there. The distance from Reedley to Millwood is about 48 miles and up hill almost all the way. There were six in our party. We packed cooking utensils, eatables, blankets, rifles, etc. in a wagon and started out one Tuesday morning at four o'clock. We drove all day Tuesday until nine o'clock in the evening and then camped for the night. Next morning we started quite early again and arrived at our destination about noon. We stopped at the hotel and in the afternoon took a walk around the village and a survey of the lumber yards. In these lumber yards the lumber is placed in a flume, four feet wide and 3 feet deep, and sent to the city of Sangor a distance of 63 miles. In many ravines the tressel work supporting this flume is 200 feet high. The water for this flume is collected in the mountains and flows in a continual stream. The saw-mill is about seven or eight miles distant from Millwood and the next day we visited it. We boarded the little lumber train and had a beautiful morning ride five miles up into the mountains. In this distance we wound round and round through narrow passes and over ravines crossing altogether twenty-two trestles. The train runs to the foot of the "Hoist" which is a very sharp incline about one and one half miles long. At the summit there is a power house with an enormous coil of wire rope by means of which the cars are drawn up and let down to the sawmill in the valley on the other side. The incline on the other side is of about equal length but less steep. This is a very dangerous ride since there are no safety devices whatever, nothing to hold the cars but the one wire rope. The cars are supposed to be used for lumber only but still many people ride on them in order to visit the saw-mill. The track is laid on tree trunks and in many places the rail is worn almost through. The track creaks and the cable flies around in the air, and one begins to think fast and hard especially of "terra firma."

We reached the mill in safety and watched its operations. By means of chains and cranes they handle logs six to ten feet in diameter, like sticks. The capacity of the mill is 170,000 ft.

per day. From the mill we took a trip up to the logging camps and went to the "Boole" tree, one of the largest redwood trees extant. This tree is 37 feet in diameter, 3800 ft. in height, and between 3500 and 3700 years old. The bark is about 18 inches thick. It is truly a wonderful product of nature. The return over the "Hoist" was more dangerous and thrilling than the trip up because each car carried about 50,000 ft. of lumber on top of which we were perched. The creaking of the rails was more ominous, the cable more taut and the cars swayed more perceptibly. If any of you have ever ridden on a scenic railway or switch back you can get some idea of the lay of the track. The speed and incline were the same but instead of having a car with cushioned seat and safety brake we had a plain flat open lumber car about 10 feet long and 5 ft. wide. We felt quite relieved when we reached the foot of the "Hoist" in safety.

The next day we visited General Grant Park, a national reservation, about two miles square, containing many large redwood trees. In this park the trees are more numerous and more perfect in shape but none larger than the Boole tree mentioned above. In the afternoon we started home and arrived there Saturday noon. We were away about five days, and in this time had a delightful time and many novel and thrilling experiences.

Just a few words about our visit to Chinatown in San Francisco. This Chinese city in America is about eight blocks square and contains 30,000 inhabitants. We procured a guide at one of the hotels and he made the trip with us. The trip required about three hours from 8 to 11 o'clock p. m. During this time we saw many strange, heathenish, strictly anti-American customs. Along the street were heaps of dirt on which were planted little slender sticks of punk and these were kept burning in honor of dead ancestors. In the Joss House or church, there were various carved images which they worship, also a large drum with a convenient cudgel by means of which they awaken the idol before they worship. Business in Chinatown continues until about 11 p. m., and until that time the streets are very crowded. Laborers work 12 to 16 hours a day. The goldsmiths work from eight a. m. until 11 or 12 o'clock at night. All their jewelry is made by hand with a few primitive tools. Barber shops are very numerous, sometimes seven or eight in a block. The head and ears are the only

part of the body the Chinaman keeps clean. The fore part of the head and the ears are shaved every two weeks, and since the wax conducive to a healthy ear is never allowed to remain in a Chinaman's ear, many of them are deaf. The most degraded modes of living in Chinatown have been eliminated by municipal legislation but still it is bad enough as it is. We visited an opium den about 30 ft. long and 16 ft. wide in which were about 15 bunks or berths where the friends smoke and sleep. Here the Chinamen come bringing their opiates with them, and pay the proprietor 25cts per week for the use of a berth. These berths have a wooden bottom covered with a blanket and a pillow upon which to rest the head. They use a long pipe 18 inches long about the size of a corn stalk with an inch aperture at the mouth piece. On the side of the pipe near the other end is a bowl around the sides of which they smear the opium after it is boiled to the right consistency over a little alcohol lamp which each uses. Now they hold the bowl over the flame and inhale the smoke in large mouthfuls, repeating the operation until overcome when they lie down and enjoy "pleasant dreams" as they say.

In preparing a chicken for food, they cook it with the entrails as they believe it is worthless if not prepared thus. In one or two places we visited the culinary department and it presented a most unsanitary and anti-appetizing appearance. They put the food on the table in a huge dish and each partaker comes with a smaller dish and helps himself. Their sleeping apartments are remarkable illustrations of economy of space. An ordinary sized bed room as we think of it, would accommodate 10 to 12 Chinamen.

We visited the Chinese theater, which only the Chinese men are allowed to attend. Even the part of women on the stage is played by men, who by the way are wonderful imitators of women in speech and action. We sat upon the stage, watching the performance, and went behind the scenes to watch them "make up". They paint their faces in various brilliant colors, and chatter and make awkward gestures on the stage, yet the audience below is all attention and seem to enjoy it. The orchestra consists of several one stringed fiddles and a few tom toms. While they furnish a heterogeneous jangle of inharmonious strains, they enjoy frequent cigarettes.

Through the trip one is forcibly

impressed with the fact that the Chinese are a strictly non-assimilative people and never can be americanized. I believe this government is right in denying them admittance as I believe an unrestricted immigration of Chinese would endanger our democratic institutions. They pay practically no taxes, do not support or endorse our school system, continue their heathenish customs, and whenever possible live in communities to themselves where vice in its most degraded forms flourishes.

I want to close with just a brief account of the Portland Exposition, since that to a certain extent is the cynosure for this year at least. The topography of the ground is very pleasing as is also the arrangement of the buildings and the illumination. For those who have seen the St. Louis Exposition there is nothing new in the line of exhibits. It is very much the same only on a greatly reduced scale. One novel attraction is the "Bridge of Nations" extending from the Government Building to the main part of the Exposition, a distance of about one half mile. It is brilliantly lighted up with electric lights and is a very beautiful sight. Another attraction of novelty and interest is the Forestry Building. This is conceded to be the crowning feature of the Exposition. It is composed entirely of unhewn tree trunks varying in diameter from several inches to six feet. Hardly any nails were used in its construction, the timbers being held together by splices and wooden pegs.

For the many thousand people of the West who have never visited any exposition, the Lewis and Clark Exposition will be interesting, educating and beneficial. This article has expanded itself a little more than I figured on yet I hope it will have proved interesting enough so you will not consider the time spent in reading it wasted.

Yours truly,
EDW. D. KREHBIEL.

"Building of Character."

The word character comes from a Greek word meaning to engrave. "Character is what we engrave upon the tablets of life."

It has been said, character is what man is in his inmost thought.

Bishop Huntington says, character is Christ formed within.

*The address was given in the First Mennonite church of Philadelphia by Miss Ada M. Landis, a member of the church, in one of the regular services in the absence of the pastor.

October 5.

1905.

THE MENNONITE.

When we speak of building our first need is of a site upon which to build.

Our natural propensities and capabilities are the site upon which we are to erect our structure.

When we begin to build we would consider it very eccentric indeed were a man to build the super-structure first and put in the foundation last. That is not the natural order of events. We begin at the bottom and build heavenward. We lay our foundation first. "Build to-day then strong and sure on a firm and ample base. And ascending and secure, shall to-morrow find its place."

The greater the structure we are about to build the greater the need of a good foundation. We dare not build upon the sand if we would have our structure withstand the storms of temptation and sin which are sure to assail it.

We must dig deep into the bosom of Mother Earth, until we strike the solid rock, if we would rear a permanent structure.

Sometimes however there is an old building or there is some rubbish which must be cleared away before we can begin to build. There are old habits, appetites, and propensities which must be eradicated before we can begin a new life. This pulling down the old building to make room for the new is repentance and conversion.

This preparation is absolutely necessary in the process of building a Christian character. There can be no repairing or remodeling of the old building to make it look like new. The transformation must be complete. There must be an entire effacement of the old carnal nature and a complete surrender to the skilled hand of the Master Builder, Jesus Christ.

The next consideration in the construction of a building is a supply of suitable material. We must also have material for character building. We need the influence of good associates, good books, religious instruction and last but not least, the influence of Christian training in the home.

We need to build up in Bible study, daily service and constant communion with our Maker.

Oh there is such an unending supply: Such an unending abundance to draw from! Why should we go with half filled vessels? Why should we go with half finished structures? Why go with half filled hearts, striving, and craving, and longing for that which is so freely offered!

In the process of putting up a building much time and labor are required; and the more intricate the structure, the greater the

need of these requisites. Little by little, brick by brick, timber by timber, hour by hour and day by day we are building! building! building!

"Heaven is not reached by a single bound. But we build the ladder by which we rise, From the lowly earth to the vaulted skies, And we mount its summit round by round."

Every act, yes, every thought of our lives is influential in the building of character. The most trivial act of our lives may be potent in its influence upon our character. "One wrong habit may be as dangerous to character, as one misplaced switch to a railroad." We can afford to take time and pain in the building of character, for we build not for time but for eternity.

Michael Angelo was once asked by a friend what work he had done upon a certain piece of marble since a previous visit. The sculptor then pointed out where here and there a small piece of marble had been chiseled off making slight changes in the contour of the image. But said the friend these are only trifles. True, said the sculptor, these are trifles, but trifles make perfection and perfection is no trifle.

If we would develop strength of character, we must do the hard things and not shrink responsibility. We need trials and difficulties in order to give us *soul exercise*, just as much as we need work to give us bodily exercise. We need to cultivate a spirit of undaunted fearlessness and courage, which can say at all times—"I can do all things through Christ which strengtheneth me." "Be strong! We are not here to play, to dream, to drift! We have hard work to do, and loads to lift; *Shun* not struggle, *face* it; 'tis God's gift."

If we would develop *sweetness* of character, we must first have our hearts sweetened by the indwelling spirit of the lowly Nazarene. We need to have the pride, hate, selfishness and avarice cleansed from our hearts. We need more patience, more godliness, more brotherly kindness, more charity and more of that love which is without dissimulation. We need such a fullness of the spirit of our blessed Master that our hearts shall overflow with love and goodwill to all mankind.

If we would acquire serenity of mind and character, we must have perfect peace within. "Anxiety is the poison of human life." It enervates the body and mind and wastes the energies which should be directed in other channels.

We can never expect to become perfectly strong in mind and body, if we are continually fretting and worrying and chaffing over real or imaginary troubles. If

God be for us who can be against us Rom. 8: 31. Fear thou not; for I am with thee; be not dismayed; for I am thy God Isaiah 41: 10. I am with thee saith the Lord to deliver thee. Jer. 1: 19. Like as a father pitieth his children, so the Lord pitieth them that fear Him. Psalm 103: 13. In the world ye shall have tribulation; but be of good cheer. John 16: 33.

In the face of such a glorious array of promises why is it that we wear our lives away in useless burden bearing?

"Let not your heart be troubled" is just as much a commandment as any other in the Bible. But O how hard in moments of doubt and despair to fully trust Him! To really believe that our every need shall be abundantly supplied, yea, more abundantly even than we have dared to ask. To be able to say in the hour of deepest grief, not my will, but Thine be done. "O for a closer walk with God, A calm and heavenly frame, A light to shine upon the road, That leads me to the lamb."

In the effort of character building, let us not make the mistake of depending upon our own feeble efforts, or our labor will surely result in dismal failure. We speak sometimes of self-made men, and indeed many of us act just like specimens of our own workmanship.

It is only as we surrender ourselves to the guiding hand of the Master Builder and allow Him to mold, fit and direct us that we find the place for which we were intended in life.

In building in a large city we are sometimes hampered for lack of room. In building Christian character we are sometimes hindered, obstructed and held fast by worldly attractions, pleasures and lusts. Even when in the land of Promise, we sometimes long for the flesh pots of Egypt, which marked the days of our bondage.

But there is plenty of room at the top. Do not hesitate then to build high! Select high ground and build high; for the higher we ascend the more obscure do the things of earth become. As we draw near to God the things of this world fade into insignificance.

In an elevated position our view is unobstructed and our expanse of vision consequently much greater. In an elevated position we get the best view of God and what He would have us do.

Live on high ground then! Live in the rarefied air of the mountain top! Live in the sweet, pure air of God's sunshine and love. And may the desire of our hearts be expressed in these words:—

"Build thee more stately mansions,
O my soul!

As the swift seasons roll,
Leave the low vaulted past;
Let each new temple, nobler than the last,
Shut thee from Heaven, with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell
In life's unresting sea."

The Matter of Tithing.

There is considerable perplexity and divided opinion on the *how* of tithing. Especially among young people who depend upon a weekly stipend is there confusion as to what constitutes a tithe. Must the one who has only \$10 a week lay aside \$1, leaving \$9 for personal expenses, while some one receiving \$50 a week only lay aside \$5, having \$45 left for himself? How about one who is in business? How about capital and income?

The following anonymous paragraphs have been going the rounds of the press. The answers to these various questions appear reasonable, but we only publish them suggestively.

There must always be a law of conscience for the individual. Also, for the individual there is most certainly personal divine direction in all such matters. But the following may be an aid to clearer settlement of the tithe controversy:

"What constitutes my net income?"

If you are a farmer, it is all the money you receive for the products of your farm, the cash value of all you obtain by barter or exchange. From this gross amount it is fair to deduct, before tithing, all money paid for necessary hired help, and also whatever interest you pay on balance due on your farm, but not fair to deduct interest on anything else you may owe.

If you are a professional man, it is your entire income.

If you work on a salary, whether by day or year, it is your entire income.

If you are in business, it is your entire income, less your business expenses only, not your personal or family expenses.

"Should I deduct insurance from my gross income before tithing it?"

If upon your property, no. If upon your goods or stock in business, yes, as that comes under the head of business expenses. If on your life, no.

"Taxes?"
No.

"House rent?"
No.

If for your business house, yes; if for your dwelling, no.

"Interest?"

If on money borrowed in your business to enable you to produce income, yes; if a personal matter, or on old debts, or anything aside from your income-producing business, no.

"Should I tithe my capital?"
No.

Whether your capital is in money, or property, or in brains, or in hands, or in all these, it is that from which you produce income. Pay proportionately from your income only. —Epworth Herald.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Editorial.

The higher institutions of learning of this country have by this time all begun work for the present school year. There is perhaps not one of these upon which some young person has not looked with longing eyes all through the summer months, hoping to be able to attend it. But the time of opening has passed, and the young person has not entered. Why not? Because, figure as he would, his savings were not sufficient to cover the expenses of a school year. Some of these young persons had their longings in the direction of some of the schools of our denomination. They are worthy in every way and would likely make excellent use of an education, but they have not the means to obtain it. What methods are employed to meet such cases? Practically none.

Is there not a field of usefulness open here to some of our wealthy members and to those of more limited means but without heirs? Why could such persons not put some sum into the hands of our schools? Such sum to be a fund whose income is to be used in helping to educate some worthy but poor student. Such a donor should then limit his gift to any special class of students, or make whatever specifications are pleasing to himself and acceptable to the school. He could even have the student enter into an agreement to pay back the amount advanced to him, in annual instalments, after he had finished his education and was earning some money. Such payments could be used to increase the fund or to defray the current expenses of the school. If such a student should get sick and die before he could refund any of the money advanced, the donor would have to hold the Lord accountable for that. And besides, every father takes the same chances by sending his boy or girl to school.

THE MENNONITE

By some such plan as this some of the talent which remains undeveloped and unused would get at least a chance in this world.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only \$2.50.

Correspondence.

BERNE, Ind., Oct. 3.—This morning the delegates and visitors to the General Conference at Mt. Lake, Minn., left here for their destination. The delegates are the Revs. S. F. Sprunger and J. W. Kiewer; the alternates Rev. I. A. Sommer and Bro. J. F. Lehman. Fred Rohrer, Mrs. Benj. Sprunger and Mrs. Menno Burkhalter are the visitors to the conference from here.

From Thursday of last week until this morning we were honored with the visit by two visiting reverend brethren from abroad, Bro. Hermann Epp, of Turkestan, Central Asia (an uncle to our missionary J. B. Epp among the Hopis in Arizona), and Bro. Jacob Quiring, of the Volga Mennonite Colony in South Russia, traveling minister among the Mennonite congregations in Russia. Bro. Quiring favored us with the ministration of the Word Friday evening and Sunday morning, addressed the Sunday-school Sunday afternoon, preached at the Reformed church on the occasion of a Mission festival, and addressed us again last evening depicting most graphically the conditions in the Russian empire in its political, topographical, ethnographical, industrial and religious phases. The large audience was held spellbound for nearly an hour and a half and realized that we really know very little about the vast empire. Bro. Epp was unfortunately kept from favoring us with an address more than once through illness. He addressed the congregation Sunday evening in a brief but loving sermon. The dear Brethren, whom we will long hold in loving remembrance, left this morning with the conference delegates and visitors for Mt. Lake, Minn.

HILLSBORO, KAN., Sept. 25, '05. Mrs. G. A. Linscheid, of the Bethany Mission, Busby, Montana, who came home on a visit on the occasion of the wedding of her brother A. B. Hirschler, has been visiting her friends at different places in Kansas and will go from here to the General Conference in company of her father, Rev. J. S. Hirschler, and from

there back to the mission station.

Rev. H. H. Ewert, of Gretna, Manitoba, who has been visiting the congregations of Kansas and Oklahoma in behalf of the new educational institution to be founded in Manitoba, was in our midst Sunday, Sept. 24. In the Sunday-school he spoke briefly to the children, and then in the pulpit delivered a very searching sermon on the text: "Who art thou then? What sayest thou of thyself?" In a day or two, he returns to his work in Manitoba.

Sept. 25th, Rev. H. D. Penner's Preparatory School opened, with 27 pupils attending the first day. Last year he began with 22. My father, of whose sickness I wrote several weeks ago, continues to be very ill, and is still getting weaker. J. G. EWERT.

NOBLE, IOWA, Sept. 55, 1905. We had no church services Sunday morning on account of Rev. Musselman being called to Goshen, Ind., Friday, on account of the death of Rev. J. C. Mehl's father.

The Semi-Annual S. S. convention of Marion Twp., Washington Co., was held at our church Sunday, Sept. 24. The weather being nice, the house could not seat all. It was the best convention ever held here; every one on the program being present but one. Every one present was benefited.

Saturday, Sept. 30, we will hold our annual Mission Festival. The children did so well last year, so now we are expecting them to have done likewise. We also expect Rev. Gottschalk to be with us that day.

DONNELSON, IOWA, Oct. 2. Dear MENNONITE:—Last Sunday 5 boys and 2 girls were baptized and taken into the church as members after being fully instructed in God's word and the only road to salvation by the study of the catechism since Easter, and yesterday the new members joined the larger part of the congregation in partaking of the Lord's Supper for the first time. To-day our dear minister, Bro. Hilty, starts north to attend the General Conference. Our meetings have been well attended during the beautiful weather of September. F. H. KREBILL.

WAYLAND, IOWA. The Noble church celebrated its annual Mission-day Saturday, Sept. 30th. In the forenoon a large congregation listened to a very appropriate sermon from Rev. W. S. Gotshall from Pennsylvania followed by a short address from Rev. P. E. Stuckey, after which an immense picnic dinner was enjoyed by all. In the afternoon a short program was given by the children. Immediately after the

program the sale opened. The children had brought a bountiful supply of various articles, all of which sold well and very rapidly, on account of the threatening weather. It was indeed a blessed day for all who were present and it will be a blessing for those who receive the proceeds of \$77.77. May the good work continue.

On Wednesday evening, Sept. 28th, Rev. S. M. Musselman, assisted by Rev. W. S. Gotshall, opened a series of meetings at the Wayland church. The Lord richly blessed their services and twelve young hearts turned to Christ and were baptized on Sunday, Oct. 1st. May God be with them and keep them faithful in their new life, is the prayer of all.

God willing, communion services will be held at the Noble church, Oct. 15. Rev. A. B. Shelly, from Penna., expects to be with us and possibly A. S. Shelly.

Report

OF THE SEVENTH ANNUAL CONVENTION AND CONFERENCE OF THE MENNONITE CHURCHES OF CENTRAL ILLINOIS HELD NEAR MEADOWS, ILL., SEPT. 13 AND 14, '05.

Every effort was put forth by the Meadows church to make the two days' meeting a success. The preceding Sunday was observed as the day of prayer for the Convention and Conference and God has blessed even beyond our asking, and in a most surprising manner. He brought together speakers and workers.

The attendance was far beyond our expectation in number. The interest was good and the attention intense.

Wednesday was devoted to S. S. work. The evening was given to the discussion of the C. E. topic for the following Sunday evening.

The speakers for Wednesday were mainly S. S. superintendents and workers. Each speaker spoke with more liberty and power than ever before. Wednesday evening a model C. E. meeting was enjoyed.

At the close of Wednesday's program each felt that God had been manifesting His power throughout the day and the following days' work was anticipated to be another evidence of His power throughout the day and the following day's work was anticipated to be another evidence of His power.

Thursday's program concerned the church, especially in the work for the deepening of the spiritually and the salvation of the lost.

As on the preceding day each speaker spoke with more boldness than ever and showed that he had been with God in preparation.

October 5.

1905.

Previous to the conference something of anxiety was experienced by many because of the absence of some of the most efficient workers but God works in most wonderful ways for the benefit of His children. Quite a number of strong inspired men came to help and through their efforts the conference received great blessings.

Among the many friends whose assistance proved a great blessing were Bro. Royer from the Chicago mission who spoke very forcefully on the temperance question. His wide experience in mission work has brought him in touch with much of the evil of intemperance. He made a very forceful appeal for a life not only free from the influence of intemperance but antagonistic to it.

Prof. Lantz, of Ada, Ohio, was present on Thursday and was a great help to the singing by leading and solo singing. Rev. Lehman, of Topeka, Ind., gave a very helpful address on Religion in the Home.

Bro. Unsicker, of Cullom Ill., gave a helpful address on Personal Work.

As has been the experience of every church regarding missions so with the conference that the effectiveness of the church always manifests itself in a greater interest in the benighted of God's creation and vice versa. Miss Alma Doering, a missionary from Africa, gave one of her stirring missionary addresses which was received with great interest and appreciation. Not only has God manifested His favor toward her by blessing her in her work in Africa but through her addresses many more are yielding their lives wholly to His cause and are made willing to go wherever He may send.

On Thursday evening the Conference had the pleasure of listening to a most soul-stirring address by Rev. Dr. Hurlburt, Director of the Africa Inland Mission, located in British East Africa. His writings in so many of the religious periodicals are sufficient to suggest the kind of lecture he gives and God most wonderfully blessed him.

The Master chose twelve disciples to continue His work when he was about to leave this earth. At the close of Dr. Hurlburt's address the invitation was extended to any who would, to become volunteers to go anywhere the Master might send and do in all things as He should direct and in response, twelve came forward to make the full and complete surrender.

Not only did the convention and conference prove a direct blessing to those present but it was the means of encouragement to the degree that the churches

have taken measures for advanced work along missionary lines and other work hitherto untouched. When we think of how God has prospered the conference since its first meeting one can not but wonder what He has in the future for us.

Sept. 26th, 1899, the conference first met in the North Danners church.

At that meeting there were twenty-nine present fourteen of whom were ministers. Seven years afterward there were present about fifteen hundred. At the first meeting only such subjects as directly concerned the church were discussed. At the last meeting measures were taken for more effectual work than was ever before undertaken. What may God have for us in future if we trust and obey?

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, October 15, 1905. BETTER WORK OUR SOCIETY SHOULD DO. Hebrews 6:7-12, 13:20-21.

QUESTIONS.

1. Is it necessary to do better work? Heb. 6:7-8.
2. How can we do better work? 1 John 5:13-15. Jas. 1:5-8.
3. Where have we to begin to do better work? Heb. 6:11-12.
4. Who makes us perfect in all things? 2 Heb. 13:21.
5. Who gives wisdom and who receives it? Prov. 2:1-9. Jas. 1:5.
6. How was Jesus our example in zeal? John 2:13-17.
7. What is the reward of him, that overcometh? Rev. 3:7-13.

MEDITATIONS.

Since we receive blessings from God every day, we ought to work for Him every day, and since we ought to progress in every good thing, we ought to do better work for our Lord and Master or we are losing in power and influence for God. If we ask, whether we can do better work than we have done, the answer must be: "Yes," by God's help and power we can. The proverb says: "Practice makes perfect," and it does so in spiritual work, if it is our ardent desire to serve God to the best of our ability. This ability will grow with the work done well, and we become imitators of those, who have worked before us and of whom we have reached their reward.

To do better work we have to begin at home. We have to try to improve ourselves and our own work, be more earnest in prayer, more zealous and diligent in work; and if every one improves, the work of the society or congregation will improve.

But by trying to improve our

selves and our work, we must never forget, that it is our Lord Jesus, who makes us perfect in every good thing to do His will. To Christ belongs all glory forever. He will work in us both to will and to work for His good pleasure. God will give us wisdom, if we ask for it and seek it diligently, so that we recognize better the right end to be attained and the right means to attain it.

Never anyone was more zealous, more ardent to do the will of his Heavenly Father than our Lord and Saviour Jesus Christ. Never any work by day or night was too much for him; He never refused to go or do, where God's will showed him the way.

If we are never satisfied with our own work, but work and strive and pray to do better work, we will find opportunity to work and to do increasingly better work and find in it increasing pleasure and at last we will receive the reward promised to him, that overcometh.

QUOTATIONS.

The builder builds for a century; we for eternity. The painter paints for a generation; we forever. The statuary cuts out the marble that soon perishes, let us try to cut out the likeness of Christ to endure for ever and ever. A hundred thousand men were employed in Egypt to construct a pyramidal tomb for a dead king; let us feel that we are engaged in a far nobler work in constructing temples for the living God. In my humble judgment, the poorest parish-school in our land, with no other ornament than the dew-drops of the morning to gild it, and the sunbeams to shine upon it, is a nobler spectacle than the loftiest European cathedral with its spires glistening in the setting and rising suns of a thousand years.

Dr. CUMMINGS.

There are religious writers and speakers who represent the progress of man as consisting in the growth of something added to his nature, rather than in the development of his nature itself. Hence we have books on the subject whose very title proclaims this notion; such, for example, as "The Rise and Progress of Religion in the Soul" as if the soul were a flower-bed and religion some precious seed deposited in its soil. The transposition would be the true idea—namely, the rise and progress of the soul in religion; that is, in all that is true, benevolent and God-like. The Scripture speaks of the progress of a holy soul as the progress of "the shining light." It appears on the horizon, gradually ascends to the

meridian, "shining brighter and brighter" in every stage. They speak of it as the progress of the racer pressing towards the mark. Every power of the man is brought into play. And they speak of it as the progress of the human body in passing from infancy to manhood. The whole body—every fibre, muscle, bone, limb and organ, advances at the same time. Dr. THOMAS.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Oct. 15. RETURNING FROM CAPTIVITY. Ezra 1:1-11.

GOLDEN TEXT.—The Lord hath done great things for us, whereof we are glad. Ps. 126:3.

LESSON CONNECTION.

The historical part of the book of Daniel closes with the chapter of our last lesson, and the last verse of that chapter says: "So this Daniel prospered in the reign of Darius and in the reign of Cyrus the Persian." Daniel's visions and prophecies connected therewith, which are recorded in the last half of the book, began with the first year of Belshazzar (Chap. 7) and continued to the third year of Cyrus (Chap. 10). He was therefore still living at the time of our present lesson though he must have been over eighty years of age. When Cyrus came to the throne this God-fearing, God-honoring and God-honored man was the leading statesman at Babylon. King Darius had just issued a decree throughout all the dominion of his kingdom calling upon all his subjects to fear the God of Daniel. May we not conclude that the influence of this godly man was, indirectly at least, the means God used in stirring up the spirit of Cyrus to make the proclamation of our lesson?

LESSON THOUGHTS.

Several very definite prophecies were fulfilled by the action of Cyrus at this time. Jeremiah had predicted the exact period of the captivity which was now completed (Jer. 25:12). These seventy years are reckoned from the year when the first lot of prisoners, including Daniel, were brought to Babylon, about 606 B. C. Isaiah, living and prophesying about a hundred years before Jeremiah, had spoken of Cyrus by name as a king to be of whom God in an especial manner. Such clear examples of the fulfillment of the word of God through His prophets give us good reason to be assured that all prophecies will have their fulfillment in due time. The word of the Lord is sure and He will bring it to pass. He gives His people fore-

glimpses of things to come that they may be encouraged to a life of faith, hope, and love. As we have seen in the typical meaning of the temple in Ezekiel's vision facing toward the rising sun, God's progressive revelations keep pointing toward the coming of better things, till all shall be consummated in the great and notable day of the Lord. Peter says: "We have the word of prophecy made more sure, whereunto ye do well that ye take heed as unto a lamp shining in a dark place, until the day dawn and the day star arise in your hearts."

Cyrus acknowledged Jehovah, the God of Israel, as the Lord God of heaven and as the dispenser of authority on earth. We may hardly think of him as freed from the heathen notion of many gods, yet he seems to think of the God of Israel as the supreme Deity to whom he as king owes his vast dominion. It was thus natural for him to think of the temple where this God whom he had learned to believe in, should be worshiped and probably through Daniel was led to recognize himself as charged to build, or rather rebuild, the house of God at Jerusalem. However imperfect his knowledge and his faith may have been, we must recognize with approval his readiness to do what he knew somehow to be God's will in the matter. He may even have had a selfish end in view, looking to the improvement of this part of his kingdom by restoring to it the people who in times past had been so prosperous there; but God can use even such imperfect motives in bringing about His purposes. Even as He had frequently used the rapacious greed of enemies for the chastising of His people, so he could now use a heathen king as His servant in restoring the purified remnant to their country. God moves in a mysterious way His wonders to perform.

No one was compelled to go, but everyone that wanted to go was encouraged to join the company, and their neighbors were enjoined to assist them. Many were overjoyed at the opportunity, their spirits being stirred to take part in the rebuilding of the house of their God. One of these returning ones recorded their feelings in these words: "When the Lord turned again the captivity of Zion, we were like unto them that dream. Then was our mouth filled with laughter and our tongue with singing." But there were many who did not go. Those that remained in Babylon were afterwards called the Jews of The Dispersion. Their staying back may have been from several causes. No doubt some felt too well at

home where they were and considered the hardships of the journey and the difficulties to be overcome and the sacrifices required too great a price to pay for the end in view. In effect they said: Let these Jerusalem enthusiasts go if they want to; Babylon is good enough for us. How much like many people to-day! They are so well satisfied with the things of this world, they seek not that better country, the heavenly. In vain is the invitation to such to join the company homeward bound to Zion the eternal city.

The vessels, once consecrated to the service of God, having lain idle or having been desecrated by use in idol temples these many years, are now restored to their proper use again. Even the use of material things belongs rightfully to God and the best and finest is not too good for His service. How much more is this the case with these human vessels created for the glory of God to be vessels of honor in His service. May we be sanctified in body, soul, and spirit, meet for the Master's use, prepared unto every good work.

Seventeenth Triennial Meeting of the General Conference

TO BE HELD IN THE BETHEL MENNONITE CHURCH, MOUNTAIN LAKE, MINN., BEGINNING OCT. 5, 1905.

- PROGRAM.
1. Conference Service, Thursday, Oct. 5, 10 a. m. Sermon by the President, Rev. J. S. Hirschler.
 11. Introductory Business.
 1. Enrollment of congregations represented and their accredited representatives or delegates.
 2. Appointment of an Assistant Secretary.
 3. Adoption of a time schedule for the sessions.
 4. Reading of the minutes of last conference.
 5. Application of congregations for admission into conference.
 6. Granting of privileges to conference visitors other than accredited delegates.
 7. Deciding of the question whether the officers of conference

Statistical Report of Sunday-schools of Eastern District for the Year Ending January 31, 1904.

Name of School	No. of pupils	Average attendance	No. of teachers	Amount of money collected	Money for- warded for schools	No. of volun- teers in library	No. of Session	Superintendent	Secretary
1. Allentown	82	65	7	\$47.23	\$31.00	51	A. M. Musselwhite	W. S. Shelly, 624 Ontario St., St. Bethlehem, Pa.	
2. Boyertown	45	38	5	\$30.36		10	Elmer K. Berkley	Harvey S. Bechtel, Gatesville, Pa.	
3. Deep Run	64	51	7	\$20.00		10	W. W. Gross	Levinus M. Myers, Plumsteadville, Pa.	
4. Flatland	112	68	9	\$72.00	4.00	100	D. M. Landis	Jacob Benner, Richland Centre, R. D. 3, Henry M. Beldier, Shelly, Pa.	
5. East Swamp	71	58	8	\$44.19		100	Frank H. Bean	Mrs. Ed. Sharpless, 614 Morton St., G't'n Phila.	
6. Germantown	150	114	12	\$62.98	27.11	428	Herman Clow	Lillian K. Berkley, Bally, Pa.	
7. Hereford	37	31	4	\$6.08		1908	A. S. Berkley	Mrs. Wm Smith, Perkaskie, Pa.	
8. Perkaskie	346	290	22	\$23.00	68	49	Edwin Ehret, Fox Chase, Phila., Pa.	W. O. Yahn, 246 Beech st., Pottstown, Pa.	
9. Phila. First	233	150	17	\$75.00		52	Jno. D. Hergey	A. M. Geisinger, 2751 Darlen st., Phila., Pa.	
10. " Second	122	80	10	\$67.94		50	Chas. Binder	W. O. Yahn, 246 Beech st., Pottstown, Pa.	
11. Pottstown	139	100	12	\$66.57		50	U. S. Stauffer	Edwin Ehret, Fox Chase, Phila., Pa.	
12. Quakertown	100	57	11	\$39.50	1.15	52	Th. A. Wolf	Abraham Weikel, Coopersburg, Pa.	
13. Saucon	100	70	8	\$49.55		52	H. Helmer	M. M. Kremer, Schwensville, Pa.	
14. Schwensville	152	91	9	\$32.36		52	H. Alderfer	Max Landis, Souderon, Pa.	
15. Souderon	50	25	7	\$23.10		50	James Horn	J. Warren Freit, Passer, Pa.	
16. Springfield	77	50	9	\$36.81	1.03	50	Wm. G. Stauffer	Annie G. Stauffer, Zionsville, Pa.	
17. Upper Milford	165	122	10			52	M. Myers	H. B. Weiss, Shelly, Pa.	
18. West Swamp									

- shall be elected at the beginning or at the close of conference (See Constitution 13, paragraph b).
- Consideration of the following proposed amendment to the Constitution: Amend paragraph b, page 13 by striking out the last sentence which reads: "No person shall be eligible for the same office more than two terms in succession."
- Statistical Report.
- Appointment of special committees for this conference.
- Presenting of any overtures or other communications that may be addressed to conference.
- Miscellaneous Business.

III. Consideration of the work of conference by its regular Boards, under the following headings to be taken up in such order as conference may decide: Heathen Missions, Home Missions, Publication, Emergency Relief and Trusteeship. Under each of these the order of procedure will be about as follows:

1. Report on the work of the past three years.
2. Financial Report.
3. Reading of papers if any on phases of the work under consideration.
4. Presenting of plan for further work.
5. Discussion of plan and adoption of such suggestions and instructions as may be desirable.
6. Election to fill occurring vacancies. Under point 3 in the above order of procedure the following two papers have been assigned: Under Home Missions, a paper on the subject of "City Missions" by C. H. A. van der Sluisen.

Under Publication, a paper on the subject, "The work of publication as a factor in the furtherance of our conference interests and the cause of Christianity in general," by H. P. Goetz.

IV. Discussion of timely questions and subjects.

1. Instruction According to the Catechism, and Revival Meetings: In regard to these two methods of winning souls for Christ, what course or attitude should be recommended to our congregations? To be introduced with a paper by J. W. Kilewer.
2. Influences that Undermine the Spiritual Life in our Congregations: how can we best counteract them? To be introduced by Christian Krehbiel. And others that may be presented.

V. Closing Business.

1. Reports of Special Committees.

FOR THE GENERAL MEETING OF THE LADIES' MISSION SEWING SOCIETIES TO BE HELD IN CONNECTION WITH THE GENERAL CONFERENCE IN OCTOBER IN MT. LAKE, MINN.

1. Music.
2. Opening.
3. Letter from India.—Mrs. Penner.
4. Music.—By the Society at Mt. Lake.
5. Declaration.—Mt. Lake Society.
6. The Life of the Women on Java.—Mrs. J. Fast.
7. Music.—Mt. Lake Society.
8. Declaration.—Mt. Lake Society.
9. Essay on Deaconesses.—Frida Kaufman.
10. Address.—Missionary Petter.
11. Music.—Berne, Ind., Society.
12. General Remarks.
13. Prayer.
14. Music.
15. Collection.

[Anna Janzen, Priscilla Shelly, Sara C. Spranger, Katie von Steen, Hillegonda v. d. Smitten.]

Marriages.

HEARREN—RITTER.—On Sept. 23, 1905, at the home of the bride, Charles S. Hearren and Florence S. Ritter both of Echtesville, Pa. The ceremony was performed by the bride's pastor, Rev. A. S. Shelly.

Deaths.

KREHBIEL.—Milton Clark, the infant son of F. H. and Elisabeth Krehbiel, on Sept. 28, 1905, at Donnellson, Ia. They were only permitted to enjoy its presence 5 days. Rev. Hilty preached a short sermon to the assembled friends and relatives at the home. Interment at the Mennonite cemetery.

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Paper 15

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News of the Week.

Domestic.

Mr. Roosevelt at Home.

WASHINGTON, Sept. 30.—Thousands of his fellow citizens turned out to welcome President Roosevelt to the national capital this evening and made his home-coming an occasion for an ovation from the time he was sighted on the platform of his car until he passed within the doors of the white house. There was no band of music, but the sweeter melody of the cheers of the assembled people made the air ring with hurrahs as his carriage passed slowly up the avenue. The president was deeply touched by the welcome and especially by its spontaneity.

"It was awfully kind of them to come out to greet me," he remarked to some friends at the white house porte cochere, "and I was deeply, deeply touched by their welcome."

Terrible Act of a Mother.

ROCK ISLAND, Ill., Sept. 30.—Mrs. Clarence Markham, of Cambridge, near here, in a fit of temporary insanity to-day killed her seven children with an ax, after which she placed their bodies on a bed, saturated it with coal oil and set fire to it. She then hacked her throat with a knife and threw herself on the burning bed. Neighbors rescued her but she was so badly burned that she died soon after she had made a confession. The eldest child was nine years old, the youngest a baby in arms.

Train Plunged Down the Bank.

ST. PAUL, Minn., Oct. 1.—A Chicago Great Western stock train running about twenty miles an hour as it was going through the St. Paul railroad yards at 9:30 o'clock this morning struck the middle of a "slo" line passenger train, which just left the union station, and hurled the man sleepers over a retaining wall to the bottom of a gully twenty feet below. One sleeper landed bottom side up and the other fell on its side. Both cars were wrecked.

One woman was so badly injured that she died in St. Joseph's hospital shortly after being taken there, and nine others were seriously injured while a score or more were less seriously hurt.

Farmer Who Distrusted Banks Robbed.

GOSHEN, Ind., Sept. 29.—As penalty for doubting the safety of banks, William Sibaugh, a rich Elkart county farmer, residing near Ligonier, is to-night out his pocketbook containing over \$500 in currency and notes valued at over \$5,000. Sibaugh attended the Noble county fair at Kendaillville. While mingling in a crowd of 35,000 people at the fair grounds he was the victim of pickpockets and not discovering his loss for several hours after the theft, the police can get no clue.

Italians and Irishmen Attack New York Jews.

NEW YORK, October 2.—Two thousand Jews were attacked on the Pike-street recreation pier on the East River front yesterday by two score Italians and Irish laborers. They were pelted by stones and several were hurt. The assault was kept up until the arrival of the police, when three of the assailants were arrested. There appeared to be no reason for the attack. The Jews had gone to the river to observe the Tisha, an ancient ceremony which takes place on the second

day of the Jewish New Year and consists principally of the recitation of a prayer. They had scarcely begun the ceremony when the assault was begun. A panic followed when one after another of the worshippers was struck and knocked down. A dozen police hurried to the scene. All but three of the assailants escaped. An ambulance called brought physicians, who dressed the wounds of the injured.

John Mitchell Will Call on the President.

NEW YORK, October 2.—John Mitchell, president of the United Mine Workers of America, will tomorrow by invitation call on President Roosevelt. He does not know particularly what the President wishes to see him about, but it is surmised here that it is to look over the possibility of averting a strike in the anthracite region next spring.

To Lay Corner Stone of McKinley Monument Nov. 16.

CANTON, O., Oct. 2.—At the conclusion of the meeting of the executive committee of the McKinley Memorial association, held here today, it was announced that the corner stone of the monument will be laid Nov. 16, at 11 a. m., by Justice Day, president of the association.

Foreign.

Witte, the Peacemaker, Cheered by Russians.

ST. PETERSBURG, September 28.—Mr. Witte arrived here at 8:25 a. m. to-day and a very hearty reception was accorded him by a large crowd of officials and others. In a brief speech replying to a welcoming address, the peace envoy showed clearly that he was deeply touched by the welcome with which he was received. When he left St. Petersburg in July a small delegation of officials accompanied him to the railroad station to bid him farewell. There was no public demonstration whatever. To-day there were seven or eight times as many officials despite the (for Russia) very early hour of the train's arrival and an enthusiastic crowd of five to six hundred people.

The spokesman then advanced and read the address of welcome aloud, in the meanwhile standing bareheaded.

The address said: "You have accomplished your difficult task and the nation is grateful to you. You have given the credit for your success to Emperor Nicholas, President Roosevelt, Emperor William of Germany and to the press. You have forgotten only yourself. We, however, fully appreciate your services to your country. The tree you planted at the Washington homestead at Mt. Vernon will serve as a token of the union between the two nations. You have done much."

"For ourselves and for those who are absent, we will once more shout a hearty hurrah."

When the cheer had died away Mr. Witte, who seemed deeply moved by the sincerity of the welcome, advanced a few steps and delivered his reply. He said: "I was so little prepared for this kind reception that I must ask your pardon for the incoherence of my words. I have performed my duty well because I have strictly obeyed his majesty's instructions, because circumstances favored me, because the world is weary of this bloody war, because all classes of American society from President Roosevelt down, were in sympathy with my and your cause; because I was true to my country and her own interests."

Imperial Decree Tells of Witte's Services.

ST. PETERSBURG, October 2.—The Imperial decree issued to-day, formally announcing the bestowal on M. Witte of the rank of count, adds that the distinction is given in "recognition of his services to the throne and fatherland and the admirable manner in which he discharged a task of the highest importance to the state, and as a mark of the special favor of the Emperor."

Pure Diamonds Found in Canadian Wilds.

FT. FRANKS, Ont., September 29.—Old mining men and prospectors in this region did not need to be told by Dr. Aml, of the Geological Survey, that great diamond wealth lay hidden in that part of Canada between the Great Lakes and Hudson bay. In the Rainy river district and in the auriferous valley of the Seine many diamonds have been obtained from Indians and French-Canadian voyagers, who had picked them up in their wanderings without any idea of their character and value.

Terrible Hardships on Afghan Frontier.

LONDON, September 29.—The story told by members of the British Mission, who spent two and a half years in marking the boundary between Persia and Afghanistan in the Seistan region, shows that they encountered terrible hardships. Fifty of the members died from various causes, and nearly 6,000 camels and 120 horses succumbed.

The mission consisted of eleven British officers, under Col. Arthur Henry McMahon, with survey and irrigation staffs and 200 native infantry and a transport service, embracing altogether about 1,500 men. The base was situated at Quetta, whence all supplies were brought to Seistan, 500 miles distant, over a waterless and uninhabited desert. During the summer several parties died from sunstroke or thirst, while during the winter others were frozen.

Last winter numbers of jackals and wolves, which abound in Seistan, went mad for some unexplained reason, and, in large packs, attacked the men and animals belonging to the mission. Many of the men, camels and horses were bitten, and died of hydrophobia.

On March 29 of this year the temperature fell to zero, accompanied by a blizzard, and during this storm 600 camels were killed. The members of the mission tell many stories of fearful privations and of the heroism of individuals during periods when supplies ran out and could not be renewed owing to the difficulties of transportation.

Korean Shower Gifts on American Party.

SEOUL, Korea, September 29.—Miss Alice Roosevelt and party left Seoul to-day by special train for Fusan. Owing to the damage done by the recent rains, the trip to Fusan will take two days. The party will stop to-night at the Presbyterian mission at Taiku and to-morrow will reach Fusan, whence they will go to Shimonoseki and Yokohama.

The Koreans made every effort to make Miss Roosevelt's ten days' visit pleasant. On Wednesday she and her party visited the tomb of the late Queen. The road leading there was especially widened and resided and the highways for miles outside the city were repaired in anticipation of Miss Roosevelt's wishing to ride over them.

Korean high officials, including General Min, formerly minister at Washington, gave a dinner yesterday

in honor of Senator Francis C. Newlands, of Nevada; American Minister Morgan and the other men of the party, and toasted President Roosevelt. The Emperor of Korea gave presents to the whole party including tiger skins, silver and brass ware and embroideries, and extended to them every possible courtesy in order to show his friendliness for Americans.

Russia Uprising a Second Peace Congress.

ST. PETERSBURG, Sept. 27. 4:50 a. m.—It is announced that the Russian representatives abroad were instructed on September 21, in a circular, to communicate to the governments to which they are accredited an invitation to a second peace conference at The Hague. They were further directed, in the event of acceptance, to announce that the Russian government's proposals would be strictly practical, and that the conference would especially and exclusively deal with the serious questions arising out of the late war, which it was essential should be settled without delay.

Grossome Stories From South Sea.

VICTORIA, B. C., September 29.—News of a feast by black cannibals at Mallicolo is brought here by the steamer Miowera. Two natives of Mekelely Island, who were trading, when they were waylaid near Mallicolo by Kanakas. The men were slaughtered and their bodies carried to a coast village, where they were prepared for a feast. It subsequently transpired that several tribes were assembled and a feast of human flesh was held. White settlers learned of this, and under pressure the cannibals admitted they had roasted the bodies and devoured the arms and legs.

FEAST FOR THE SHARKS.

From the New Hebrides comes news that a party of natives led Captain Pentecost to a tree and cast spears into his body, and while he was still conscious they threw him into shark-infested water and danced while the monsters tore the body to pieces.

DISASTERS IN SOUTH SEAS.

Details of shipping disasters in South seas were also brought by the Miowera. The large schooner built in America, the Roanoke, Captain Amesbury, was destroyed by fire at Nehou, New Caledonia, where it had loaded 3,085 tons of a cargo of chrome ore.

TYPHOON AND TIDAL WAVE.

A disastrous typhoon and tidal wave in the Marshall group caused the loss of about 120 lives. A wave nearly six feet high swept the island of Jaluit. The settlement is on an island about a mile long. The top story of the hotel in which foreigners lived was blown off and several had narrow escapes from falling debris. The steaming German was saved from destruction by her master taking her into the center of the lagoon.

50 YEARS' EXPERIENCE

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, OCTOBER 12, 1905.

No. 40.

The New Age.

When navies are forgotten
And fleets are useless things,
When the dove shall warm her bosom
Beneath the eagle's wings,
When memory of battles
At last is strange and old,
When nations have one banner
And creeds have one fold,
When the hand that sprinkles mid-
night

With its powdered drift of suns
Has hushed this tiny tumult
Of sects and swords and guns;
Then Hate's last note of discord
In all God's worlds shall cease,
In the conquest which is service,
In the victory which is peace!
—Frederick Lawrence Knowles.

Items of News and Comment.

Even in Persia Christian Endeavor has reached such proportions as to justify the holding of a national convention, with forty societies represented among the delegates, most of whom came on the backs of horses or donkeys.

Theosophy aptly defined.—Mr. William E. Curtis, writing from San Diego, California, says: "I regard theosophy as a temporary

fad invented by a woman whose knowledge of human nature taught her that mysteries attract silly people as light attracts moths. Nobody understands the principles of theosophy, nobody can explain them; they are expressed in tangled, ambiguous terms that have no meaning to a clear mind, but convey an unutterable amount of wisdom and consolation to weak intellects and sentimental souls that are groping and yearning for something they cannot find."

The early part of this month a vessel arrived in New York harbor from the Fiji islands. It was laden with those luxuries and curios peculiar to the South Sea. It was the first ship to make an American port from those far away isles and had traveled 13,000 miles in 65 days. But that is not the most interesting part of the story. The crew, Fiji natives, children and and grand-children of barbarous cannibals were all Christians, and as a secular paper puts it, "extremely religious." They are able and willing workmen, and as they

toil at their ship's duties they lustily and melodiously sing in their native tongue the old Moody and Sankey hymns. Every evening on deck they hold a service of prayer and song.

Never Heard of Mennonite Missions Before.

Breaking every tradition, the Mennonites, for the first time during their existence, sent two missionaries to foreign lands. Rev. George Lapp, of Nebraska, and Rev. M. C. Lehman, of Ohio, accompanied by their wives, left for San Francisco, whence they will sail for India. Their destination is Dhamtari. The sect was established in this state, and about thirty years ago a few families went west to live. Mr. Lapp and Mr. Lehman recently returned and with considerable difficulty succeeded in gaining permission to go to India as missionaries.—Pittsburg Times.

The above dispatch is wrong in its statement about these being the first missionaries sent to foreign lands, as they have maintained missions in India for years and their missionaries did noble service in relieving famine sufferers a few years ago. —Orville (O.) Courier.

What a Tract Did.

Early in 1819, while waiting to see a patient, a young physician in New York took up and read a tract on Missions which lay in the room where he sat.

On reaching home he spoke to his wife of the question that had arisen in his mind. As a result, they set out for Ceylon, and later India, as foreign missionaries. For thirty years the wife, and for thirty-six years the husband, labored among the heathen, and then went to their reward. Apart from what they did directly as missionaries, they left behind them seven sons and two daughters. Each of these sons married, and with their wives, and both sisters gave themselves to the same mission work. Already have several grandchildren of the first missionary become missionaries in India. And thus far thirty of that family—the Scuders—have given five hundred and twenty-nine years to India missions.—Sel.

"A lesson may be logical at the cost of being psychological."

Wait Ten Years.

There are many persons who when trouble and distress assail, grow frantic and desperate in view of the injustice and wrong to which they are subjected; and in thus doing they put themselves clearly in the wrong, alienate friends, and deprive themselves of the sympathy which they deserve, and which they might have enjoyed had they exhibited more patience, and manifested less of the wrath of man which worketh not the righteousness of God.

A very good thing to do when a man is wronged, injured, and slandered, is to—wait ten years. Ten years is not long, but it is usually long enough for a wheel to turn round. Ten years gives crafty, crooked men time to show themselves. Ten years is long enough to show the character of men whose purposes are selfish, but who make great professions of piety, patriotism and public spiritedness. Ten years ends a good many misspent lives. Ten years gives the Lord time enough to lay men on the shelf who are not useful in his service. Ten years pricks a great many bubbles. Ten years changes a great many persons' minds. Ten years brings to light hidden things of darkness. Ten years helps people to find out who their friends are.

We have lived through a number of such periods, and have found that in ten years' time prominent men are gone and forgotten. In ten years' time political parties are upturned, re-modeled, revolutionized. In ten years' time the whole face of affairs is changed. The questions at issue, points in dispute, and things about which people wrangled ten years ago have dropped out of sight, are buried in the dead past, while other things have come to fill the living present.

If men abuse you, insult you, slander you, lie about you, condemn you, accused you falsely, and condemn you unheard, wait ten years and see what will come of them. You need not hurry. God has all eternity, and he will bring to pass his own work in his own way. The men who ride on the crest of the wave to-day,

will ten years hence be where a telescope could not find them. The men who crack their whips about your ears, who threaten, and bully, and insult honest people, in ten years' time are likely to be dead and forgotten. The men who, to-day are heaping upon others, ten years hence may be proved to be dishonest and untrustworthy, and may be cast out of places which they have dishonored, while the men who have bullied and wronged will stand at last in their true light—purged from the shame and reproach that is heaped upon them.

My good friend, if the world, the flesh, and the devil assail you, and if all the dogs of Baalzebub seem to be barking at your heels, do not worry. "Ife crafty, crooked men time to show themselves. Ten years is long enough to show the character of men whose purposes are selfish, but who make great professions of piety, patriotism and public spiritedness. Ten years ends a good many misspent lives. Ten years gives the Lord time enough to lay men on the shelf who are not useful in his service. Ten years pricks a great many bubbles. Ten years changes a great many persons' minds. Ten years brings to light hidden things of darkness. Ten years helps people to find out who their friends are."

H. L. HASTINGS.

Grieve Not the Holy Spirit.

Eph. 4:30.

As I read the article "Spirit Swept", in the MENNONITE No. 4, my mind wandered back to a prayer meeting I attended one Sunday night at the same place mentioned, about twenty years ago.

It was in a time of great spiritual awakening in which many were converted and I too. For the first time I had learned to rejoice in the Savior's love. Many requests for prayer were made that night, by believers as well as others. As for myself I felt the need of prayer so much that I asked to be prayed for then and there. My soul seemed to be wrapped in utter darkness.

So far as I can remember I did

not realize then what the cause of it was, but it was shown me later and especially plain is it to me since I know the Lord better and know more of His ways and the leadings of His Spirit. I will try to give an account of it, in order that others may be warned and I hope, be profited by my mistake.

I had gone to church early that morning and only one or two persons had gathered when I arrived. Opening one of our church hymn books my eyes fell on some verses which spoke of Christ's redeeming love, when suddenly such a rapture took possession of me that I could hardly keep from breaking out in joyous laughter! Indeed, I had to use all physical strength to keep quiet, at the same time putting away every thought that produced this great joy. The struggle lasted while the congregation gathered, the Spirit striving to bless, to reveal the Christ to my soul as never before; I, rejecting it all, in order to be silent. What folly! Gradually it all left me. I had grieved away the Spirit for a time. The remainder of the day I felt more and more depressed, both spiritually and bodily, until, when night came, it seemed to me as if hope was leaving me.

I have since come to the conclusion that one of the many ways of grieving the Spirit and one of which many are guilty, is that of repressing His gracious workings in the soul, for fear of being compelled to give vent to the feelings they produce, thus by misapprehension or mocked at by others. Sometimes young people, especially young men, are ashamed to be seen weeping.

There is yet the manfearing spirit, often even among Christians. It was so in my case. May God help us all to get rid of it. What would have been the outcome, if, at the first great Pentecost, every one who received the Holy Ghost would have hid, as much as possible, that which was going on in the soul? What if the people of Wales did thus?

O that we may never again grieve away, but rather at all times gladly welcome the blessed holy Spirit, whether He speaks to us in a still small voice or comes as a rushing mighty wind.

MARTHA SPRUNGER.

The Beautiful.

"The human heart," says Mrs. Stowe, yearns for the beautiful in all ranks of life. The beautiful things which God makes are his gifts to all alike. I know there are many of the poor who have fine feeling and a keen sense of the beautiful, which rusts out here because they are too hard-pressed to procure for it any gratification.

Education.*

1. ITS IMPORTANCE AND NECESSITY.
2. ITS IMPORTANCE IN THE RELIGIOUS WORLD.
3. ITS IMPORTANCE FOR OUR DENOMINATION.

1. *Educare*—"to lead out," to bring out from ignorance into knowledge, out of superstition into faith, out of weakness into strength, out of darkness into light: it certainly would seem that no one could doubt or question the importance of a process, a development that accomplishes all this. And yet, how many there are in every land, among every people, who can and will not value its importance. Almost everything else with them takes precedence: accumulation of earthly goods, pleasure, society, or what not.

There were times when the education of the masses was considered a crime; there are countries where it is yet. I read in a magazine-article recently the story of an educated, high-minded, self-sacrificing woman who, merely for teaching gratis a night-school among the degraded monks of her father's and neighboring estates was banished to the most ignominious penal servitude in farthest Siberia. One felt instinctively an almost uncontrollable anger against that system of suppression, of leveling down,—which is well shown, too, in the suppression of the more advanced schools in our Mennonite colonies, especially on the Volga,—that system that prevailed never more than just now in that vast empire that bestrides and, thank God, no longer controls the destinies of two continents, one fifth of the world's area. And yet that is only a typical story of what there are every-day occurrences. But has not the "mene, mene, tekel, upharsin" been spoken over the system, whose terrible results and condemnation have filled the columns of our newspapers for the last 18 months? And has not that always been the verdict of history? Insignificant Athens, a mere vanishing point on the map of the world against the world empire of its day! What gave it its victory? England, once a collection of the weakest kingdoms of the early medieval world, what has made it the arbiter of modern Europe? And if, perchance, the Gothic barbarians break down the ancient worlds, did they not themselves, their language and their customs, become irrevocably en-

grafted and lost in the systems which they meant to destroy? Did indeed one of them survive? But these facts of history are too well known to dwell on them. And is not the same result seen, too, in every day's experience? How much strength of calculation, of wisdom in investments, in planning, in management, in meeting unforeseen problems, does not an even limited higher education give to the mechanic, the merchant, the farmer, in fact to every conceivable calling! Not that native shrewdness and common sense do not often carry away victory over the half-educated fop or pedant, who did not acquire wisdom with his learning,—the woods are full of them. But incontestably the fact remains, and the exception proves the rule, that the truly trained mind will come out by far the most successful in the end.

But not from a utilitarian viewpoint—in the limited sense of the word—should we regard this matter. The satisfaction, the happiness,—and again and again we are led to conclude—the philosophy that assure the greatest and real happiness of man, individually and collectively, as the *summum bonum* of his existence, can be the only true wisdom of life;—this satisfaction of beginning to understand more and more clearly ourselves and the world in which we live; the ascension—to speak with Bukle—of the mountain, from which our horizon grows indefinitely and the shadows flee:—what does not add to the few and evil days of our life here below! And yet the highest end is not expressed in this aspect alone either.

Last Sunday night I heard a very able sermon by the great son of the greater father, the famous missionary Adoniah Judson, who now is head of the Department of Homiletics at the University of Chicago, on "Heaven," the third in a series of sermons on "Last Things". He emphasized among other things the fact that, whatever we leave behind when our last earthly hour has passed, we do take with us our training of mind, our acquisitions in the realm of understanding. And heaven will be no dead level,—there will be rank there, and those who enter must be fit to enjoy it. What a comfort to those of us who have spent years in the acquisition of the appreciation of the ideal rather than to acquire our heritage in the "real," the material world! Of the vast, endless circle that constitutes our life, is the brief, vanishing arc which we pass here below, wrong indeed that we should make ourselves slaves, spend all our time

and effort to acquire for it that which, even if it be acquired, can be but a bubble of glorious hues perhaps, but only a bubble; acquire only that which we must leave behind, if indeed it be not merely the brief enjoyment of a moment, the memory of which only too often brings a bitter disgust and disenchantments?

When Mephistopheles in Goethe's "Faust" has entered for the second time Faust's study and promises him:

"What no man ever saw, I'll give to thee"

Faust, the worldly-wise man, satiated, cynical, disgusted with all the world, knows only too well the hollow, empty promises of the "Spirit that Denies" the "Destroyer and Father of Lies" and replies scornfully:

"Canst thou, poor devil, give me what's never?"
When was a human soul, in its supreme endeavor,
Ever understood by such as thou?
Yet, hast thou food which never satiates, now—
The restless, red-gold hast thou,
That runs quicksilver-like, one's fingers through—
A game whose winnings no man ever knew,

And Honor's god-like zest—
The meteor that a moment dances,
Thine are the fruits that, ere they're gathered, rot!"

Such are the pleasures, such are the material possessions of this world, and yet, after such fleeting, passing, far worse than idle goals we see the vast multitudes of men hasten and unwearyingly chase. Are they not, like the young Benjamin Franklin, paying far too dearly for their whist?

But that which can never leave us, the ennobling, enriching of the God-like man in us, of that which is the remnant of the divine spirit, breathed into our first ancestor, that can indeed be considered a waste, a loss? As we grow therein while the years pass by, approaching the stature of the full and perfect man, so will this growth be a beginning of the development that will be ours unendingly in the life of bliss to come, and we shall have only begun this process here, or in other words, begun our eternal life even here.

The most powerful sermon I ever heard on the subject of "temperance", a sermon which fairly lifted me from my seat, branded as the most egregious, unpardonable sin of the drunkard, not the misery and horror he causes to his family, etc., great and heartrending as that may be,—but the stultification, the bestializing of the god-like, the divine within him,—the mind; de-throning of reason, wounding and scarring of that which can perhaps never be fully healed.

not again selected them from the ranks of the wisest and highest educated of those early centuries? Learning indeed again became the handmaid of the Almighty, as did art in the Middle Ages, when learning had been all but lost from the besotted, sophisticated church. What do not those names: Origen, Justin the Martyr, Tertullian, Augustine, Jerome, Basilus the Great, Chrysostomos and all that glorious list mean in the annals of the mind's greatest rings! Their faith conquered the world, but no less was done by their learning. And wherever there appear figures of light in the black intellectual and moral night of the Middle Ages, with their orgies of cruelty, superstition and shame, were they not the torch-bearers in the world of mind that were to kindle again the light of a new day? Albertus Magnus, Alcuin, Wycliff, Tanler, Thomas a Kempis, Savonarola, Huss—every one an intellectual as well as a spiritual leader of his age!

And when that day had dawned and the light of the intellectual Renaissance had ushered in the great Reformation of the Church,—who were its standard-bearers—but again the men of greatest learning, the intellectual giants of their century:—Erasmus, Reuchlin, Luther, Melancthon, Calvin, Oekolampadius, Sir Thomas Moore,—none more completely versed than they in the new learning, which, with the power of their faith, swept away the awful degradation of the Lord's temple.

(To be continued.)

Terry and the Flagman.

John 3: 16.

Every boy in the Lincoln School knew Old Sorehead. He was the flagman down at the railroad crossing and they made life miserable for him. It was all because he tried with all his might to keep them from crossing the tangle of tracks that lay between the Lincoln School and the north end of town. They could cross on the viaduct, but that was tame. Half the fun of their day consisted in running across the tracks just in front of the noses of the engines and hooting at the shoutings and gesticulations of lame John O'Reilly, flagman who tried to warn them away. There was regular war between them. The rougher boys pelted him with snowballs and even rocks, but Terry never did that. It was Terry who had given him the name "Old Sorehead" though, and if Terry had only known it that really hurt worse than the pelting.

One examination day Terry was hurrying toward the school

house with a package of paper under his arm. He was alone, for school had begun. The teacher had allowed him to go back for the supplies he had forgotten.

"Now go quickly, Terry," she had said. "The examination will begin in a few minutes."

Terry was in a hurry. The boys who finished their examination early went home early and Terry was very anxious to be one of them. He looked at the viaduct. It was ever so much farther around. How much easier to skip across the tracks. It made it all the more exciting that Old Sorehead was watching. Terry started across the tracks. The flagman waved his arms frantically and shouted something that he did not understand. Terry, watching Old Sorehead, forgot to watch the tracks. A swift passenger train shot past him only a few feet from his face. On the track beyond a second train was backing and switching.

"I'd better get out of this," said Terry with his heart suddenly thumping. He turned to go back. Oh horrors! A freight train was just bearing down on him from the other side. He tried to quicken his steps, but he could not move. His foot had caught in the switch, and he was held fast. The train was coming on. Terry struggled frantically, but he could not loosen his foot. His struggles only seemed to wedge it in tighter. He screamed for help. Nearer and nearer came the train. The engineer saw the boy and tried to stop, but it was too late. Down the track came a halting figure that seemed to be half limping, half flying. Then Old Sorehead bent over the boy with the rumble of the train in his ears. An open knife was in his hand.

"He is going to cut off my foot. That is the only way to save me," thought Terry in terror. But Old Sorehead thrust the knife into the shoe, ripped open the leather and drew out the boy's foot just as the slowing train came down upon them. Terry was safe. The flagman had thrown him off the track. But he himself had been struck by the engine and seriously hurt.

It was a very sober Terry who came back to school across the viaduct that afternoon. Old Sorehead was safe at the hospital. The doctors said that he was not permanently injured. They might even help his lameness and so make the accident a real benefit to him. Terry had left him surrounded by every comfort that his father's money could procure. The flagman was conscious and had bade the boy good-bye cheerily.

"Whisht lad, niver mind. Go back to school," he had said. "I am safe and comfortable, that is I will be when these bruises stop aching—a dale more comfortable than I was in the flagman's box. And don't you be frettin', mebye, over the names ye called me. 'Tisn't Jack O'Reilly as would lay it up against ye."

But Terry's remorse could not be soothed away. In spite of O'Reilly's making light of it he knew that the flagman had come very near giving up his own life to save him. Always as he walked he heard in fancy the rushing of the coming train and the sickening thud of the engine as it struck his rescuer. And a song that he had heard in a gospel meeting rang in his ears and kept time with every step.

"For me, he offered up his life for me," sounded over and over.

"And I grieved him and jeered at him and tormented him. And he was lame. If he had not been lame he could have got out of the way of the engine. And he was trying to save us boys when he shouted at us and tried to warn us, the persistent thought ran on. 'I feel like thirty-nine cents; I feel like one thirty-ninth of a cent.'

"For me, he offered up his life for me!"

"Why, that is just what the song says, only it was Christ instead of Old Sorehead—Mr. O'Reilly. Of course I am going to do all that I can for Old S—, for Mr. O'Reilly. I would be an ungrateful wretch if I didn't."

"For me, he offered up his life for me!"

"I wonder if it wouldn't be squarer of me—yes it would, and I will—to do everything I can—for Christ."

He had reached the school ground and the boys came crowding around eager to hear the story. Terry told it with telling effect, as is to be expected of a boy. He added his determination to do all he could for the old flagman in addition to the money his father had bestowed, and every boy assented. There was little danger that any boy at Lincoln School would jeer at lame John O'Reilly again.

But of that other determination Terry, boy-like again, did not say one word. It was his after life that showed it.—Friend for Boys and Girls.

"Learn to stop croaking. The world is too busy to care for your ills and sorrows."

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The Mennonite.

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Correspondence.

BALLY, Pa., Oct. 7, 1905. Monday morning our pastor left for Mountain Lake, Minn., to attend the General Conference. Rev. Eli Kellner, a retired minister, formerly pastor of our neighboring Reformed church, will preach in our church Sunday morning Oct. 15, in the pastor's absence.

On Sunday morning, Sept. 17, Bro. H. J. Krehbiel, of Trenton, Ohio, was with us. He gave a talk to the Sunday-school, which was very much appreciated by the children after which he preached a very helpful sermon to a large congregation. He preached for us in the evening also, but the audience was small on account of the rain.

DONNELSON, IOWA, October 9, 1905.—September 29th being the last day of our German school the afternoon was chosen for the annual Children's Missionsfest. Rev. Hilty conducted the meeting held in the church consisting of singing and appropriate declamations rendered by the school children, after which the products and articles donated for mission was sold by auction to the highest bidder; the sum of \$49.35 was realized. On Oct. 2, Rev. Wm. Gottschall arrived from Wayland to visit Father Schowalter. The next morning we enjoyed an excellent sermon from the dear Brother. In the evening he departed in company with Rev. Hilty and Brother C. Krehbiel enroute for the General Conference. At the close of same we hope to see several visitors. F. H. KREHBIEL.

HILLSBORO, Kans., Oct. 5, '05. As the two Johannestal congregations have consolidated and the older of the two church buildings broken down, they have found the other building too small for them and are therefore enlarging the same. During this time that their church can not be used, they visit our meetings in Hillsboro. Last Sunday,

Oct. 1, Rev. J. Plenert of the Johannestal church also preached in our Hillsboro church.

Rev. J. S. Hirschler and several others from this vicinity have gone to attend the General Conference at Mountain Lake, Minn. Mrs. G. A. Limscheid also left at the same time, but did not go to the conference as reported last week, but directly to Bethany Mission in Montana.

SCHWENKSVILLE, Pa., Oct. 2, 1905. Our people had occasion for great rejoicing on Saturday afternoon, September 23, when eleven precious souls were gathered into the church, ten by the solemn ceremony of baptism, and one by the right hand of fellowship. Those baptized on that day were as follows: Annie Ziegler, Jennie Gottschall, Alice Gottschall, Kate Lightcap, Lillie Johnson, Bertha Alderfer, Minnie Clemens, Wallace Markley and Howard Kulp. Harry C. Alderfer had been baptized in the sick bed a short time previously by the pastor, Rev. W. S. Gottschall, and was therefore admitted on the strength of it. Clara Kulp, wife of Howard Kulp was admitted by the right hand of fellowship as a dear sister in the church. Bro. Gottschall was assisted by Rev. H. J. Krehbiel, of Trenton, Ohio, who gave the principal address to the baptismal class, based on the Great Commission with which Matthew closes his account of the Saviour. May his earnest and well-adapted advice have been taken to heart by the new members as well as by the older!

Communion services were celebrated the next morning, 24th ult., and partaken of by a large congregation. Bro. Krehbiel preached a helpful sermon suitable to the solemn and joyful occasion. At the close Bro. Gottschall announced that he would conduct a series of special meetings at Noble, Ia. at the request of Rev. S. M. Musselman, after which he would attend the General Conference sessions at Mountain Lake, Minn.

NOBLE, IOWA, October 3, 1905. Jack Frost has not yet visited our vicinity. We are having ideal fall weather.

Last week the congregation at Wayland held special services and on Sunday celebrated communion. Rev. Gottschall, from Pennsylvania, assisted Rev. Musselman.

Saturday our church held its annual mission sale. The sermon in the morning was delivered by Rev. Gottschall, assisted by Rev. P. E. Stuckey. After a picnic dinner in the grove a short program was rendered; after

which the sale took place, which amounted to \$77.75. Mr. and Mrs. John Swartzendruber, of Davis Co., attended the mission sale. They will visit a few weeks with relatives at Wayland.

Rev. Gottschall left Monday for Lee Co. where he will spend a few days before going to the General Conference. We expect to have Rev. A. B. Shelly with us a few days after the General Conference.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only \$2.50.

The Effects of the Present War on Asiatic Missions.

BY ROBERT E. SPEER, SECRETARY BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH.

Religion is so integral a part of life that whatever affects one affects the other also. And this is especially true in Asia, where the line of distinction between sacred and secular is not so sharply defined as it is in the West. There, everything is related to religion and whatever happens has its inevitable religious consequences.

Every recent war in Asia has deeply affected missions. The opium war was but the precursor of many. The China-Japan war, the Spanish war, the suppression of the Boxer uprising, and now the Russia-Japan war have all their deep influence upon Christian missions in Asia.

In the first place, the Russo-Japan war has already had effect upon Christian missions in Korea. It has brought these missions into prominence and has revealed to the Japanese their power in forming strong character.

In a recent address in Tokio, after a visit to Korea, Shimado Saburo, a member of the Japanese Parliament, declared that the fact that the Koreans of today are not beyond the hope of salvation was proved by the work of the American missionaries. The speaker quoted from the report of the Rev. Y. Honda on his visit to Korea last summer.

Mr. Honda spoke in his report of the wonderful success of the Presbyterian missionaries, especially in Pyeng Yang where he saw an audience of 1000 Koreans in a church which was built by the native Christians themselves. Here he saw men and women worshipping together, the latter without veils and on an equality with the men. In the schools of the mission, women may secure the same education as the men. These Christianized

Koreans are a sufficient refutation to the claim that they cannot be saved. The Japanese Government, the speaker said, must certainly take this view of the matter if it hopes for the sympathy of the world. Righteousness must be our public policy. If we value liberty and independence for ourselves, we must seek it for the Koreans. If, on the contrary, our people go into Korea with the idea that the Koreans are hopelessly depraved and begin to deal unjustly and overbearingly, we shall certainly incur the disapproval of the missionaries who are there and of the civilized world. Hence our people must change their way of looking at Korea. Instead of treating them as an inferior race, we should endeavor to bring about a co-operation between the two nations like that between England and Scotland.

Mr. Saburo not only recognized what Christianity has done in Korea but perceived that the effects of these Christian missions have been to produce a body of people not to be looked down upon by the Japanese, but to be recognized as equals and brothers.

Japanese predominance in Korea, now firmly established, will guarantee religious liberty. It was always feared that if Russia absorbed Korea, Christian missions would be constricted in their work, if not sooner or later prohibited. Now if Japan absorbs Korea and extends her constitution over the peninsula, the 28th article of the Constitution of Japan which reads, "Japanese subjects shall, within limits not prejudicial to peace or order and not antagonistic to their duties as subjects, enjoy freedom of religious belief," will be applicable there. If Japan merely controls without absorbing then the guarantees of Count Katsura, the present Prime Minister, can be relied upon: "Japan stands for religious freedom. It is hardly necessary, I think, to point out that to abandon that principle, either now or in the future, would be to violate the Constitution, and would create deep dissatisfaction throughout all Japan."

In either case, the limitation or opposition is removed. Of course there will be religious liberty for Buddhists too. Heretofore there have been some restrictions upon Buddhism in Korea, especially in the cities. These will disappear and Japanese Buddhism with its limitations of Christian method will doubtless press into Korea. But little is to be feared from this direction. The Japanese Buddhists themselves realize the weakness of their propaganda in comparison

with Christianity.

The following is an extract from an article in the "Kyokuai Jiji" (a Buddhist journal) published on the third of May, 1905: "Numerically speaking, Buddhism far outranks Christianity, but by reason of actual work accomplished, the balance of power is in favor of the Christians. General hatred against Christianity is passing away, and the belief that it is better adapted to the new condition of things is daily gaining ground. Buddhist customs and rites are becoming more and more alien to the interests of society and Buddhist temples and priests are often the subject of public ridicule. The war correspondents declare the unfitness and inability of the Buddhist priests and the more thoughtful of these priests who are at the front lament bitterly their co-workers' ignorance, senselessness, and idleness, which have caused the soldiers to ridicule them and also to become tired of them. On the other hand, the quarters of the Christians are regarded as a paradise for the soldier and they are welcome everywhere. The enormous amount of 200,000 yen has been expended by the Honganji (the largest Buddhist sect in Japan) for the work inferior to the work of the Christian Association, whose expenditure amounts only to a few thousand yen. The work of the Christians has attained such success that it has reached the Emperor's ears, while that of the Buddhists is always attended by debts and disturbances."

(To be concluded.)

A Lost Man.

From time to time there are advertisements and notices of persons who are lost; but, oh, how many there are who are lost who are never advertised for; who are unnoticed and forgotten. How many men have wandered away from the paths of goodness and grace and righteousness. They return no more; no one knows their story; they are gone; and eyes that wait and watch for them, wait and watch in vain.

God only knows where many of the lost ones wander. There are those whom once we loved and esteemed, and who gave promise of usefulness and promise in the world; but they are gone, where we cannot tell. Death may have claimed them; temptation may have engulfed them; darkness and despair may have closed in about them; we know not; we have missed them; we cannot trace them; they are gone.

It is a sad thing to have faces fading from memory, and feel that those that we once loved shall return to us no more.

of helpless foreigners and Chinese Christians; and that brought deep anxiety and sorrow to the whole world. I will not go into the history of the Boxer movement and the steps taken to suppress it; though if I did I could show that, for reasons that are now somewhat more evident than they were, no other nation occupied so difficult a position as Japan. But no candid man can say that in all that trying time, Japan was derelict in the performance of her duties; and no one has a right to insinuate that in the future she will be less broad minded, less honorable, less humane, or less the friend of the civilization of the West, than she was when her army went to the relief of the foreigners besieged in Peking. Many think that in some respects it would be an advantage to Japan in the present war to have China for an ally. But those who are rightly informed know that from the very outset of the war and ever since, Japan has steadily endeavored to limit the field of operations and to preserve the neutrality of China. And one great reason for this has been precisely to avoid the danger, with all its terrible possibilities, of fanning into a flame the anti-foreign spirit in China. When, therefore, Japan says the permanent peace in the East, she does not mean the East in arms against the rightful interests of the West or the civilization of the world."

Let prayers to God arise for the lost ones. Let cries go up to the Holy One, for those who have been tempted and led astray, and have gone from our sight perhaps to return no more. As the seasons of festal joy come, and as we greet our friends that remain and think of those that are absent, let us send a thought and a prayer heavenward for those who have gone astray like lost sheep, and who in the world's dark wilderness are beyond the reach of those who love them most. Let us pray that they may not be forgotten of God.

And oh, if there be a wanderer who shall read these lines, let me pray you to come home. Come home to God who loves you; come home to a father who prays for you; come home to a mother whose eyes are dimmed with tears at the memory of your name; come home to a wife who waits in weariness and loneliness, heart-broken and desolate; come home to children who would gladly know a father's love, — poor wanderer, come home. There is forgiveness for the past, there is mercy for lost sinners. Jesus is waiting to be gracious to every wandering one, and if you will but first come home to God, you will find an easy way to come back to the loves and fellowships of other days. Jacob feared the wrath of his brother Esau whom he had wronged, and against whom he had sinned; but when, after a night of wrestling and tears and prayer he had prevailed with the angel of God and received a blessing, he was ready then to meet his offended brother, and found that the heart of Esau was in the hand of God, and that all the way before him was made plain. So when your feet turn towards God and your heart yearns for His salvation, while you are yet a great way off the heavenly Father shall make haste to meet you and bring you

to His abode of peace. "Return, O wanderer return, And seek an injured Father's face; Those warm desires that in thee burn Were kindled by reclaiming grace." (Common People.)

You never can drive out the uncleanness of evil thoughts except by pouring in the clean wholeness of the thoughts of Christ.—Speer.

Needy, though blessed, we throng before Thy door; The large bestowing makes us ask for more.—Lucy Larcom. They used to wound the balsam tree in order to obtain its healing essence; and so for our transgressions the Saviour was wounded.—Hamilton.

It is a good thing to remember that we haven't got to hold on to Christ; Christ holds on to us.—Moody.

Religion belongs to the place of business as well as to the church.—Beecher.

Our E. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Oct. 22, '05. SACRED SONGS, THAT HAVE HELPED. Eph. 5, 15—20; Col. 3, 15—17. (A praise service).

QUESTIONS.

1. Why do we sing? Eph. 5: 20; Isa. 12:5; 49:13; 65:14; Acts 16:25.
2. What do we sing? Eph. 5: 19a; Col. 3:16; Ps. 30:4; 59:17; 101:1.
3. How shall we sing? Eph. 5: 19; Col. 3:16; 1 Cor. 14:15.
4. Who shall sing? Prov. 29:9; Isa. 49:13; 65:14; Rev. 15:2—4; Jas. 5:13.
5. What is expressed in the song: "Rock of Ages"? Ps. 61:1—8; Isa. 26:4.
6. What is expressed in the song: "Abide with me"? Luke 24:28—35.
7. What is expressed in the song: "Nearer my God to Thee"? Gen. 28:10—22.
8. What is expressed in the song: "Almighty Fortress is our God"? Ps. 46; 91:1—2.

MEDITATIONS.

Religion and music are connected nearly from the beginning of the human race. Most feelings can be and are expressed in song. By prayer and song men can best express their feelings. We sing because we are happy, we sing because we are sad and afflicted. Joy increases being expressed in song, sorrow decreases. Songs have helped to make history, songs have influenced religious progress as well as expressed religious feelings.

We sing praises and thanksgiving to God. We sing to others to influence them for good,

as the world incites by its songs to revelry and crime. We sing also to ask God's help and to encourage ourselves in tribulations.

Songs can be meaningless, mere pleasant sounds, but true singing is singing with the heart, with the spirit, with understanding.

We can sing when we are glad or when we are sad. The righteous shall sing, heaven and earth shall sing the praise of its Maker. The saved ones shall praise the Savior, God's children shall sing God's love; in the future world angels and the redeemed shall vie in songs to God and the Lamb.

The song: "Rock of Ages" was written by Rev. A. M. Toplady, who died in 1778 at the age of thirty-eight. A writer says: He had lived long enough, to give to the world one of its most highly treasured heart songs. Dr. W. R. Kirkwood says of this hymn: "It like Wesley's 'Jesus Lover of My Soul,' is a very direct and personal appeal to God, but it has a stately flow. It recognizes the chasm and the cause of it—not so much in words as by implication. It is personal, but it notes the Rock of Eternity, and the Cleft in the Rock. It suggests Moses at Sinai. It does not lose sight of the Law, the Lightning, the Judgment; yet, when its spirit is apprehended and entered into, how secure one feels! For it is not merely the loving man Jesus who appears alone, but, Jesus in whom dwelleth all the fullness of the Godhead bodily, 'so that seeing Him we see the Father and realize the whole glory of the present Godhead as our security.' This hymn was Gladstone's favorite hymns as well as Prince Albert's.

"Abide with Me" was written by Henry Francis Lyte (1793–1847). He wrote this hymn just before leaving England, feeling that he was soon to die. This hymn has been the comfort of many, who longed for Christ's presence and has been on the lips of many, who were leaving this world trusting in Christ.

"Nearer my God to Thee" was written by Sarah Flower Adams, who sung it with almost her last breath. It was the favorite hymn of President McKinley, who sung it on his deathbed. It expresses the longing for closer communion with God.

"Almighty Fortress is our God" is Luther's battle hymn of Reformation. Koestlin, who has made Luther and his works his lifework says of this hymn: This hymn is Luther in song. It is pitched in the very key of the man. Rugged and majestic, trustful in God, and confident, it was the defiant trumpetblast of

the Reformation, speaking out, to the powers of the earth, an all-conquering concretion of divine vocation and empowerment. The world has many sacred songs of exquisite tenderness and unalterable trust, but this one of Luther's is matchless in its warlike tone, its rugged strength, and its inspiring ring."

We need more of such matchless productions, fullvoiced with faith, devotion and courage, to help us in our efforts to "make our manhood mightier day by day."

There is nothing like singing to keep your spirits alive. When we have been in trouble, we have often thought ourselves to be well nigh over whelmed with difficulty; and we have said: "Let us have a song." We have begun to sing; and Martin Luther says, "The devil cannot bear singing." That is about the truth, he does not like music. It was so in Saul's days, an evil spirit rested on Saul, but when David played on his harp, the evil spirit went from him. This is usually the case; if we can begin to sing, we shall remove our fears.—SPURGEON.

The Sunday School Lesson.

BY A. S. SHELLY.

Subject for Oct. 22.—REBUILDING THE TEMPLE. Ezra 3:10 to 4:5. GOLDEN TEXT:—The temple of God is holy, which temple ye are. 1 Cor. 3:17.

LESSON CONNECTION.

Zerubbabel led the first company of Jews returning from captivity under the decree of Cyrus. In the second chapter of Ezra these are enumerated by the cities to which they belonged and to which they returned. The total number is given at 42,360 with 7337 servants. They brought along a large number of horses, mules, camels and asses.

The first object of their return, as stated in the decree, was to build again the house of the Lord. However such a large body of people must be established in homes first before a united public work could be undertaken. In what month they arrived in the land we are not told; but according to chapter 2:70 and 3:1 they dwelt in their cities when the seventh month with its prescribed festivals came. Then they gathered themselves together to Jerusalem and under the lead of Joshua, the priest, they at once erected an altar and began the regular offering of sacrifices as prescribed by the law of Moses. The masons and carpenters were set to work preparing material for the temple. However they were not ready to

lay the foundation for the building until the second month of the second year, after the first pass-over had been celebrated.

LESSON THOUGHTS.

The foundation was laid to the rhythm of an ode of gratitude and praise chanted responsively by the leaders of the temple music as appointed by David. These strains of joyful praise, mingling with and rising above the sound of hammer and trowel, were calculated to stir up enthusiasm in the breast of the most apathetic and downhearted. Psalm 136 may have been the psalm here sung, one party singing the first part of each verse and the other party responding with the words quoted in v. 11 of our lesson. Matthew Henry writes: "The priests with the trumpets appointed by Moses and the Levites with the cymbals appointed by David, made up a concert of music, not to please the ear, but to assist the singing of that everlasting hymn which will never be out of date, and for which our tongues should never be out of time: *God is good and His mercy endureth for ever*. Let all the streams of mercy be traced to this fountain. Whatever our condition is, how many soever our griefs and fears, let it be owned that God is good; and whatever fails, that His mercy fails not. Let this be sung with application as here; not only His mercy endures forever, but it endures for ever *towards Israel*—Israel when captives in a strange land and Israel when strangers in their own land. However it be, God is good to Israel—good to us. Let the reviving of the church's interests, when they seemed dead, be ascribed to the continuance of God's mercy forever, for therefore the church continues."

But there was also a discordant note. There were those who wept at the sight of this new temple going up, because they called to mind the more glorious building that had stood there before and that had been given over to destruction on account of the nation's sins. So far as these weepers really lamented the sins that had caused all this trouble, there was good reason for their sorrow. But if any of them were bewailing simply the fact that they couldn't have as large and beautiful a structure as they had before, their weeping was out of place. There are always those who choke their own joy over present blessings and seek to dampen the joy of others by disparaging comparisons. Such croakers spoil a great deal of happiness in the world. This was preeminently a time for rejoicing, and even the genuine sorrow for the nation's sins

should have been speedily changed into joy over the returning favor of God.

However, this mixture of sorrow and joy on this occasion may be taken as an illustration of this world's experiences. In this "vale of tears" where sin and its dire effects abound on every hand, all our joys are more or less tinged with sorrow. Even the happiest child of God, rejoicing in the fullest assurance of forgiveness and acceptance in the Beloved, finds an ever-present source of sadness in his own constantly recurring failings and the imperfections in other Christians, and most of all in the hellward course of a God-ignoring, sin-steeped world around him, affecting him and his loved ones in the world. We shall not cease to hear the noise of weeping mingled with the shouts of joy till we reach that blissful shore where all tears shall be wiped away, where the ransomed of the Lord shall come with everlasting joy upon their heads, and sorrow and sighing shall flee away.

An offer of assistance in building the temple made by the people of the land was flatly refused by the leaders. Why? Because being made by their adversaries it was evidently not sincere. Moreover an alliance with them in religious matters would have again opened the door to the same impurity to worship that led to Israel's downfall in the past. Though they may have said what they really thought when they said, "We seek your God as ye do," yet their religion was characteristically described in these words: "They feared the Lord and served their own gods after the manner of the nations from among whom they had been carried away (2 Kings 17:33)."

The true character of these would-be helpers was shown when they did all they could to hinder them and to frustrate their purpose. On the subject of this opposition Matthew Henry says by way of general application: "Wonder not at the restlessness of the church's enemies in their attempts against the building of God's temple: he whom they serve and whose work they are doing is *unwearied in walking to and fro through the earth* to do mischief. And let all those that discourage a good work and weaken the hands of them that are employed in it, see whose pattern they follow."

Marriages.

NESTER-STAUFFER.—On Sept. 30, 1905, at Bally, Pa., by Rev. A. S. Shelly, Harvey M. Nester and Miss Nora S. Stauffer, both of Bechtelsville, Pa.

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News of the Week.

Domestic.

Missouri's Demands on New York Life Ins. Co.

JEFFERSON CITY, Mo., October 9.—State Superintendent of Insurance W. D. Van Dwyer to-day sent a communication to John A. McCall, of the New York Life Insurance Company, demanding that the \$148,702.50 campaign fund contribution be replaced in the treasury of the company, under penalty of revocation of the company's license to transact business in Missouri for failure to comply with the demand. In the communication Superintendent Van Dwyer also informs President McCall that the Missouri department of insurance will insist on a new president, vice-president and financial committee for the New York Life Insurance Company just as soon as the directors can possibly effect the reorganization.

Lewis and Clark Exposition Closes with Success.

PORTLAND, Ore., October 9.—This week will mark the close of the Lewis and Clark Exposition. Before the closing day is ended the fair will have recorded an attendance of practically 2,250,000 persons, considering the fact that the combined population of the old Oregon territory is hardly equal to that number, is almost phenomenal.

Statehood Convention Called in Indian Territory.

MUSKOGEE, I. T., October 9.—A call has been issued for the reconvening of the constitutional convention at South McAlester, October 14. It is understood that the meeting is primarily for the purpose of eliminating the clause in the constitution providing for the "open shop," to which the labor unions have so seriously objected. The leaders of separated statehood say the clause is a mistake, which, unless eliminated, will result in combined opposition of organized labor and the defeat of statehood.

725,409 Church Members in Indiana.

INDIANAPOLIS, Oct. 11.—If church membership constitutes a real asset so far as comfortable existence in the world to come is concerned, there are about 725,409 people in the State who will have just that advantage when the time comes, the other 1,775,000 being non-church members, according to figures of Joseph H. Stubbs, chief of the Bureau of Statistics. The total number of churches in 1904 was 6,008, the value of the property being \$21,124,528. The figures show 5,106 Sunday schools, the number of pupils being 436,600.

The amount paid to the ministers of the State in 1904 was \$1,646,477; the cost of maintenance, outside of the ministers' salaries, was \$325,694, and the benevolent contributions amounted to \$188,246, making a total of \$3,160,417 for the expense of keeping up the religious activity, or about \$4.10 per year for each church member.

The Methodists had the largest number of followers, 174,892, and come up to the least advantage. Mormons are present in the State to the extent of 428, and Christian Scientists, 792. Perhaps one of the most surprising facts is the large number of Amish in the State, 13,713 in all.

The number belonging to the other

denominations, in the order of their membership, follows: Catholic, 145,269; Christian, 92,788; Lutheran, 59,697; Baptist, 52,992; Presbyterian, 43,433; United Brethren, 42,491; German Methodist, 35,128; Friends, 22,940; Hebrew, 7,199; Episcopal, 5,603; Adventists, 4,973; Congregational, 3,722; Church of God, 3,495; Free will Baptist, 3,456; Mennonites, 3,004; Church of Christ, 2,921; New Lights, 2,563; Universalist, 2,490; Pentecost Band, 1,864.

First Foot Ball Victim.

CHILMARK, Penna., Oct. 8.—John S. Summerskill, aged twenty-one, a member of the Franklin foot ball team of this place, died in the hospital here to-day from injuries received during a game yesterday. Summerskill was rendered unconscious by a blow in the abdomen. He revived and resumed playing. Later he was accidentally kicked in the head and again became insensible. He was resuscitated and watched the game from the side lines. On the way home he fell to the ground and was removed to the hospital. His death was due to hemorrhages. Summerskill was married three months ago.

Three Men are Dead.

MILLERSBURG, Pa., Oct. 8.—Three men were killed, one man was injured and a carload of race horses were either killed or so badly hurt that they had to be shot as the result of a collision at the junction of the Lykens Valley branch of the Pennsylvania railroad a quarter of a mile south of this place to-day.

Must Do Something to Preserve Niagara Falls.

CLEVELAND, October 7.—The American Civic Association, in session here, adopted resolutions calling upon the governing powers of the United States and Canada to do something to save Niagara Falls from what was termed "commercial vandalism." A committee was directed to send telegrams to President Roosevelt and Governor General Earle Grey, requesting that they appoint a joint commission to suggest the best way of preserving the falls for the benefit of future generations.

Mrs. M. F. Johnston, of Richmond, Ind., addressed the convention on "The Arts and Crafts as Factors in Civic Improvements," which was in the nature of a description of what has and can be done in the movement for civic improvement through the cultivation of an interest in the domestic branches of the arts and crafts.

Treaty Red Tape Barred.

WASHINGTON, October 10.—The treaty of peace between Russia and Japan will become effective upon its approval without waiting the formal exchange of ratifications at Washington. This information was imparted at the Japanese legation. This course has been decided upon that the speediest possible termination of the war may be had. The treaty, it is understood, has passed through the necessary preliminary stages of approval in each country and is now before the respective Emperors of Japan and Russia for the royal signatures.

As soon as the signed fact will be communicated by cable to the State Department at Washington, and the Washington Government will apprise each Emperor of the act of the other. With this accomplished the war will be at an end. The formal

exchange of ratifications will be carried out in Washington as soon thereafter as the signed treaties reach here. This formal exchange will be accomplished by the drawing up and signing of a protocol or memorandum of exchange by special plenipotentiaries commissioned for that purpose.

Roosevelt Condemns Brutal College Sports.

WASHINGTON, October 10.—Theodore Roosevelt, not as President of the United States, but as an American citizen and the father of a college boy who has just come out of a football game with a "split eyebrow" and a cauliflower ear, has started a movement to put down brutality in football.

To aid him in his crusade he called to the White House yesterday afternoon the Yale, Harvard and Princeton football leaders. Secretary Root participated in the conference.

To these men, who practically control the best part of college athletics in the East, President Roosevelt avowed his purpose to "inaugurate a movement having for its object absolutely clean sport, and the eradication of professionalism, money-making and brutality from college games."

He suggested the adoption of drastic rules in an intercollegiate code, under which any college team guilty of brutality or unsportsmanlike conduct shall be excluded from participating in contests with other colleges.

Omaha Crowd Cheers Crowe.

OMAHA, October 10.—When Pat Crowe arrived last evening from Butte, Mont., in custody, a large crowd had assembled at the station and cheers for the prisoner were raised as he stepped from a car shackled to two Omaha detectives.

He will be arraigned on a charge of robbery in connection with the kidnapping of young Cudahy nearly five years ago.

Bands Get \$15,000.

REDDING, Cal., October 10.—Two highwaymen robbed the stage that runs from Redding to Delmar, fatally shot the Wells-Fargo messenger, Dan Haskell, and got away with \$15,000 in gold, which was to pay off the men employed at the Bully Hill copper mine.

Foreign.

Another Earthquake in Italy.

MONTESONE, Calabria, Italy, October 9.—A strong earthquake shock was felt here at 10 o'clock last night, and caused a panic among the inhabitants, who are still suffering from the terror and privations resulting from the last catastrophe.

War Claimed 72,450 Japs.

10,000 Chinese Swallowed Up by the Sea.

VICTORIA, B. C., Oct. 8.—The steamer Tartar which arrived last night from the Orient brought the news from Shanghai that the loss of life of natives of the island at the mouth of the Yangtze river as a result of the typhoon at the beginning of September was tremendous. The North China Daily News of Shanghai, says:

"To the east of Tamagning, two islands, one called Yawushwa, the other Shipowasha, distant about twenty miles from Woosung, suffered much from the typhoon, nearly all the inhabitants having been swept away. The islands have only been inhabited a short time, comparatively speaking,

as they are of recent formation, and are not much above high water mark. It is reported that nearly ten thousand people have been drowned on these two islands and on the smaller islands adjacent. Tamagning island itself has not suffered much, being safe above the high water mark."

The Tuberculosis Congress.

PARIS, Oct. 7.—At the closing session of the tuberculosis congress to-day it was decided to meet next year in Washington. Prof. von Behring made a statement as to his new curative principle for tuberculosis as follows:

"In the course of the last two years I recognized with certainty the existence of a curative principle completely different from the anti-toxic principle. This new curative principle plays an important role in the operation of the immunity derived from my bovine vaccine, which has proved effective against animal tuberculosis. During the last four years this curative principle reposes upon the impregnation of the living cells of the organism with a substance originating from tuberculosis virus which substance I designated 'T. C.'"

Prof. Behring gave a lengthy, technical description of how "T. C." was introduced into the cellular organism, and said it already had given marked results in the treatment of animals.

The American delegates were interested listeners to Prof. von Behring's statement. The members of the congress dined with President Loubet at the Elysee palace to-night.

More Riot in Russia.

ST. PETERSBURG, October 6.—General Trepoff, assistant Minister of the Interior, has been informed that the strike at Moscow is spreading, and the authorities are very apprehensive. The ministry of the interior admits that three Cossack policemen were killed yesterday, but denies that eight bakers were killed in an affray at a bakery.

The throwing of bombs at the troops in Tiflis yesterday, which resulted in the soldiers firing on the people, appears to have been the outcome of a deliberately organized plot. Ten bombs were thrown into the vicinity of three barracks in widely separated quarters of the city. Shots also were fired at the soldiers as they rushed out of the barracks, but the loss of life was confined to one Cossack and one bomb thrower. In addition twenty persons were wounded.

The main streets and squares of Moscow are occupied by police, as well as by two regiments of grenadiers, a squadron of dragoon and eight squadrons of Cossacks.

War Claimed 72,450 Japs.

TOKIO, October 9.—Official returns of the casualties of the Japanese army throughout the war show 46,180 killed, 10,990 died of wounds, and 15,300 died of disease, a total of 72,460 dead.

Awful Havoc of Earthquakes in Italy.

ROME, Oct. 7.—According to the latest reports three hundred villages were destroyed by the recent earthquake in Calabria. Re-construction work, it is estimated, will cost about \$30,000,000 and funds contributed up to the present time amount to \$400,000. The pope is much distressed because of the situation especially now that the severity of the autumn weather is felt among the inhabitants of the stricken district.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, OCTOBER 19, 1905.

No. 41.

Time and Eternity.

It is not Time that flies;

'Tis we, 'tis we, are flying;

It is not Life that dies;

'Tis we, 'tis we, are dying.

Time and eternity are one;

Time is eternity begun;

Life changes, yet without decay;

'Tis we alone who pass away.

It is not Truth that flies;

'Tis we, 'tis we, are flying;

It is not Faith that dies;

'Tis we, 'tis we, are dying.

Oh, ever-during Faith and Truth,

Whose youth is age, whose age is youth!

Twain stars of immortality,

Ye can not perish from our sky.

It is not Hope that flies;

'Tis we, 'tis we, are flying;

It is not Love that dies;

'Tis we, 'tis we, are dying.

Twain streams, that have in heaven

your birth.

Ye glide in gentle joy through

earth.

We fade, like flowers beside you

sown;

Ye are still flowing, flowing on.

Yet we but die to live;

It is from death we're flying;

For ever lives our life;

For us there is no dying.

We die but as the spring bud dies,

In summer's golden glow to rise,

These be our days of April bloom;

Our July is beyond the tomb.

—Ex.

Items of News and Comment.

Rev. I. R. Detweiler, of Topeka, Ind., left on Oct. 7th for a trip to the East—Baldwin, Maryland and other points.

The Misses Clara Kuehny and Katharine Voth, both of Kansas, have gone to Cincinnati, Ohio, to take a course in a deaconess home there.

Rev. N. H. Mack, of New Holland, Pa., Supt. of the Welsh Mountain Mission, expects to go to Juniata Co., Pa., to labor with the congregations there for some time.

Bible Conferences are getting gradually more numerous among the Mennonite people. Arrangements are being made to hold one in Homes Co., Ohio, the latter part of November.

Bro. Abraham Penner, of Mt. Lake, Minn., intends to make a trip in the near future to Champan, C. P. India, to visit his son, missionary P. A. Penner. He expects to leave New York on Friday, Oct. 20.

On September 17th communion services were held in the congregation in Berlin, Germany. Rev. H. van der Smissen officiated.

The dedication of a new church at Bonatt, Switzerland, was announced for Oct. 1. The Annual Festival "imkehr" at Langnau, on Oct. 15, was to follow the conference which was to be held on Oct. 13-14.

This is still God's country. His interest in it has not abated, and He is now marshalling His forces preparatory to making a general assault upon His greatest enemy among men—the un-American saloon.

Rev. W. S. Gottschall, Rev. N. B. Grubb, and S. M. Grubb made side trips after the General Conference at Mt. Lake, Minn. Probably some of the delegates will avail themselves of the opportunity to stop off at Elkhart on their way home to the East.

The delegates and visitors of the Berne, Ind., church, who attended the General Conference reported on Sunday morning in the services and in the evening at the Young People's meeting, Oct. 15. They all testified that this session has been a blessing to them.

The ministering brethren A. B. Shelly, J. S. Moyer, and A. S. Shelly, all of Pennsylvania, left Mt. Lake last week for Wayland, Iowa. Services were announced for Saturday, Oct. 14, and on Sunday the Lord's Supper was to be observed by the congregation.

Rev. and Mrs. Christian Krebhiel, of Halstead, Kan., and their son, Rev. J. S. Krebhiel, of Geary, Okla., made a trip to Chicago in order to visit their son and brother, Ed. Krebhiel, who has returned recently from Europe. On their way back to the West they will stop off at Donnellson, Iowa, to visit the old friend Rev. Christian Schwalter.

Sanitariums are a need of the present time. The subject has been discussed at the General Conference to erect a hospital in California, probably to be located at Pasadena or Upland. On

Wednesday afternoon, Oct. 11, the Mennonite Hospital at Mountain Lake, Minn., was dedicated. Also a number of Mennonites are interested in the building of a sanitarium near La Junta, Colo. The building is to be erected on a farm. It is believed that the institution can be made self-supporting.

Reduced Rates.—The "Herald of Truth" has announced that the Eastern Canadian Passenger Association has granted reduced rates over the Canadian lines to all persons who will attend the Annual Meeting of the Mennonite Evangelizing and Benevolent Board and the General Conference at Berlin, Ontario, Nov. 14-18. Reduced rates will also be in effect to Nov. 28th to accommodate those who expect to attend the Bible Conference, which will immediately follow the General Conference.

GOSPELS FOR THE ISLAND OF GUAM.—The American Bible Society has decided to publish an edition of the Gospels and Acts in Chamorro, the language spoken by the people of the island of Guam. The translation will be made by the Rev. Mr. Price, a missionary of the American Board, and the edition will be printed in Japan. The island of Guam is an important naval station of the United States in the Pacific, and this is the first attempt to give these people the sacred Scriptures.

Jesus Christ is the great fountain head of all that is righteous, of all that is pure, of all that is noble; yes, He is the source of all life, therefore, we must come to Him for He alone can give Divine life. In Him are locked up all the treasures of wisdom; there is not one thing desirable but what we can find it in Him, riches and honor are at His right hand and in His presence there is fulness of joy.

I compare the troubles which we have to undergo in the course of the year to a great bundle of fagots far too large for us to lift. But God does not require us to lift it all at once. He mercifully unties the bundle, and gives us first one stick which we are to carry today, and another which we are to carry to-morrow, and so on.

This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our troubles by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—John Newton.

James tells us, "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and keep himself unspotted from the world" (James 1:27). "Pure religion"—piety unfeigned—is here by the apostle defined to be a combination of practical benevolence and purity of life. This is, indeed, a jewel whose rareness, comparatively speaking, is surpassed only by its richness, and happy is he who has and holds this happy combination.

The New York Inter-Church Conference.

The Executive Committee of the Conference announces the following for the guidance of the delegates:

"The Interchurch Conference on Federation, consisting of about five hundred representatives from twenty-eight Christian churches in the U. S. A. will meet in Carnegie Hall, Seventh Avenue and Fifty-seventh Street, New York, Wednesday, Nov. 15, to Tuesday, Nov. 21. The representatives are requested to present themselves at Carnegie Hall, on the morning and afternoon of Wednesday, Nov. 15, where the chairman, secretary, and other members of the Committee of Arrangements will receive them, and furnish them with credentials and other documents. The railroad arrangements for the Conference are in charge of the chairman, who can be addressed at the Witherspoon Building, Philadelphia, Pa., Room 515. The secretary, Rev. E. B. Sanford, can be addressed at the office of the Executive Committee, 90 Bible House, New York.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.....

Education. (Continued.)

3. And then, in our beloved church, so small, so little known yet after so many centuries of existence, is indeed education, the serving of the Lord with our minds, such an entirely new thing? No, indeed! For centuries we have been *Die Stillen im Lande*, "the quiet ones in the land", because forced to be. Exiled, persecuted, driven from land to land, forbidden school, church, or even chapel with windows, worshipping in secret, being shifted about every little while like the proverbial stone that gathers no moss, — our forefathers lost the habit of choosing any other profession but farming, where they were most secluded, if indeed they were suffered to remain at all; they learned to be thankful for the smallest favors and to consider that which they could not have, an evil, if only, perchance, they were not begrudged a place where they could die in peace. They asked no more of life, which ever more they began to regard merely as a dark valley of shadows and evil. The spirits which once with their fathers had been so defiant and happy of martyrdom, were broken, and meekly — all too meekly — they submitted to whatever restriction or outrage they were subjected.

Thus passed the generations, the centuries, gray, dull, uneventful, monotonous; and alas! as the spirit of all ambition to progress, *mentally*, to forge forward, had become extinct, so also too often the desire of *spiritual* progress, the spirit of missionary zeal, which once had so irresistibly inspired every member, as it did in later centuries and down to our times the spirits of Zinzendorf and his followers, the Brethren, whom we know as *Moravians*.

Read the soul-stirring accounts of our early martyrs, of the founding of the first congregations in *Zurich* and *Basel*, in *Strassburg* and *Augsburg*, all through Southern Germany and then in Holland, where the seed-time of faith was to be the bloodiest: what an array of witnesses from the most brilliant and learned ranks do we find there! Counsellors of city and state, noblemen, clergy, both temporal and monastic, who were par excellence the scholars of their times, teachers of the highest schools, like *Hans Denk*, the great apostle of the Anabaptists and contemporaneous with Luther's beginnings of spiritual revolt, who was Rector or President of a High School in *Nürnberg*, or *Dr. Balthasar Hubmeier*, cathedral-preacher at *Ratisbon*,

one of the highest clergy, who became the enthusiastic founder of the Moravian congregations of the Brethren and gained as members even the two *Counts* von *Lichtenstein*, on whose estates he settled his exiles, numbering more than 30,000 in three years. Does not that almost equal the record of Pentecost? There is hardly one of these eminent leaders who brought about this pentecostal time of this glorious first hour of the Lord's elect, the real harbingers of the Reformation movement of whom you may not read: He studied in *Vienna*, in *Paris*, etc., he was a powerful speaker, a writer who published many books and tracts, etc. Could it indeed have been possible that all the Rhine-country from its source to its far-extended estuaries in the Low Countries, and the Austrian territories far into Moravia and to *Vienna* were honeycombed with the believers, the faithful, — ("Mennonites" we can not yet call them, for Menno had not yet made his appearance) had God not chosen such well-prepared vessels as the carriers of His truth? The Apostolian enthusiasm had returned, the heroism and daring of these faithful blood-witnesses is almost beyond comprehension, — has indeed never been surpassed.

And when the movement spread northward, when Cologne became the "nursery of all heresies" (as it was called), and over-exalted and half-educated or ignorant fanatics, like the fur-dealer *Melchior Hofman* from *Suabia*, and above all the hair-brained baker *Jan Mathys* from *Leyden* all but ruined the new movement with their vagaries and finally their immoral orgies in *Münster*: it was then that the highly educated priest *Menno Simons* of *West Friesland* and his even more brilliant and highly trained co-workers, *Dirk Philipps*, the real founder of our West-Prussian and thus of all Russian Mennonites; *Leendert Bouwens* and *Gillis van Aachen*, saved the small remnant of peaceful and faithful adherents from those terrible *Münster* extravagances, which it took them generations to live down, and which to an extent cling yet to our garments as a reproach and a disgrace. Could we more forcefully illustrate the work of a truly educated man and an ignorant fanatic, than when we compare the saving and upbuilding work of *Menno Simons* whose name has become the guiding-star of thousands upon thousands, and the destroying, evil, diabolical work of *Jan Mathys* who dragged 200,000 at least of his own time into destruction, the evil of

whose deeds was not ended with the iron cage in which he was exhibited like a wild beast, first living and then dead, from the tower of St. Lawrence, but which has lived after him as an endless disgrace to his former co-believers, and whose name has become a by-word and a warning for all time to come!

The literary monuments left by those early brilliant lights of our church must have been as wonderful as their all-convincing spoken words. What a clear insight into the teachings and the life of our Saviour and His apostles they very generally had! How life and faith were in harmony almost invariably with them! The most astute exegesis of to-day has hardly been able to gain a purer interpretation of the teachings of our Lord and His disciples than even they were giving. Their translation of the New Testament and of portions of the Old preceded that of Luther by several years and is said by those who know to be hardly inferior and perhaps to have been even consulted by him. I saw one of these (partial) "Täufer" Bibles, considerably older than the oldest Lutheran edition, in the library of *Dr. Ludwig Keller* in *Münster, Westphalia* when I called on him in 1887, carrying a message from the precursor of Mennonite immigration into this country from Russia and Prussia, *Mr. C. Jansen*, of *Beatrice, Nebraska*. As is well known, *Dr. Keller* has written some seven or eight books on the early history of our fathers (no Mennonite living has probably as large a Mennonite library as he has), and he showed me how this Bible used to be placed in the center of the table of the room where they held their early conferences, such as those of *Augsburg* in 1526 and 1527, that first united and established our earliest congregations as one people, indicating, no doubt, that this Bible was the only center and the only foundation of their faith. And how "bibel-fest" "well read and grounded on the Bible" — they were in all their numerous public disputes with the most learned of the old church and of the reformers, — partial reformers only, as they were, with *Luther* and *Zwingli* as their chiefs, who rested not chiefly on the Bible but on expediency and favor of princes or High Councils. How immovably firm has been this foundation, laid by no man but by God Himself, keeping them through all the generations of persecution, spiritual lethargy and intellectual torpor that followed!

So in his translation of the Bible, his greatest work, did *Luther* reap where he had not — at

least not alone — sown, reaped here as well as he and the Swiss reformers did also by sending their adherents to the places that were spiritually stirred up by the *Täufer*, the "Brethren" and where these had lost their leaders. For at best a few years was all that the powers of darkness, both among the pseudo-reformers and the Catholics, would permit to them of anxious wandering life and constantly threatened activity. Wisely — in the serpent sense — killing all these highly educated, these powerful leaders who were such pillars of strength to the new movement, they had little difficulty in dispersing the followers. The newly-gathered flocks could not exist nor escape without the shepherds. And thus the movement which, when it first flamed up, stirred half of Germany, Austria, and Switzerland, sank in a generation or so to the dead-level of a few persecuted, wandering bands, or a few conventicles, seeking shelter under the cover of night or secrecy, and did sink then, without educated leaders or literature — for that, of course too, had been destroyed — into the torpor of so many, many generations of almost ignominious silence, meekness, and weakness.

When our old hymn in *Prussia* was being replaced by a new one, an eminent hymnologist of the State Church told one of the Committee of Revision, — or rather of the new hymn — (for it was no revision) that he regretted much to see the old book go. For "it contained so many gems of priceless strength of faith and power of confession, dating from the times of the flaming persecutions, whose value had been obscured only by the wretched translations which had utterly nullified their original great power and beauty." What a wonderfully rich religious literature there must have been lost in the wholesale destruction of those times of anguish, blood, fire, and glory! Only half a century later an antagonist said to them during a public discussion in which once they had been so invariably victorious, because of their gifted, learned leaders and defenders: "Had you but our learning, you would dispute all our ground away from under us!" He thus acknowledged freely the much stronger scriptural foundation on which his opponents rested, as well as their powerful faith. But the lack of educated leaders became a weakness which proved all but fatal.

(To be concluded.)

*Rev. B. Regier, who after a service of 56 years in the ministry, died in 1894 in *Newton, Kan.*

**This dispute was held at *Emden* in 1578, led by *Peter von Köln* on the part of the Mennonites.

The Effects of the Present War on Asiatic Missions.

BY ROBERT E. SPEER, SECRETARY
BOARD OF FOREIGN MISSIONS OF
THE PRESBYTERIAN CHURCH.

(Concluded.)

Undoubtedly, Japan will try to influence China to move out in the course which she herself has followed. Already the influence is clearly seen. The effect of the collapse of the Boxer uprising was to bring the West and its ways into clearer attention and the subsequent course of the Dowager Empress has turned Chinese thought in a great tide toward Western learning. The fear which some in China have felt has been that Japan would use her influence to secularize the demand for education and to strive to divert it from contact with the missionary body which is the only strong educational force in the Empire.

The report of the Society for the Diffusion of Christian and General Knowledge sets forth this fear:

"Formerly, the professors in the few colleges for the teaching of Western subjects were all Europeans or Americans. Now that the civil and military colleges, agricultural and normal schools are established in all the provinces as reported by us last year, we find that with the few exceptions of colleges opened by *Yuen Shih-kai*, Viceroy of *Chihli*, *Chou Fu*, the Governor of *Shantung*, and one or two others, by far the great majority of professors in these institutions as well as military and police inspectors are Japanese. And even in religious matters, we find that Japanese are endeavoring to assert an influence by banding together a large number of votaries who are professedly Buddhist as regards religion and pro-Japanese as regards politics.

"The immense and growing influence of Japanese on Chinese education during late years, is a great fact, patent to every one who has given any attention to the subject. * * *

"There is no need to antagonize or disparage secular education, as such, and so long as it confines itself to its own proper sphere. But Christianity must work and teach and show that education without Christian principle is insufficient, ineffectual and incapable of producing the best results.

"But purely material knowledge may prepare the way for that higher and fuller education which can only be attained by the inclusion of the moral and spiritual truths of Christianity.

"Secularization of education in

China should therefore stimulate rather than discourage the Diffusion of General Knowledge on a Christian basis. Workers, helpers and supporters, friends in China and out of it, should realize that the more the work of the non-Christian schoolmaster is extended, the more the Christian teacher needs to be in evidence. Japan has realized that Christianity should be free and she has not discouraged it as a teacher; she has only dreaded it and faced it as a political force. Therefore the prospect of a possible Asiatic combination under Japanese direction need not necessarily be a cause of despondency, so far as the work of our society is concerned. The principle of opportunism, which is now such a controlling force in national policy, is quite sufficient to account, at the moment, for the rapprochement of the two countries, growing out of mutual irritation against European encroachments, not sentimental but real, which each feels bound to resist."

Here is doubtless a real danger but it cannot be more than an open test of strength. Christianity must resist this and many other forms of competition and if she cannot meet them and prevail, it will be the first time error has triumphed finally over truth.

The destruction of Russian power in *Korea* will be accompanied by the destruction, at least for many years, of Russian power in *China*. There, too, Russian influence has hung as a heavy shadow over religious liberty and its elimination will enable the missions of North China to breathe easily again.

In Japan herself the war is sure to have profound effects upon the religious life of the people and in consequence upon Christian missions. The war has sobered the nation with its terrible suffering and loss, and unsealed in this way the deeper moral conscience of the people and so fitted them to think earnestly on Christianity.

Missionaries and Bibles and Christian literature have been cordially welcomed in the hospitals where tens of thousands of soldiers have heard and talked and read of Christianity. In their homes, women and children have been glad to hear of a religion of consolation and hope. At the front, in *Manchuria*, Christian soldiers, chaplains, workers of the Y. M. C. A., have preached the Gospel without reserve and with great acceptance. The war has made possible in these ways an immense increase of the Christian propaganda.

Furthermore, the sympathy of

America and Great Britain, the two great Protestant powers, with Japan in the war has turned the heart of the nation toward the religious convictions dear to these nations. All these things have made these happy days for Christian missions in Japan.

Naturally the war has greatly increased the spirit of self-confidence and in the Christian churches in Japan. This means that the movement toward complete independence of the foreign missionary has been accelerated. At the same time, the sense of a sure place among the nations has raised up another party which sees no danger in co-operation and associated work and is prepared to go on in joint work with the missionary agencies. The net result will be a noble increase in the spirit of self-dependence and self-support and this spirit in some form can be felt all through the Christian churches in Asia. This war ought to make the fundamental principles of missions dearer and easier of enforcement throughout Asia.

And in East and West it ought to lead to a fairer spirit of judgment. One of the difficulties with which Christian missions have had to contend was the feeling of racial superiority on the part of the West and its contempt for the Eastern peoples.

"They are not worth trying to save," men said. Now they begin to see that beneath their skins men are men all over the world. "They don't need our religion," they are saying now. The anti-missionary spirit will find an excuse for itself in any situation. But a worthy and kindly view of other peoples is better for missions than any other view, because it is truer. So far as this war rested on truth and has revealed truth, so far will it prove to have been helpful to missions. So far as it sprang from falsehood or promoted falsehood, it will be injurious. How much of each there has been in it, time alone will show. But we may believe that the good has far outweighed the evil. — Union Gospel News.

Was This Heathen?

Americans are too much wont to speak derisively of "the heathen Chinese," as if all Chinamen were destitute of the more noble traits of civilized people. This is a sad mistake and a great injustice to Chinamen. Among that wonderful people there are many men of honor, dignity, culture — men possessed of those higher qualities of mind and soul which adorn Christian character. Take the following incident, published in the *London Sunday School Times*:

"A Cossack, in a fit of drunkenness, had shot a Chinaman, and it was necessary to bring several of the men to the bedside of the dying victim for the purpose of the identification of the culprit. The Chinaman, however, refused absolutely to single out the guilty man, saying, 'Why should he be killed, since I must die in any case?'

"Then they explained to him that the man would only be severely punished, to which the Chinaman responded that since he forgave the culprit there was no reason why he should suffer. Then the theory of punishment was adduced as an argument. The Cossack must be punished in order that he might not repeat the offense.

"But," said the Chinaman, 'he will never do it again when he knows that I forgive him.'

"And there the matter ended."

Shut the Door.

God would have us sometimes alone with Him. Coming to church is not coming to Christ. "Enter into thy closet and shut the door." Shut out nonsense, business, care and pleasure. Shut out flatteries and frowns. Shut out strangers and acquaintances. Shut out friends and foes. Shut out the world, and open the window that looks out upon the next. Give the mind rest. Give the ear quiet. Give the tongue silence. Give the heart meditation. Give the soul communion with God; look up, there are blessings waiting for you. Listen: God speaks in His still small voice. Ask, God waits to hear. See that your soul is at peace with God. See that no shade of sin hides from your sight the heavenly Father's face. Settle the question of peace, pardon and duty in secret before the Lord; then bring everything that concerns your heart and life, for time or for eternity, and lay it before the mercy seat. "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus."

New Homes in the West.

The harvest in the west is the biggest ever known. Farmers, mechanics and merchants are prosperous. There's a wonderful chance to start new homes under favoring conditions. Round-trip Homeseekers' tickets on sale 1st and 3d Tuesday each month at low rates. Write for free booklets, maps and information to W. B. Kniskern, P. T. M. C. & N. W. R'y, Chicago, Ill.

The Mennonite.

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Editorial.

The Seventeenth General Conference.

"Past but not forgotten", can be truly said of the session of the General Conference held at Mountain Lake, Minnesota. Although it had much in common with the former sessions, yet it was unique in some particulars. Three Mennonite brethren from the far East, of Russia and Asia, attended it. The representation from the different churches was strong. Fourteen congregations were added to the Conference, making a total of some eighty churches. It was a great encouragement and inspiration on the lines of the different church activities, such as Home Mission, Foreign Mission, Publication and Education.— Watch for the Minutes which will be published in a supplement to THE MENNONITE.

Impressions from the General Conference.

The impressions made by the General Conference upon delegates, those who constituted the working forces in the deliberations, may have been altogether different from those made upon visitors, who were seated back of the ranks and files and had opportunity to follow and survey the proceedings from a distance, as it were, without being influenced or agitated by the heat of discussions, though brotherly and kind they were even in the midst of warmest argument.

There were some eighty congregations represented by probably more than fifty delegates; yet the number of those who took an active part in the discussions was very small when compared with the body of men whose duty it was by their votes to find a solution to each question that came up before them. The young men with hidden resources were perhaps reserved out of reverence for the older men of our Conference and safely trust to their guidance, knowing that

they have well preserved to the present day the teachings of the church, and the principles for which our branch of Christian brotherhood stands. But we know the white and gray hairs of these leaders tell us that they can be with us only a little while longer, and it seems the young men ought to venture out upon the stage of action while these ancient and experienced leaders are with them for counsel. There seems to be a gap or scarcity of material in the front ranks of workers between the founders and older leaders of the Conference and those who ought to take their places next. The time is rapidly approaching when the work will rest upon the younger men, especially upon those who have prepared themselves and others who are still preparing themselves in the colleges of our country for just such usefulness in our church.

The General Conference has in it a germ of life, which, if rightly fostered, will accomplish the purpose for which it is intended, and God will make it a mighty influence for good in bringing more closely together those for whom the Conference was founded. Not only this; but the Conference is also breaking forth on the right hand and on the left. The place of our tent is enlarged. Let the young men stretch forth the curtains of our habitations: spare not, lengthen the cords and strengthen the stakes. This ought to be an inspiration and incentive to our young men to become qualified and sanctified for the work that God has in store for them. Men with a consecrated education and sanctified common sense known to be habitually prompt and always ready for any emergency are in great demand.

FRED ROHRER.

The Coming Inter-Church Conference.

The following information in regard to this Conference, which has been announced previously, will be of interest to our readers in general but in particular to the delegates who were chosen recently at the session of the General Conference of the Mennonites of North America held at Mountain Lake, Minnesota. THE CHRISTIAN HERALD has on this subject a very interesting article which we give here in part.

"Never before in the history of Christianity in our country has there been a meeting so hopeful and so significant as that which is to be held in Carnegie Hall, New York, on Nov. 15, to continue till Nov. 21. It is to be an assembly of delegates from

the various Protestant Churches, to establish a basis for co-operation in Christian work. Preliminary meetings with the same object in view were held in New York in 1900, and in Washington, D. C., in 1902. But this is the first time that the movement has been organized on so large a scale. It is expected that the delegates will number over five hundred, and will represent churches that have an aggregate membership of nearly twenty millions.

"There is no expectation or desire of effecting a union of the churches on creedal or governmental lines. The autonomy of the churches is not menaced. It cannot be expected that men will surrender the distinctive doctrines of their communions, or accept the government of any ecclesiastical body but their own. The principles of doctrine and of church government are too dear, and too hallowed by association to be given up by any denomination. The members remember the struggles of their fathers to organize the individual churches, the suffering they bore, and the sacrifices they cheerfully made, that there should be an organized community representing the phase of truth which they believed to be essential and divine. The Congregationalist would not accept the prelaty of the Protestant Episcopal Church; the Baptist would not consent to administer the ordinance by sprinkling; the Presbyterian would not accept the Armenian creed. But all believe in Christ, all depend on Him for salvation, and preach His Gospel as the panacea for all human ills.

"Agreeing on the fundamental doctrines, forming the great bulwark against the tides of sin and corruption that threaten to overwhelm humanity, cannot they unite in defensive and aggressive action? They all seek the moral and spiritual welfare of the nation and the world, can they not make their influence more effective if it is exerted in unison, than if they held aloof from one another? On the questions of the Desecration of the Lord's Day, on Marriage and Divorce, on the problem of Immigration, on Child-labor and all the great subjects that effect the moral well-being of the country, the churches are in accord, but their voice is so broken and divided in its utterance that it has no effect. Uttered in unison through recognized channels, it would be heard with respect by Legislatures and executive officers. Then, too, there is the problem of evangelization. Would it not be possible to avoid the evil results of denominational

rivalry in certain fields? Money is wasted now in the duplication of machinery, which, under one representative board, might do more effective work. In short, cannot some plan be formed for bringing the churches into fraternal comradeship in the service of Christ? This question has been answered affirmatively on the other side the Atlantic by the union of the Free Churches.

"Too long have the followers of Christ been divided. The enemy has carried things with a high hand, confident that he will win an easy victory in the face of a divided and unorganized opposition. Political parties have been carefully and effectively organized; secret societies have had their unions; business interests have united in their trusts, and all have learned how much is gained by union and co-operation; but the Christian, whose religion is more to him than political or social ties, has not combined with his brother of another denominational field in the campaign for righteousness. To stand together, to act through organized channels, is the way to victory, and that way may be opened by a loyal support of a federation of the churches, which the approaching Conference may institute. After all, the people are so divided into too many classes. Character is the dividing line, more clearly marked than the division between rich and poor. It is time that the right and the true take their places honestly and firmly on the one side, and demand that the principles of Christ shall rule in this nation. This can be done only when the demand is made by an organized head.

"Besides all this, there is a grand significance in this Conference that must not be overlooked. It is the open demonstration of the fundamental union existing beneath the divisions of the Christian church. Here are Episcopalians and Congregationalists, Methodists and Presbyterians, Baptists and Lutherans, meeting together, not to dispute, but as brethren, to work together for the advancement of the kingdom of their common Lord."

Correspondence.

WISNER, Neb., Oct. 9, 1905. On Sunday, Oct. 1, our church experienced a very blessed day. For our congregation has been without a minister for a good number of years, and resembled very much a flock which is without a shepherd. But thanks to the good Lord who helped in finding a shepherd to guide and watch over the fold. Bro. D. J. Brand was ordained as minister

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and also as elder of our church by Rev. Chr. Kaufman who also preached the ordination sermon based on Math. 4:18-20.

Services were also held in the afternoon conducted by Rev. Chr. Kaufman, which was a spiritual blessing to the hearers. On Tuesday both of them left for General Conference at Mt. Lake, Minn. J. P. BORHR.

Saloons Help (?) a Town.

Did I understand you, Mr. Brewer, to say that saloons help a town to prosper? I did? Well, I noticed last evening in your city paper a real estate dealer's advertisement which, in urging people to move and locate there, said: "This town has two smelters, two brick factories, gas and electric light plants, a Carnegie library, a Y. M. C. A., and fourteen churches." If, as you say, saloons help a town, why did he not add to his advertisement, "and fifteen saloons?" I am told that you have that number of grog shops; so he could have added that truthfully, as an additional attraction to his advertisement. Why did he not do it? Ah, you know very well why he did not. He could also have added, as a result of the existence of those fifteen saloons in your growing city, that the town maintains a strong police force, and in proof of that he could have said that Jim Smith was arraigned in the police court yesterday for going home drunk and beating his wife; that Bill Jones and Sam Fry were arrested and locked up for being drunk and disorderly, and that two poor women are now serving time in the work-house for getting drunk and neglecting their families—all the fruit of the help these fifteen saloons render to the town.

Wonderful helpers those saloons are, Mr. Brewer; wonderful helpers indeed! May the good Lord save our American towns from any more such help.—Relig. Telescope.

School Secret Societies in High Schools.

At the recent meeting of the National Education Association the following report of special committee on "Secret Societies in Secondary Schools" was presented by Gilbert B. Morrison, Principal William McKinley High School, St. Louis, Mo.:

"The committee, after carefully reviewing former investigations on secret societies in secondary schools, report that these societies should be discouraged for the following reasons: Because they are unnecessary in high schools; because they are factional and stir up strife and contention; because they form premature and unnatural friend-

ships; because they are selfish; because they are snobbish; because they dissipate energy and proper ambition; because they set wrong standards of excellence; because they are narrow; because rewards are not based on merit but on fraternity vows; because they inculcate a feeling of self-sufficiency in the members; because they lessen frankness and cordiality toward teachers; because they are hidden and inculcate dark-lantern methods; because they foster a feeling of self-importance; because high-school boys are too young for club life; because they foster the tobacco habit; because they are expensive and foster habits of extravagance; because of the changing membership from year to year making them liable to bring discredit and disgrace to the school; because they weaken the efficiency of, and bring politics into the legitimate organizations of the school; and because they detract interest from study."

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & Northwestern R'y, which will be sent to any address on receipt of 4 cents in stamps.

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Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Oct. 29, '05. THE FOREIGN MISSION WORK OF OUR DENOMINATION. Dan. 2:31—45.

QUESTIONS.

1. What does the stone cut out without hands mean? Dan. 2:34.
2. How does the stone become a great mountain? Dan. 2:35b.
3. Who is the help of the missionaries? Isa. 43:1-4.
4. From where shall God's children be gathered? Isa. 43:5-7.
5. What is the secret of fruits? John 12:23-26.

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6. Where does our denomination have its foreign-mission work?

7. What is the history of our mission work?

8. What are the important features of the different fields?

MEDITATIONS.

When Nebuchadnezzar in his dream saw the stone cut out without hands, which smote the image representing the heathen kingdoms this stone meant the Kingdom of God, not made by men. This stone became a mountain. The Kingdom of God has very small, seemingly feeble beginnings, but it has grown to immense proportions. So have the small beginnings of foreign missions grown into a mighty power, which even the kingdoms of this world have to take into account. The power of God is manifest in it and God has opened wide the doors; his help is with them. God's word is preached in the whole world, and in all regions, in all nations God has His children.

The secret of Christ's success is His death. His seeming defeat is turned into victory and glory. He died for us, that we should live for Him. And a successful Christian must die to himself, give up his selfish life in order to gain others for Christ. It is self-sacrificing love, which conquers hearts.

Our denomination has four mission fields; one in Oklahoma with four stations and four missionaries, five lady workers and two native workers, one a Cheyenne, the other an Arapahoe Indian, the two tribes among which we work. One field is in Arizona among the Hopis, where we have two stations, two missionaries with their wives. One is in Montana, with one missionary, two lady workers, one native Cheyenne worker and his daughter. The fourth field is in British India, Central Province, where we have two missionaries with their wives and four native workers. Altogether we have 26 workers, 35 buildings, 5 chapels. In 25 years 110 have been baptized.

Our foreign mission work was begun in 1880 at Darlington, I. T., now Oklahoma. The new mission house burned down Feb. 19, 1882. Bro. S. S. Haury's little son and three Indian children being suffocated. The station was rebuilt. In Dec. 1882 the government gave to our mission the abandoned fort at Cantonment. In 1890 a new brick building was erected at Cantonment. In 1889 work was begun at the Washita by Bro. J. Kliever; later Bro. Horsch worker at Haeoan near the Washita.

Bro. H. R. Voth worked in the

mission since 1882. In 1892 J. S. Krehbiel worked at the Red Hills and later in Darlington. Bro. Chr. Krehbiel had for many years an Indian industrial school near Halstead, Kansas. In 1891 Bro. R. Pette began mission work among the Cheyennes at Cantonment. In February 1893 the station at Cantonment burned down and a new building was erected. In July 1893 Bro. H. R. Voth commenced mission work in Arizona. Bro. I. A. Funk continued the mission work among the Arapahoes. Bro. H. J. Kliever began work among the Cheyennes at Hammon, Okla. G. A. Linscheid and later J. H. Epp continued the work at Haeoan among the Cheyennes near Clinton, Okla. After Bro. H. R. Voth's retirement Bro. J. B. Epp went to Arizona and later J. Frey. In 1899 at the General Conference resolutions favoring a mission in India were passed and in consequence the brethren J. Kroeker and P. Penner with their wives went to India. In 1904 our mission station among the Cheyennes in Montana was founded by Bro. G. A. Linscheid and wife.

To characterize the different fields is not easy. The Indians in Oklahoma having been treated unjustly by the white men for 100 years are not inclined to accept the white man's religion, especially since they are often surrounded by godless white men. Yet there is a congregation of Christian Arapahoes and one of Christian Cheyennes at Cantonment and the missionaries report good progress.

In Montana the conditions are similar, only there are no white settlers near. In Arizona the Hopis of Oraibi are entirely different from the Indians of the plains. They are living in stone houses and are an industrious people. Their religion pervades the whole life and so far only one girl has been baptized, but the prospects are favorable. In India is an entirely different people, mostly poor and downtrodden. The people are divided into different castes, of which some do not eat with the other, nor intermarry. This is the greatest obstacle to their becoming Christians. Our work among the orphans and lepers has not been without fruit.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Oct. 29.—POWER THROUGH GOD'S SPIRIT. Zech. 4:1-10.

GOLDEN TEXT.—Not by might, nor by power, but by My Spirit, saith the Lord. Zech. 4:6.

LESSON CONNECTION.

The concluding verses of our last lesson stated that the people of the land continued their opposition all the days of Cyrus king of Persia even until the reign of Darius king of Persia. The remainder of the 4th chapter of Ezra relates some particulars of this opposition, with the result as stated in the last verse, that the work of the house of God which is at Jerusalem ceased unto the second year of Darius, king of Persia. At this point the prophets Haggai and Zechariah deliver their messages from the Lord to Zerubbabel and Joshua. The tone of reproach that pervades these messages, especially that of Haggai, would indicate that discouragement had been followed by a measure of indifference on the part of the Jews from which they needed to be aroused in order that the temple might be completed. They had indeed been stopped by a direct order from Artaxerxes, king of Babylon, but now another king had succeeded to the throne who might be, and in fact was, more favorable to their cause and it behooved them to be on the alert to seize their opportunity. In the 5th chapter of Ezra we see how that aroused and encouraged by the words of the prophets, Zerubbabel and Joshua again began to build and when their enemies again tried to stop them, an appeal to Darius the king resulted in an order from the throne that not only should all hindrance to this work cease but the Jews should receive such assistance as they might need that the temple might be completed. Four years later it was solemnly dedicated.

The first chapters of Zechariah, from which our lesson is taken, give a number of symbolic visions with their interpretation. While chapter 3 is full of encouragement for Joshua the High Priest, the chapter of our lesson is addressed with the same object to Zerubbabel the political head of the restored people.

LESSON THOUGHTS.

All through these visions an angel talked with the prophet. Angels are ministering spirits whom God sends forth to minister, or do service for them that shall inherit salvation (Heb. 1: 14). Lately we had a golden text representing these angels as protecting and delivering from danger them that fear God. We have but a very limited idea of how much we are indebted to the ministry of these fleet-winged messengers of God. Their intense interest in our eternal welfare is seen in the angelic song at the birth of Jesus and in Jesus' own testimony as to the joy among the angels

in heaven over one sinner that turns in repentance to God. One of our highest aspirations as taught by the Savior is to be that we on earth may do God's will as it is done by these ministers of His in heaven, and when the Son of man shall come in His glory, all the holy angels shall accompany Him (Matt. 25: 31). Here in our lesson an angel talked with the prophet and helped him to understand his vision.

The vision of the golden candlestick with its seven lamps fed from a bowl upon the top of it and this receiving constant supply of oil from two olive trees, had a symbolic meaning with which we are principally concerned in our study. The detailed explanation, as to what each particular part is to represent is of less importance than the general and specific truth clearly set forth in the angel's exposition. The first of these is expressed in the words of the golden text. The work they are engaged in is to be carried to a successful issue not by the might or power of any arm of flesh but by the Spirit of God. Oil is the common scriptural symbol of the Spirit. Just as a candlestick and lamps, though made of the finest gold, can give no light without the oil so it is only as the Spirit of God works in and through men that they can accomplish anything. So far from disheartening, this truth may greatly encourage us. While of ourselves we can do nothing, we can do all things through Him who strengthens us. Here Zerubbabel and all his people are assured that God will carry on and complete this work as He had begun their deliverance from Babylon, not by external force but by the unseen operations and subjective influences upon the minds of men. The king was made willing to let them return, the people were made willing and enthused with interest for the building of the house, and so on to the end God by His Spirit would crown the work with success. Thus "the excellency of power is with God and not with man."

The second truth complementary to the first is, that in order that the oil may shed its light abroad, the candlestick with its lamps, and the olive trees are useful, if not indeed necessary, instruments. The Spirit works through human instrumentality. The Jews as a nation, the church as an institution, the anointed officials in both and each believer in his individual capacity, all are used of God to run to and fro through the whole earth and to do His work. We are co-laborers

together with God, and we are admonished to be steadfast, immovable, always abounding in the work of the Lord forasmuch as we know that our labor is not in vain in the Lord.

All difficulties will disappear before these anointed ones of God. The great mountain shall become a plain. The opposition of the enemies, though proud and hard as a great mountain, shall not be able to stand in the way of the Lord's work. Zerubbabel had laid the foundation in the name of the Lord and he must finish it too. And then when the head stone shall cap the finished work there shall be shoutings of joy. But note the import of that exaltation. Grace, grace! It is all a work of grace. The more we are permitted to do, the greater the realization of overcoming power in our warfare, the farther on we get in our Christian experience, the more gratefully sensible we will be of the grace of God that has made it all possible. With Isaac Smith we will sing:

Grace all the work shall crown
Through everlasting days;
It lays in Heaven the topmost stone
And well deserves the praise.

Deaths.

† Gerhard J. Ewert †
died at Hillsboro, Kan., Oct. 8, 1905.

It becomes my sorrowful duty to report the death of my father of whose illness I wrote in my previous correspondences. What made it especially sad for me was the fact that we could not see each other during the seven weeks of his illness, since neither of us could leave our beds; but I am glad that we could till the last hear each other through the open door.

Father was born near Warsaw in Poland, Apr. 8, 1837. He never knew his father, whom he lost when he was only 14 days old. His mother, who was always sickly and lame, lived until he was 14 years old. From his seventh year on, however, he worked out for his living. He was never sent to school, and did not even learn to write his name. For this lacking he found comfort, however, in the words: "If only my name is written in heaven!" He often felt his lack of education in later life, but on the other hand this want left him more free from the doubts and errors which a worldly education so often brings with it.

At the age of 14 he was baptized on his personal confession of faith in the Savior, to the joy of his mother, who died soon after. His simple, childlike faith in the Providence of God and the Love of the Savior never left him till the end.

He was married in the year 1864 to Sara Janitz, from whom he learned the weaver's trade. They remained at this trade as long as they were in Poland, but in spite of working hard early and late, they could just barely make a scanty living. They had seven children, four of whom, however, went on in advance of their father in their childhood to the better home.

In the year 1882, he moved to America with his family and settled at

Hillsboro, Kans., where his lot was a happier one in every respect than in the old country. With God's blessing and the work of his busy hands, he was soon able to purchase a small home of his own, which had not been possible in the old country. When the Mennonite church was founded in Hillsboro he also joined the same and has also striven to serve this congregation faithfully for many years as janitor and sexton of the church.

He was generally blessed with fairly good health, but since last winter he was afflicted with stomach and lung trouble, and since the last week in August he was sick in bed and suffered much pain, but soon felt resigned in the will of the Lord. To the brethren, who came to pray with him and speak words of comfort to him, he always repeated that he was joyfully going to meet his Savior, for he felt his end approaching. The last evening of his life all his favorite chapters from the Bible were read to him at his request by his eldest son Jacob, who has been a bed-ridden invalid and cripple for nearly nine years. The contentment of father Ewert showed itself especially during his illness, and the last words that he spoke with an audible voice, were: "It is well!" After his eyes had been set for some time so that the bystanders thought he had passed away, he once more folded his hands for prayer, and thus he breathed his last at five o'clock Sunday morning, Oct. 8, just 6 months after his 68th birthday. He is at rest now from all his cares and labors.

The departed father is mourned by his wife, his two sons Jacob and David, his daughter Agnes (married to J. B. Gaede) with her two children, Menno and Bina, and an adopted daughter Flora Moore. To all these his departure is a painful loss, but they do not mourn as those who mourn without hope.

The funeral services took place on the 10th of October, beginning at the home of the deceased, where one of the neighbors, Bro. Dietrich Lowen, spoke some fitting words on 2 Cor. 5, 1-10. Then the remains were taken to the church. Here a vast throng of people were first addressed in German by Rev. John Plenert of the Johannistal church and Rev. John Block of the Mennonite Brethren church on Luke 10, 17-20, and in English by Rev. T. A. Long, superintendent of the Orphan's Home. The funeral sermon was delivered by Rev. H. D. Penner on Psalm 23, 4, which had been the last words he had spoken to the now deceased on his dying bed. The services were closed by a prayer from Rev. John Harms, whereupon the procession moved to the cemetery, where after a last short service, the body was lowered into the earth to await the resurrection day. May we all be kept for a happy reunion with him on that day.

His mourning son,
J. G. EWERT.

Contributions.

Home Mission.

In the month of September the following gifts were received:
From Bethel church, Perkasi, Pa., \$1.14; West Swamp church, Pa., \$5.65; East Swamp church, Pa., \$3.05; Bethany church, Quakertown, Pa., \$3.82; Deep Run church, Pa., \$1.23; Silvertown church, Pa., \$5.00.

Gratefully acknowledged,
W. S. GOTTSCHALL, Treas.

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Domestic.

DISASTER AT SEA.

FIVE PASSENGERS SWIFT FROM DECK OF THE CAMPANIA AND MORE THAN THIRTY INJURED.

NEW YORK, October 14.—Five lives are known to have been lost and more than thirty persons injured, some of them seriously, on the Cunard Line Steamer Campania last Wednesday, when a gigantic wave ruled over the steamer and swept across a deck thick with steerage passengers. So sudden was the coming of the disaster, and so great the confusion which attended and followed it, that even the officers of the steamer themselves were unable to-day, upon the vessel's arrival here, to estimate the full extent of the disaster. It is possible that the five persons known to be missing from the steerage may not constitute the full number of dead.

When the Campania reached quarantine to-day ten of the injured passengers were still in the ship's hospital, some of them seriously hurt, and a score of others were nursing minor injuries.

The Campania was plowing along under full headway last Wednesday afternoon. A heavy quattering sea was running, but the weather conditions were far from unpleasant and the big loat's decks were crowded with passengers. The steerage deck was covered with merry-makers and there was nothing to indicate the approaching disaster, when suddenly the big steamer lurched to port and scooped up an enormous sea. The wave boarded the steamer about midships on the port side and swept clear across the steerage deck, completely filling the space between that deck and the deck above and carrying everything with it.

The steamer's side was buried so deep that the passengers on the deck above the steerage were submerged to their waists as the immense volume of water rolled aft and then surged forward. All the cabin passengers on the upper deck succeeded in clinging to supports while the waters surged around them, and were saved, but the unfortunates on the steerage deck found themselves utterly helpless.

Nettings, heavy railings and other obstructions which had been arranged near the railings to prevent passengers being washed overboard served their purpose only in part.

So great was the volume and force of the rushing waters that a door in the rail was smashed and through this opening five of the helpless ones who had been caught by the wave, were swept to their death. Others dashed against the rails and other like obstructions escaped death, but many of them received severe injuries. One young woman had both legs broken at the thigh and several persons suffered broken arms and ribs, while more than a score were bruised and battered.

When the wave cleared the vessel the forward part of the deck was strewn with injured and for hours Dr. Verden, the ship's surgeon, aided by a number of physicians among the cabin passengers, was busy in attending to their hurts. In the meantime an inspection of the steerage was made by the ship's officers, and it was learned that five of the passengers were missing.

From one of the steerage passengers it was learned that the lives of several

children were saved by a stewardess, Miss Oates, and a deck steward. The little ones were playing about the deck when they were caught in the swirl of water and carried aft with the others. On the return rush of the wave the children were being carried directly toward the open door through which the five who lost their lives had been carried, when Miss Oates and the steward rushed to their rescue and dragged them back to safety.

Wednesday's disaster marks the first time in the Cunard's line history of more than sixty years that a passenger has been lost from one of its steamers by accident.

Filipinos Disappointed in Miss Roosevelt.

COLUMBUS, O., October 14.—By a letter just received from Tacloban, in the Philippines, from the Rev. C. E. Rath, one of the representatives of the Presbyterian Board of Foreign Missions in the islands, it is evident that the Filipinos were rather disappointed in Miss Alice Roosevelt. "They had their imaginations all wrought up about the way she would appear," says Mr. Rath. "They had her pictured in a royal robe sparkling with jewels, a crown on her head, and with everything that should go with royalty. What they saw was a young American woman in very plain white dress, with a sailor hat and no display of jewelry. Some of them, in fact, did not see her, or if they did, did not recognize her as the daughter of the President, for they were looking for emblems of royalty. I am glad she came to us as she did, for she could have done nothing better to illustrate the democratic spirit of America."

LIFE INSURANCE INVESTIGATIONS.

PRESIDENT McCURDY, OF THE MUTUAL LIFE, CALLS IT INQUIRY.

NEW YORK, October 17.—With Richard A. McCurdy, president of the Mutual Life Insurance Company, and James H. Hyde, former vice-president of the Equitable Life Assurance Society in the city ready to be called as witnesses, the legislative committee appointed to investigate the insurance business resumed its sessions to-day.

Richard A. McCurdy, president of the Mutual Life Insurance Company, was the first witness to-day. James M. Beck, of counsel for the Mutual Life Insurance Company, claimed last Tuesday before the committee that the assets of the Mutual Life exceeded the combined assets of the banks of France, Germany and England.

By cable Mr. McKean said he had ascertained the combined assets of those institutions were \$2,226,574,725, while those of the Mutual Life were \$440,978,371. Further, said Mr. McKean, he had found the salary of the president of the Bank of Germany to be \$30,000 a year and that of the chief governor of the Bank of England to be \$10,000.

Mr. Hughes announced that the committee had received a large number of letters relative to the dividends on the policies of the Mutual Life Insurance Company. One writer who had taken out a policy in 1885 for \$1,000 on the ten-payment life plan, said his dividend in 1876 was \$35.76. In 1881 it was cut to \$30; in 1891 it was reduced to \$20, and in 1904 to \$3. This, the writer said, was in the face of the reserve increasing year after year.

Mr. McCurdy complained that this investigation was going outside of what was contemplated when the

committee was appointed by the Legislature. He said he understood this was to be an examination of insurance methods, not an inquisition.

Mr. Hughes replied that it was indeed an inquisition. "We will have occasion to call your attestation, but you have been in the insurance business for forty years and I want to learn what you know about your company," said Mr. Hughes. "You are its president and receive \$150,000 in salary. I want to learn for what you are responsible."

"Let me ask you to tell us the best lines on which your company is continued," said Mr. Hughes.

Mr. McCurdy insisted that his attestation must answer the questions on dividends paid, and how they are calculated. He declined to enter any explanation further than that the policyholders above referred to had a reduced rate policy.

Mr. Hughes said the reason he took up this subject with Mr. McCurdy instead of the attestation was that Mr. McCurdy had submitted a great many figures to show the increase in the salary of the witness was due to great prosperity of the company. Mr. McCurdy many times "declined to answer" questions put by Mr. Hughes.

Other letters from policy holders were read to Mr. McCurdy showing a gradual reduction of dividends, and he replied that probably the decrease was due to the approach of the maturity of the policy. Questioned further to explain what he meant he again refused to "discuss the question."

Chairman Armstrong then asked the witness what relation the approach of the maturity of the policy had to its earning capacity, and witness refused "to be drawn into a discussion."

"Well, let's see what you do to reduce the expenses of your company. Do you reduce salaries?" said Mr. Hughes.

"Well, er—er—" Here there was great laughter.

"Your entitled to that laugh," he said. "Let me see how I can answer that?"

Mr. Hughes then brought out that salaries had been slightly reduced in the reforms of clerical force and general agencies.

"I believe we have not reduced the salaries of the executive officers; they were never cut. They were none too fat, anyway," said Mr. McCurdy.

Said Mr. Hughes: "I will ask you if the excess of interest from which dividends are paid to policyholders is not now less than in former years?"

"If it is said so in our official literature it must be so."

"But the interest earned was not so much reduced as to affect your salary?"

"I don't think that question is pertinent."

"I think it is very pertinent."

"I did not fix my salary or discuss it in a commendatory way. Other people fixed it."

"Would you not think it proper to consider it in connection with the diminishing of interest?"

"I am not considering any such condition."

The Extinction of Yellow Fever.

NEW ORLEANS, Oct. 17.—Report to 6 p. m.: New cases, 6; total to date, 3,335. Deaths, 1; total to date 435. Cases under treatment, 125.

Further evidence that the marine hospital authorities believe the extinc-

tion of yellow fever in New Orleans to be a matter of only a short time was given to-day when it was announced that no further patients would be received for treatment in the emergency hospital. There were in the hospital to-day only twenty-three under treatment, and when these have been discharged as cured it will be finally closed.

Conspiracy to Defraud.

PHILADELPHIA, October 14.—Charged with conspiracy to defraud the city of Philadelphia, former Director of Public Safety Abraham L. English, Philip H. Johnson, architect and brother-in-law of Israel W. Durham, Republican organization leader; James D. Finley, a cousin of Durham; John W. Henderson and Henry E. Baton, members of the contracting firm of Henderson & Co., of this city, were arraigned for hearing yesterday before Magistrate Eisenbrow.

The War Is Over.

WASHINGTON, Oct. 14.—The Emperor of Russia and the Emperor of Japan this morning signed the peace treaty, thus officially ending the war.

Five Trainmen Dead.

OSKALOOSA, Ia., Oct. 15.—Five trainmen were killed to-day at Seaton, Ill., when a heavy double-header freight train, east-bound, on the Iowa Central railroad, ran into cattle on the track at a speed of twenty miles an hour. Both locomotives and eleven freight cars loaded with grain and lumber were piled in a heap beside the track.

Foreign.

France Starts Ships to Venezuela.

PARIS, October 17.—The departure of the armored cruiser Desaix, from Cherbourg, yesterday, for the island of Martinique, French West Indies, means that France is preparing to deal with the Venezuelan question with a strong hand if President Castro persists in his present course.

Consumption Cure Not Final.

LONDON, October 14.—The Lancet says to-day:

"Professor Behring is a pathologist of world-wide reputation, with a splendid record of past achievements, and we may hope that his confidence in his own work will once again be justified. Nevertheless, we can not but deprecate the great publicity which has been given to an investigation which at the present time is very far from complete."

In showing the inadvisability of premature publicity as to a cure for consumption, the Lancet emphasizes the fact that it is calculated to raise hopes that at best are only realizable in the distant future.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

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No. 42.

Be Careful.

"There is so much bad in the best of us, And so much good in the worst of us, It hardly behooves any of us To speak ill of the rest of us."

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only \$2.50.

Items of News and Comment.

The place for the next session of the General Conference, in 1908, will be Beatrice, Nebraska.

Thirty bishops, ministers and deacons attended the Indiana and Michigan Conference at the Salem church in Elkhart Co., Ind., on Oct. 12-13.

Rev. Joseph Rediger, of Milford, Neb., recently made a trip to Woodford and Champaign counties, Ill., where he filled a number of appointments.

Rev. Benj. Gerig, of Smithville, O., and his brother Rev. Sebastian Gerig, of Wayland, Iowa, are visiting congregations in Missouri and Arkansas.

Prof. A. J. Gerber, of Mt. Eaton, O., now principal of the schools at Barnesville, Ohio, was married on Sunday, Oct. 22, to Miss Bertha Schantz, of Orrville, O.

On account of the death of Mrs. Carrie Rev. W. S. Gottschall was suddenly called back to Pennsylvania to attend the funeral. He had planned to visit at Freeman, S. D.

Pastor A. M. Fretz will celebrate the Lord's Supper in his Deep Run church on Sunday, October 29th. Preparatory services on Saturday 2 p. m. Services at Souderton, 29th, 7:35 p. m.

The brethren A. B. Shelly, of Quakertown, and A. S. Shelly, of Bally, Pa., have been chosen by the General Conference delegates to the "Interchurch Conference" to be held at New York, Nov. 15-21.

Rev. S. G. Shetler, of Davisville, Pa., recently conducted a series of meetings at Allenville, Mifflin Co., Pa.

The fall term of the Goshen College at Goshen, Ind., opened with about ninety students, a larger enrollment than ever before.

Dr. Henry J. Becker, of Dayton, O., gave a very instructive lecture at Berne, Ind., Oct. 24, on the subject, "Man—From the Sublime to the Ridiculous."

"Grandmother Lehman"—Elizabeth Lehman, of Mount Joy, Pa., is reported to have attained the age of 101 years on Oct. 11, 1905. She is probably the oldest member of the Mennonite church in Pa.

Zion Mennonite congregation, Souderton, Pa., A. M. Fretz, pastor, observed the Lord's Supper on October 8th. The pastor on the occasion baptized and admitted eleven young people as members. The Lord is blessing His work in this church.

Let not old age be despondent. The sunset is often more beautiful than the sunrise. It should not be forgotten that God's day, in the dawn of time, began in the evening. It may be the same with God's dear sons and daughters. Evening and morning, day one.

One of the "traveling ministers" of the Mennonite Brethren Church, Rev. Henry Voth, has reported to the respective committee that during the period of eight months he had preached 220 sermons, has made over 300 calls, and has traveled by railroad a distance of about 5000 miles.

The Ladies' Mission Aid Societies of the Eastern Conference are planning to hold a reunion and conference at the Souderton church, A. M. Fretz pastor, on November 9th, afternoon and evening. The main topics for consideration at this conference is: "Help for orphans, and what can be done in helping our missions more effectually." A full program will appear in the Mennonite next week. Look for it.

Never before has the New York Post Office done such a great business as during the past year. A very interesting item in the report of the year's volume of business is that the receipts of the New York Post Office exceeded its expenditures by \$10,500,000.

The following ministers: J. S. Shoemaker, Freeport, Ill., Albrecht Schiffer, Roseland, Neb., J. M. Schenk, Elida, Ohio, D. Hilty, Nampa, Idaho, and a number of others from points east of the mountains had the pleasure of traveling together to the conference at Hubbard, Ore.

Rev. Charles M. Sheldon, author of "In His Steps," was engaged to preach in Portland in the Auditorium of the Lewis and Clark Fair on a recent Sunday afternoon. When he found that the management of the exposition had not kept faith in regard to Sunday closing of the concessions, he refused to fill his engagement and preached twice to throngs in the First Presbyterian and First Congregational churches.—Christian World.

Bro. Christian M. Stauffer, secretary of the Berne, Ind., church, in which capacity he served faithfully many years, died on Oct. 17, 1905, on his farm southwest of Berne, suddenly after an operation. The deceased formerly has been a diligent student of the Wadsworth "Fortbildungsschule," and later—for a period of about thirteen years—a teacher in the public schools. In turn he was busy as farmer and poet. Quite a few of his productions have been published in our German church paper.

On Sept. 7th Rev. D. B. Holdeman, of Moundridge, Kan., left for a visiting and preaching tour in several parts of Oklahoma, where some of the members of his church are living. This branch of Mennonites, generally known as the "Holdemans," call themselves "The Church of God." They published at Lehigh, Kan., two small monthly papers, the "Botschafter der Wahrheit" and the "Messenger of Truth." Some of their people have moved to the Northwest—

Manitoba and other places. On Sept. 28th John B. Toews and others from Kansas made a trip to that place.

George B. Cox, the corrupt Republican boss of Ohio, is an ex-saloonkeeper, and laid the foundation of his power in the underworld of Cincinnati, which city he has reduced to a condition of abject political slavery. As a consequence, it is realized that a Republican victory in Ohio this fall means a triumph of corrupt saloon politics in a state that has given the nation Grant, Hayes, Garfield, McKinley, Sherman, and a great company of other men who have written their names in national history. Very naturally men of good judgment prefer a political revolution to political degeneracy, so that, try as they will, party leaders are unable to create a diversion, by bringing in national speakers upon time worn national questions, sufficient to blind the people to the real Ohio issues or to whip into line men who are outspoken in their determination to vote for principle rather than party.—Union Gospel News.

A Visit to the Churches in Pennsylvania.

Several months ago I was requested by the Home Mission Committee to visit the churches in the Eastern District. Because I had refused a similar request once before I felt it my duty to go this time, but I dreaded the task, thinking myself not able to do the work as it ought to be done. Looking back upon this visit now with all its pleasant recollections I can humbly and gratefully say, The Lord has prospered my journey and made it a blessing, at least to me, and I trust to some others as well.

I left my home early on Aug. 29th, expecting to stop for a visit of a few hours with a friend at Columbus, Ohio, but owing to a change in the time of the trains I sat at a lonely station during the hour that I had expected to spend with my friend. On my way home, however, I was permitted to make this visit and I spent a few very pleasant hours in the home of Bro. J. Sommer.

I dare not repeat here every experience and observation which I thought worthy of writing down in my diary, lest this report become too long; yet there are several things which perhaps it would be well to repeat here. For instance, in Pittsburg in the evening going out to get my supper I met an Irishman who, judging by his outward appearance, was not a model Christian. Finding that I was a minister, he asked of what denomination. I told him and then returned the compliment by inquiring about his church affiliation. With considerable pride he told me that he was a Catholic and always had been, that this was the largest, the best, the only church. I have wished since that the members of our church had some of the denominational loyalty of this Irishman. My home is not as grand and magnificent and costly as some of the millionaires' homes which I saw in the suburbs of Philadelphia, but to me it's home, dearer and more precious than any palace. Ought it not be something similar with our love and loyalty to our church?

This too, I thought worthy of recording here: When leaving the depot in Philadelphia a man approached me and said: "Mr., will you please give me a little money, so I can get something to eat." I paid no attention whatever to his plea, for written all over his face was the terrible inscription: "I am a drunkard."

Going to the home of Bro. N. B. Grubb I was kindly received. The next day after my arrival I enjoyed an experience which was not in the original program. I had expected to preach in the 2nd church, but as they were having a new roof put on the church we could not hold service there, so Bro. Silas Grubb, the pastor, his son Robert, and I made a trip to Atlantic City and I had my first view of the ocean. The ocean is like God's mercy,—inexhaustible and I felt like repeating the exclamation of an English lady when she saw it for the first time: "At last, here there is something of which there is enough." The sad thought also came to my mind that the past spring my sister died suddenly on the bosom of this great ocean on her journey to Europe.

Returning from Atlantic City I began my preaching tour among the churches. I visited all the congregations and preaching stations about 18 in number, preached 29 times, had the pleasure of being present and taking part in a baptismal and Communion service; assisted at two funerals and made an address at

the anniversary of the Old People's Home. Of course, it will be entirely impossible to make mention of the many friends who so kindly received me into their homes. Suffice it to say that the ministerial brethren and their families did all in their power to make my visit to their churches pleasant and profitable and the members vied with each other in showing me every kindness and giving attention to the message of my sermons.

I believe it would be well if we could have a man to visit our churches and remain for several days in each church assisting the pastor in holding special meetings. In many of the churches I could preach but once, in most of them not oftener than twice. Ever since Bro. Baer has resigned from the position of traveling minister we have had no one to do this work and yet this work ought to be done for the welfare of the conference and the churches.

On Monday, Sept. 11th, I was at the home of Bro. A. B. Shelly and it rained all day. In the afternoon he went to officiate at the funeral of a child and his wife accompanied him to visit a sick friend, so I was left all alone to take care of the house. For my entertainment Bro. Shelly had given me several volumes of "Der Religiöser Botschafter" 1852, the first Mennonite paper published in America, also a few volumes "Der Mennonitische Friedensbote" 1867. He could not have provided better for my entertainment that afternoon. I had a most enjoyable time and I will note here some of the thoughts that came to me while communing with those who have labored for our denomination and gone to their reward. I felt waving over from the years of the past a spirit of encouragement that whispered to me: "They walked with God and did great things; why should not we?" They had less means, slower communication, the mail to the first publisher arrived only once each week; but to offset these deficiencies they had more denominational loyalty and a greater spirit of sacrifice. I could not but think that if we had worked on with the same faithfulness and devotion we would have accomplished more.

I read of the auspicious and promising beginning of the Wadsworth school and the good work done there and I said, What a pity that our denomination through negligence or lack of faith lost this institution, though assuredly we ought to thank God for the fruits it did bear in the few years of its existence. Seeing that old Bro. Schowalter

helped in the dedicatory service at Wadsworth and afterwards taught there I am glad to know that in his old age he was privileged to dedicate our school at Bluffton and having seen with a sad heart the closing of the doors at Wadsworth I rejoice to know that he was privileged to open the doors of another educational institute for the growth of our Mennonite churches. Will Bluffton and Bethel and our minor educational institutions in the N. west share the fate of Wadsworth? Never! If we, the present generations of Mennonites will do our duty toward the generation whose solemn tread I hear just approaching the stage of life's action.

I stood at the grave of Rev. J. H. Oberholzer, the man who on his own accord published the first paper for our denomination. I regret that it was not my privilege to meet this man who under God became the impetus for the formation of the General Conference of Mennonites of N. A., but I was glad to be permitted to stand at his grave and to have pointed out to me near his humble home the spot where the blacksmithshop stood in which he edited and printed the first Mennonite paper. Since that beginning we have become more English. Oh, that we had also become more consecrated and devout! What do we need for the future? More education? Yes, most assuredly we need that, but above this we need more love to Christ and a deeper devotion to those principles for which some of our ancestors died and others leaving their homes in Europe came to the wilds of America to seek among the peaceful Quakers of Pennsylvania a home in which they might worship God unmolested.

But certainly we ought not be discouraged, for while I am writing this I noticed in the Mountain Lake Daily issued during the session of the Gen. Conf. at that place that during the past three years our churches have given \$37,357.15 for foreign mission.

On the morning of Sept. 29, I started on the homeward journey, for I desired to pass through the mountains in the day time. Leaving Altona with three large locomotives hitched to our train of nine coaches I anticipated that the climb up the mountains would now begin and so it did after a brief delay. For the following hour and a half I had a splendid view of the mountains and also of the Horseshoe bend, where the track runs to the foot of the mountain, then curving along the base of the mountain turns back on its former course making almost a circle in the

middle of which there is an artificial lake put there, no doubt, by the R. R. Co. to beautify the place. On the far side and the higher edge of this horseshoe bend you have a splendid view over the lake down the valley along the railroad track toward Altona and the trains passing down that track look in the distance like children's toys. More interesting to me even than the mountains in nature are the mountains and valleys among the mountains as I see them in my journey through life. My first seat mate was little Paul Anderson, who with his papa and mamma and sister Ruth were going to Harrisburg, Pa., to bury his oldest brother who had died with membranous croup after being sick only two days. I accounted it a great privilege to speak a few words of comfort to the sorrowing parents. After this I had for a companion a sleek and well fed traveling man who felt as though this whole world belonged to him and that even Almighty God had no right to dictate to him what he ought or ought not to do. I told him that the natural and moral laws governing the universe were against the wrong and that it never pays to do that which you know is not right. The last friend whom I met before reaching Pittsburg was John Dietrich, a deaf mute lad from St. Louis, who with a companion had run away from the college for the deaf mutes in Washington D. C. because of the terrible treatment they received at the hands of their fellow-students in the higher classes. He went as far as Baltimore and then wrote to his folks to send him money with which to come home. They sent him barely enough to pay his railroad fare, so that he had not a cent with which to buy anything to eat. When in answer to my questions he gave me some of his sad experiences at the college in Washington I considered it a great privilege to have him share my supper with me at Pittsburg and to give him a little money with which to buy something to eat next day at Indianapolis.

I was very glad to reach my home Saturday evening, Sept. 30th, to greet my family and also the two deaconesses, Agnes Isaac and Agnes Harder who had spent part of their vacation at our home. I was sorry that their leave of absence had expired and that next day in the afternoon they had to return to their work in Cincinnati.

I close by thanking the brethren in the East again for their kindness and asking God's blessing upon my ministry to them.

H. J. KERNHILL.

Education. (Concluded.)

Only occasionally there is a man in that long period of waste and impotence of the 17th and 18th centuries who stirs up the slumbering embers,—like John Decknalt in Amsterdam (1720) who gave an impulse even to John Wesley, the founder of Methodism; Cornelius Ris in Harlem (1747) who wrote our still existing, most generally accepted "Confession of Faith" which has become such a strong bond of union; Jakob Danner at the end of the 17th century in Altona, whose excellent "Postille" (volume of sermons) has come down to us; Johannes Stinstra in Harlingen (about 1750), an apostle of toleration in a time of general fanaticism; Jan Gerrits in Danzig (about 1607), and Hans von Steen in the same place (about 1760), who, more enlightened, stand out against the disintegrating quarrels or mere externalities by which long ere this the congregations had begun to separate one from another and to shut themselves out from the world, as they said, and had thus lost nearly all influence over it.—But these few were educated men!

In this connection we should certainly not forget the first real public school-teacher in this country, the Pestalozzi of America, who even antedated the European Pestalozzi, who published the first genuine Pedagogy in this country and died on his knees in his little schoolhouse on the Susquehanna: *Cristopher Dock*.

A self-educated man who by the force of his character became a real leader among the Mennonites of Prussia towards the end of the 18th century, before and during the first emigrations to Russia, was Gerhard Wiebe, of Elbing and Elderwald, who was the author of probably the first *Mennonite Catechism* in the German language.—His highly interesting diary, which is still extant, is a curious testimonial both of his really great and wise leadership and counsel and also, unfortunately, of his suspicious and biased partisanship against everything that emanated from the other wing of the Mennonites of that time in Prussia,—the Friesians.

It has been reserved for our own times to see again the awakening of a new spring-time of activity in all fields: missionary zeal at home and abroad, emphasis in standing on the pure word of God and not on externalities, the causes of nearly all those dissensions that have broken up into innumerable impotent bands that great union which once had

set a world of dead-letter Christianity on fire.—With more enlightened minds and consciences, with schools and conferences, with new zeal for the Master's work, which does not admit of judging lovelessly and casting out the brother who is just as or perhaps more zealous, but differs slightly in opinion,—with all this comes *Union*, comes strength, comes a more glorious future to which, we,—i. e., our principles of faith, are entitled and destined.

Without overbearing or boasting we may say, I believe, that to a great extent the Baptists, the Quakers, yes even the Methodists,—and much more nearly Dunkards, etc., owe to the principles of our denomination the origin of their distinctive, life-giving creeds. I believe that what is best and most biblical in their confessions, our forefathers have held as germ, yes even highly developed, long before their times. The Baptists, in fact, count our ancestors such as Hans Denk, etc. as their own spiritual ancestors, in their endeavor to establish the unbroken, apostolic succession of their creed.

The democratic, popular organization of the various protestant churches of America can have doubt be distinctly traced to those "*Quiet in the Land*" along the Rhine. For all that the Church regnant had known before their time, after the Apostolic age, was an hierarchial organization.

But we have no reason to vaunt the purity of life and doctrine of our fathers, their missionary zeal and ardor in the Lord's service, whose blood-witnesses such a multitude among them became. It is for us to do in our part what they did: stand together in brotherly love, work as one man, and serve the Master with our whole being, not with our heart and soul alone, or our strength alone, but love Him also with our *mind*, as Christ commanded most distinctly the learned scribe to do. Putting this commandment last, should we not conclude that it is the most important, because perhaps concerning most nearly the remnant of the Divine image in sin-suffering man?—The emphasis in an ascending climax always rests on the last phrase.

The history of our people clearly shows—and so does for that matter the history of every other movement,—that, as they have had men, consecrated men, of course, but also highly trained in mind and ability, well-balanced, sane, wise, as leaders, so have they prospered and advanced as a church, and as they have had no real leaders, none

who could forge on, because of lack of training of mind and gifts, little or no training of their perhaps eminent native ability,—no matter how great their consecration and earnestness:—so have they rested at a dead-level, glorying in the faith and work of their fathers,—if perchance they knew anything definite about it,—but not in their own; self-satisfied, and heavy with the mental and spiritual slumber of generations; and more often even have they retrograded, following perchance some would-be leaders who advanced some external tenets to attract attention, some really meaningless, groundless, not infrequently grotesque, symbols, and have caused endless, heart-breaking, peace-destroying, soul-alienating divisions, throwing the fire-brands of discord into families and whole communities, yes even countries, where these unholy fires flared up and raged and destroyed, and the embers of their dissension smoldered on, not infrequently unto this day.—People often do not even really know why; they can not give, nor do they understand the causes of their divisions.

In my old home not one in a thousand perhaps could have given the real reason for the division of the *Friesians* and the *Flemmings*, the "*fine*" and the "*coarse*" Mennonites; and in fact there were none that were worthy of the name. Whatever discords there had once been, had been the personal ambitions or animosities of a few leaders, centuries previous in another country. But not even to the Lord's table could they go together. Nor could they till well into the last century change, from a congregation of one kind to that of another and back again without doing severe penance for the error of their ways. For a Flemming to marry a Friesian wife meant exclusion from the church, and vice versa.

And thus by endless divisions, by meaningless bitter quarrels and personal, bigoted animosities, they lost that precious heritage, that the earnest theologians of other denominations could not esteem too highly,—could not envy them enough.

May God grant to help our people to an ever more perfect union! May He help us cultivate our native gifts with which He has endowed so many in the ranks of our congregations, so that limited narrow prejudices may be cleared away, and *pre-tended* differences fall!—And may we ever more realize, as our first fathers of the faith did, that in *union* alone is strength. May we stand together as one man for the upbuilding of His king-

dom, not only among us but among all men on whom our influence may be exerted, for the rendering kinetic of all the latent energy that is still unquestionably sleeping in so many congregations here and in all lands where we have been scattered!

This very diffusion of our people, their living everywhere, mostly in groups, but still in the "*Diaspora*" as the Moravians say, should that not perhaps be also a sign for us, not in the skies as for Constantine, but in our hearts, that we have, as a people, a mission to perform which in all the four hundred years of our corporate existence we have hardly yet begun to solve? Our ancestors have given, quietly, very discreetly, sometimes perhaps unconsciously, *hints*, as indicated before, to Quaker and Baptist, Methodist and Congregationalist. They gave the first impulse—and we may say that with gratification—to the abolition of human slavery. But those were *hints*, the *active work* is still to follow. We have only skimmed the surface of the possibilities of the pure faith that God has given us—the great unexplored ocean is still before us!

May He give to every one of us courage and joy and *love* that overcometh all difficulties, to add each individually in our small parts to the upbuilding of this glorious temple of faith that we ought to represent, and the construction of which the Master has left to our hands!

P. A. CLAASSEN.

August 2, 1905.

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Editorial.

Wars and Rumors of War

Have been heard time and again, especially in 1904 and 1905. How it cheered the people of the New and of the Old World when the glad news reached them that peace had been concluded between Russia and Japan! This horrible war has been ended officially on the 14th of October, 1905, when the Emperor of Russia and the Emperor of Japan signed the peace treaty.

Our readers are aware of the gratifying and encouraging fact that President Roosevelt proved himself instrumental in procuring this important treaty of peace between the two belligerent nations in the Orient. The General Conference when in session in Mt. Lake, Minn., at the mention of the Universal Peace Congress at Lucerne, Switzerland, expressed its appreciation to President Roosevelt for his interest and effort manifested in behalf of the treaty of peace, by sending him by a special committee the following telegram:—

PRESIDENT ROOSEVELT,
Washington, D. C.

The General Conference of the Mennonite Church of North America, a body, committed to the principle of non-resistance, now assembled in its 17th triennial session hereby expresses its hearty appreciation of your efficient assistance in terminating the war between Russia and Japan and in behalf of peace in general, and pledges its prayers and moral support in any further similar efforts.

The General Conference was very glad to have been represented at the Universal Congress at Lucerne by Bro. S. K. Mosiman, now a student at Halle, Germany. Bro. Mosiman considered it a privilege to attend these meetings which were of special interest to him, and he takes pleasure to submit the following very interesting and instructive report to the readers of THE MENNONITE.

THE MENNONITE

October 26

XIVth Universal Peace-Congress

At Lucerne, Switzerland, Sept. 19—23, '05.

(Notes taken by S. K. MOSIMAN as Representative of the General Conference.)

It has been my privilege to attend the XIV Universal Peace-Congress at Lucerne as the representative of the General Conference, and since every privilege implies a corresponding obligation, I shall attempt to discharge a part of that obligation by sharing the impressions received at the Congress with the readers of the Mennonite people their prerogative and duty respecting one of the principles for which Mennonitism has stood for 400 years, namely, the absurdity and wickedness of war, and the possibility of universal peace, a principle for which the church was first persecuted, then ridiculed, and then ignored, but which, since she is no longer persecuted or ridiculed for holding it,—she is in danger of forgetting, and if she does forget, and if she does not hold that fast which she has, she will surely lose her crown, for this very principle for which she has stood so long and for which she has suffered so much, is now receiving serious and earnest attention from statesmen, sociologists and politicians of every nation; therefore, the keynote of the thought I would most like to discuss with the reader is, "hold that fast which thou hast, that no man take thy crown."

By way of introduction a word may be said respecting the aim, the organs, and the achievements of the present peace-movement as represented in the Universal Peace-Congress.

The immediate aim of the movement is to supplant war by courts of arbitration where difficulties arise between nations that would under ordinary circumstances lead to war. In primeval times quarrels between individuals were usually settled by force, but the bloody combat has given place more and more to courts of justice, and the pacificationist holds that it is desirable and possible to supplant force by courts of justice where international difficulties arise. But this does not exhaust the aim of the peace-movement, for it also aims to change the fundamental conditions that still give rise to war, so that an international combat would be impossibility. In the place of national selfishness and the habit of carrying a labeled chip on the shoulder, there is to be a community of interests; instead of the great armaments of

Europe, there ought to be a United States of Europe, all of which is possible if the same legal and moral obligations that obtain between individuals are held to be binding between nations, and right of conquest is regarded in the same light as when the stronger steals from the weaker.

To promote the ideas of international right and justice, and to educate the nations to these ideas, and to facilitate the work of peace and arbitration various organizations have been called into life, of which we may mention, The Court of Arbitration at The Hague; The Interparliamentary Union; Bureau International de la Paix, with permanent offices at Bern; Institute for International Law; The International Peace Institute at Monaco; The International Peace and War Museum at Lucerne; The Noble Endowment, the interest of seven million crowns paid annually to the person that has rendered the greatest service to promote the brotherhood of nations, or the disarmament of the nations, or the greatest service in the way of promoting peace. Each of the above mentioned institutions serves a particular purpose and represents a certain phase of the peace-movement. Of a more general nature are the peace-societies, of which 613 are now enumerated, scattered all over the world and having as their object the popularizing of the ideas, not only of universal peace, but of international right and justice. That some progress has been made in this direction is seen by the increasing number of international difficulties that are submitted to arbitration. Since 1794 about 250 such cases have been settled by courts of arbitration of which only 32 fall to the years from 1794 to 1850, while 85 belong to the last ten years, and it is safe to say that if the Dogger-bank affair had occurred 50 years ago, war would have followed between England and Russia.

In the interest of this work of peace, delegates to the number of several hundred, representing the various peace societies, and coming from many lands and speaking many tongues met at Lucerne Sept. 19—23 constituting the XIV Universal Peace-Congress. Perhaps the most notable personage in this notable gathering was the Baroness von Suttner, known by her famous novel "Die Waffen Nieder" to nearly the whole civilized world. The book may be said to be a second "Uncle Tom's Cabin". 33 edition have been issued from 1890 to 1903 and it has been translated into 14 different languages. Other works from her pen in the interests of peace are "Krieg und

Frieden"; "Schlach der Qual!" 1901; "Der Kaiser von Europa," 1899; Martha's Kinder" 1902; "Briefe an einen Toten" 1904.

Next to the Baroness von Suttner sat the famous political economist of the Sorbonne, Paris, Frederic Passy, who has labored incessantly for the cause of peace since 1867, to whom belongs the credit for most of the work done in France in the interests of peace during the last 50 years, and though he is now fourscore and three he was still eagerly listened to as the representative of France at the Congress. Then there were present Frederic Bajer, politician and national economist of Denmark, Elie Ducommun, laureate of the Noble Prize in 1902, and secretary of the Bureau de la Paix, at Bern; Gaston Moch of Paris, Dr. Ludwig Guille, the historian, of Munich, Dr. Trueblood of Boston, Jacques Novicov, the sociologist of Odessa, Felix Mochells, author and artist of London, and many others, whom space forbids to mention. The sessions of the Congress were held in the Kursaal, the addresses being delivered in the French, English and German, the prominence falling to each in the order mentioned.

Mr. R. Comtesse, Federal Councilor, and representative of the Council of the Swiss Confederation, welcomed the participants in the Congress as fearless champions of an idea destined to produce a marked advance in the development of humanity. Speeches were then made by the representatives of the following nations represented in the congress: Germany, Austria, Belgium, China, Denmark, France, England, United States, Italy, Holland, Russia, Sweden, Norway and Switzerland.

The following subjects, which had been assigned to different persons for special study during the year, were reported upon and discussed by the congress:

I. International Federation Study by the Universal Peace Congress of the conditions for the establishment of that Federation, and especially of the following questions: Respect and guarantee of the autonomy of Federal nations. Concerted action for their common interests. Measures of joint liability. International Judicial order. Propagation of morality and of natural law in favor of the organization of Peace and of International Federation. These questions were treated by M. Emile Arnaud of France. In this connection a resolution respecting the Armenian and Macedonian question was introduced and adopted, which expressed sympathy for the sufferers and censure for the

1905.

Russian Government which did nothing to prevent the atrocities committed, and calling the attention of the Powers to Art. 15 and 61 of the Berlin Treaty.

II. The Franco-German reconciliation was discussed in a paper prepared and read by Houzeau de Lehaie of Belgium. Two resolutions were placed before the Congress by the committee, both of which were adopted, the first having to do with principles of international right and justice; that no possession is to be taken of any territory by any nation without the consent of the inhabitants of that territory; that arbitration is the way to settle difficulties, and expressing the opinion that as soon as a tribunal of international justice will be created before which differences may be argued and settled, the questions which still keep the two nations apart to the detriment of both, could be easily and amicably settled.

The second resolution declares that the best method for the creation of a system of international Right is for each nation to adopt the following principles, which had already been recommended by the Congress in Rome in 1891:

1. The same legal and moral obligations that obtain between individuals are binding between nations in their dealings with one another.
2. No individual has the right to make his own law. Neither has one nation the right to declare war against another.
3. All international difficulties are to be settled by arbitration.
4. The autonomy of a nation is inviolable.
5. There is no right of conquest.
6. Each nation has the legitimate right of self-defense.
7. Nations have the unconditional and unalterable right of self-government.
8. The different nations constitute a solidarity.

It is self-evident that if these simple principles of right and justice were adhered to, there would be an end of war.

III. The economic causes of war, under which head a report was read on the pacific settlement of disputes in connection with Trades Unions, and Industrial Concentration, Challenges, Trusts, and Syndicates were discussed.

IV. Peace-making, was the subject of a paper read by M. J. Bajer of Denmark.

V. Civil sanction of the judgments of International Arbitration.

VI. Neutral waters and territories.

VII. The work of the second

THE MENNONITE.

Intergovernmental Conference of The Hague. Stoppage and reduction of armaments. Creation of a permanent International Congress. Judicial organization of neutrals.

VIII. The organization of a system of international education and instruction.

IX. An international auxiliary language.

X. Questions of propaganda. It may be readily understood that a program touching so many points gave opportunity for much discussion, and one is disposed to ask the question if the Congress is not branching out too much, taking up questions that bear only indirectly on the subject of peace which lies nearest to the heart of those who have done most for the building up of these institutions and congresses.

To give a full report of all the proceedings would be impossible. The impressions received were, on the whole, favorable. Any contribution which may be made to the cause of the world's peace is a significant step toward the coming of the great Prince of Peace. A thought that came to me again and again during this Congress was: Why has the Church of Jesus Christ, the great Prince of Peace, not done more for furthering the cause of peace? Has she not failed to do her whole duty? Is not a work that legitimately belongs to her about to be taken from her and placed in other hands, because she has failed to do her duty? Another thought that came to me once and again was that if the 1/4 million Mennonites that are scattered all over the world would arouse themselves and remember their prerogatives and their duty, everywhere, in all places and at all times, the Church would not only be the oldest peace society in the world, but would even now be the strongest and contribute more to the world's peace than all other peace societies taken together. I do not forget what the Church has contributed to the world in this direction. I do not forget what it cost to clear the ground and to sow the seed that is beginning to sprout up and which promises a harvest in the future, and if the Mennonite Church prepared the way for a modern efforts to bring about universal peace, she did a great work and shall have her reward.

But there is still a work to do, and now, at the very time when some are questioning whether the principle of peace ought to be adhered to, much might be accomplished by presenting a solid front and the day might be hastened when there shall be no more war.

Halle a. S. (Germany).

Correspondence.

HILLSBORO, Kans., Oct. 22, 1905. Oct. 15th we had a Union Sunday-school convention of all the Sunday-schools of our township and the adjoining one. The discussions were conducted in English and German.

Oct. 20th and 21st, the General Conference of the Mennonite Aid Plan met in our church. In the evening of the second day, Rev. J. F. Funk, of Elkhart, Ind., preached to the assembly.

J. G. EWERT.

STERLING, O., Oct. 22. The semi-annual communion services, as is customary, were observed on Oct. 8. In the presence of a large assembly, Rev. F. F. Grubb officiating. The words on which were based his remarks are recorded in Psalm 130: 4. Several members of the Canton, Ohio, church were present to commemorate this event with us.

Rev. J. H. Langenwelter, of Halstead, Kan., gave the people at Sterling a friendly call on Oct. 14, although his stay was very brief. It was much enjoyed and spent in a profitable way.

On Oct. 22, Rev. Grubb preached his closing sermon at this place. Text, Psalm 126: 6. Rev. Albert Shumacher, of Bluffton, O., will act as pastor of this congregation for the coming months.

DONNELLSON, IOWA, October 23, 1905. We have been richly blessed with visiting ministers on their return from the General Conference stopping off here to see Rev. Chris. Schowalter. On Tuesday morning, Oct. 17, Rev. Chris. Krebbel and son J. S. Krebbel with their wives arrived and in the evening Rev. Jacob Moyer, A. B. Shelly and A. S. Shelly arrived, and as previously arranged services were held at which Brethren Moyer and J. S. Krebbel preached in the evening and the Brethren Shelly on Wednesday morning. The attendance was not so large as we had rainy weather and real muddy roads, but those present appreciated the good earnest sermons full of the good tidings. Yes we hope to meet the dear brethren again, if not in this world then in heaven. Yesterday Rev. Chris. Krebbel, of Halstead, Kan., preached to a crowded house as the weather was ideal and the roads had dried up nicely. This morning Rev. Ramseyer, a missionary, is to preach at our church, and arrangements have also been made for services on Wednesday afternoon, Oct. 25th, in honor of the celebration of the golden wedding of Father Schowalter and wife, but of this more in our next letter.

F. H. KREBBEL.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 5, 1905. AM I KEEPING MY CHRISTIAN ENDEAVOR COVENANT? Mal. 2, 5-6; Ps. 51, 6; 2 Cor. 8, 21. (Consecration meeting).

QUESTIONS.

1. What is a covenant?
2. Which covenant does God make with men? Mal. 2, 5-6.
3. What is necessary to make a lasting covenant? Ps. 51, 6.
4. What is the old covenant? Heb. 8, 9; Gen. 15, 18; 28, 13-22; Ex. 19, 4-6.
5. What is the new covenant? Heb. 8, 10; 10, 16.
6. What does God expect of His people? Ps. 50, 5, 14-15; 1 Peter 2, 9-10.
7. Who is the mediator of the new covenant? Heb. 8, 12, 24.

MEDITATIONS.

A covenant is a formal agreement, a writing or document containing the terms of an agreement or contract between two or more persons. In this case an engagement entered into between Jehovah and some other being or person.

Jehovah promises life and peace, men promise to fear Him and stand in awe of His name. This covenant can only be a lasting one, when the law of truth is in our mouth, then we can walk in peace and uprightness with God and many will be turned away from iniquity. It is truth in the inward parts, which God desires. God made a covenant with Abraham, promising, that unto his seed He would give the land of Canaan. Again He made a covenant with Jacob. He made a covenant with the people of Israel at Mount Sinai. This is generally called the old covenant. God said: If ye will obey my voice indeed and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine, and ye shall be unto me a kingdom of priests, and a holy nation.

The new covenant is the covenant of faith in Jesus Christ. God says: I will put my laws into their mind and on their heart also will I write them: And I will be to them a God and they shall be to me a people. Peter says: Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him, who called you out of darkness into His marvelous light. God expects of His people the sacrifice of thanksgiving and the paying of their vows unto the Most High. He expects them to live to His

honor and glory, by the grace and power of Jesus Christ, the mediator of the new covenant, who has brought us to God by the sacrifice of His life, bearing our sins.

Every Christian enters into a covenant with God in baptism, accepting God as his God and Father, Christ as his Saviour; God accepting him as His child and partaker of His promises. We renew this covenant in the Lord's supper. We often promise the Lord new and better service by His grace and help. The marriage vows are often called a covenant. The Christian Endeavor pledge has been called a covenant and rightly so. We promise, God helping us, to do His will.

QUOTATIONS.

William Lyford was asked a short time before dissolution the reason of his hope for the future. Stretching forth his hand he said, "Here is the grave, the wrath of God, and devouring flame, the just punishment of sin on the one side, and here am I, a poor sinful soul, on the other side. But this is my comfort, the covenant of grace, which is established upon so many sure promises, hath saved all. There is an act of oblivion passed in heaven; 'I will forgive their iniquities, and their sins will I remember no more!' This is the blessed privilege of all within the covenant, among whom I am one."

Hagar, the handmaid, and a bondswoman, stands the perfect type of the covenant of law, Sarah, the true wife, and a free woman, the representative of the covenant of grace. The first son, Ishmael, born according to nature, a type of the Jew, who by natural birth came into covenant. The second son, Isaac, born contrary to nature, of parents who were "as good as dead," a type of the resurrection life of this dispensation, the life from above springing out of death. Gal. 4: 21-31.

A. JAKES.

He Knows.

He knows it all at set of sun,
The little errands I have run,
How hard I tried and where I failed,
Where dreadful wrong and sin prevailed;
He knows the burden and the cross,
The heavy trial and the loss
That met me early on the way,
And lingered still at close of day.

He knows it all—how tired I grow,
When pressing duties that I knew
Were mine, I left in part undone,
And how grieved at set of sun,
And could not rest till His sweet tone
Of calming love had gently shown
Me that He did not blame—he knew
That I had tried my best to do.

—Selected.

The Sunday School Lesson.

BY REV. J. Q. A. CURRY.

Subject for Nov. 5.—ESTHER
PLEADING FOR HER PEOPLE.
Esther 4: 10-5: 3.

GOLDEN TEXT.—The Lord
preserveth all them that love
him. Psa. 145: 20.

Haman and Mordecai.

The fascinating story of this book should be familiarized by the teacher before attempting to teach the lesson. Esther, the heroine of this story, is one of the greatest women and noblest characters of sacred history. She is one of those exceptional characters in whom physical beauty and nobility of character are combined. History records but few of them. Her natural beauty won her a throne in a mighty nation, her strength of character won her universal fame as a saviour of God's people. Her name shines with untarnished lustre in history, not because she was the queen of the great Xerxes, King of Persia, but because she dared to champion the cause of truth and fearlessly challenge the enemies of righteousness.

The dark background of jealousy, envy, malice, and murder makes her life shine forth with such beauty and brilliancy.

The story describes a plot which neither history nor fiction produces one more replete with the elements of Satanic conception on the one hand, and the counter working of providential intervention on the other. Haman, the king's confidential prime minister, enjoying every advantage that such a position affords, and yet incapable of happiness because of the wretched jealousy of his own heart. So long as Mordecai the Jew sat at the gate and refused to do obeisance to him, he could not be happy. His shrivelled little soul could not realize that either mercenary or coercive honor is but a vanishing vapor. But because Mordecai would not bow before him he determined upon a vengeance so sweeping and ghastly as to cause basest humanity to shudder with awe and almost make devils blush with shame.

It was not enough for this incarnate fiend to seek and secure the punishment and destruction of Mordecai and his kindred, but he aims at the destruction of the entire Jewish people,—men, women and children,—in one day. The purpose of his plot is so shrewdly veiled by the pretension of patriotism and zeal for the honor of the king and his realm, that the voluptuous monarch does not discover the motive

of Haman, even if he cared. It is certainly no credit to the king that corrupt as he was, his nature did not recoil at the thought of such a scheme that involved the lives of so many of his faithful, but helpless, subjects. Mordecai was a man of upright life and true patriotic spirit. He evidently understood Haman perfectly, and regarded him as unworthy of the courtesy due one occupying his high and responsible position. The man who feeds on flattery will himself be a flatterer where his own selfish ends can be advanced thereby. And he can never be trusted, for he will be true and loyal to his superiors only so long as that will serve his purpose in his own advancement. A man who had the heart to plan the destruction of so many people would not hesitate to seek the life of the monarch, if opportunity would offer. Mordecai understood this, and refused to honor one who was really a traitor at heart.

Esther and Mordecai.

Little did Haman suspect that his fiendish plot would strike so near the throne and include the beautiful queen—the idol of the king's heart. But Mordecai took advantage of it and pressed the queen to action. She naturally shrank from the hazardous task. But she finally yielded to her uncle's persistent solicitation. For one, and especially a woman, to appear before a Persian monarch, uninvited, was extremely dangerous. Then to seek an audience with the king on such a mission revealing her own identity and plead for a despised, down-trodden and now condemned people, was assuming a responsibility that few men would dare to undertake. But her courage was equal to the occasion. However she insisted that the throne of the Most High should be approached, before she was willing to present herself before the throne of a monarch so fickle as that of the king of Persia. Three days' fasting and prayer by all God's people of the capital and of the palace was a wise suggestion by Queen Esther. The surest way to reach the earthly throne is by way of the throne of divine grace.

Ahasuerus and Esther.

After seeking divine help, Esther used all the possible tact and skill of which she was capable in furthering the success of her dangerous mission. The promise of divine aid does not excuse us from the use of natural means in performing the duties that confront us. Her royal robes enhanced her personal charms, which must also have been transfigured by her three days' fasting and prayer. Her

beauty conquered. Ahasuerus extended the sceptre to her. He also accepted her invitation to a feast prepared for the king and Haman. At the feast the wickedness of Haman was disclosed and he was hanged upon the gallows which he had erected for Mordecai. The king issued a counter decree, in which the Jews were given the right of self-defense. They were saved from destruction and the cause of truth was vindicated. So will the kingdom of God finally triumph over the kingdom of darkness.

QUITTER OF ARROWS FOR GOSPEL ARCHERS.

1. Envy and malice are capable of any crime.
2. "Pride goeth before destruction and an haughty spirit before a fall."
3. God always supplements our best efforts by His grace and power.
4. Where there is an Esther there may be a Mordecai to prompt and push.
5. It is better to die in defense of right, than to live in defiance thereof.
6. Consecrated beauty can do much to advance the Lord's cause.
7. God always hears and answers the prayers of His people.
8. All our skill and ingenuity will be but feeble without divine aid.
9. A wicked Haman is apt to hang on the gallows he builds for the righteous Mordecai.

(The Evangelical.)

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Marriages.

LANGENWALTER-BRAUNLICH—On October 18, 1905, at the home of Prof. N. C. Hirschy, Bluffton, Ohio, by Rev. J. W. Kilewer, of Berne, Ind., Rev. J. H. Langenwalter, of Halstead, Kan., to Miss Jessie Braunlich, of Wheeling, West Virginia.

Deaths.

HOCKMAN.—Near Chalfont, Pa., on October 15, 1905, Maria Hockman, aged 79 years, 10 months and 25 days. Interment on the 19th at Deep Run Mennonite church. Services by A. M. Frey, assisted by Rev. Simons of the M. E. church.

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Paper 15

Any of the above books will be sent postage paid at the price given.

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News of the Week.

Domestic.

Standard Oil Co. a Trust.

WASHINGTON, Oct. 21.—Commissioner Garfield, of the bureau of corporations, has practically completed his investigation of the Standard Oil company authorized by congress last February. His agents have visited the fields in Kansas, Texas, Indian Territory, Ohio, Pennsylvania and Indiana, and in addition to the information brought in by them, the commissioner has received an enormous amount of statistical matter from the office of the Standard Oil company in New York. The resolution under which the investigation was conducted was specific in asking for certain information, and it is the hope of the commissioner to be able to supply congress and the department of justice with the information requested.

In the first place, congress asked for the cause of the low price of crude oil or petroleum in the United States, and especially in the Kansas field, and the unusually large margins between the price of crude oil or petroleum and the selling price of refined oil and its by-products.

It desired to know further whether the conditions alleged to exist have resulted in whole, or in part, from any combination or trust in restraint of trade and commerce, in addition it asks the commissioner to ascertain whether the prevailing prices have been and are controlled by the Standard Oil company; also whether that company in purchasing crude oil or petroleum has in any manner discriminated against any particular oil field.

The commissioner was further instructed by the resolution to get at the facts relating to the organization, capitalization, profits, conduct and management of the company. While no authoritative announcement is made by the bureau, it is pretty well understood that the commissioner's report will hold that the Standard Oil company is a trust; that it absolutely controls the price of oil and does discriminate against particular oil fields, and manages successfully to crush all competitors.

REMEDY TO BE SUGGESTED.

The commissioner has not yet made up his mind, it is understood, as to what the remedy shall be. The independent oil producers in Kansas who asked for this inquiry had an idea that an act making pipelines common carriers and placing them under the jurisdiction of the interstate commerce commission might be extremely helpful. It is known that the department has been seriously considering this suggestion and it will not be a surprise if it is approved in the reports to congress.

It is not at all certain that any congressional action will follow the submission of Commissioner Garfield's report. The original resolution asked for the information that it "might be used by congress as a basis for legislation, or by the department of justice as a basis of legal proceedings." The report when it is completed will go to the president before it goes to congress, and if the chief executive is convinced that it presents a good case for the department of justice he may so advise and congress may withhold any proposed legislation until it sees what the legal end of the government can do with the company.

Natural Gas.

WASHINGTON, Oct. 21.—In a report on the production of natural gas last

year, issued by the geological survey to-day, it stated that four states—Pennsylvania, West Virginia, Ohio and Indiana—produced 93.3 of the entire value of the natural gas produced in the United States in 1904. Notwithstanding the general impression that Indiana no longer produces a large amount of gas it is set down as third in the list of the four chief producing states. The output of Pennsylvania represents 47 per cent. of the entire value. This is interesting when it is remembered that Pennsylvania is the oldest state producing natural gas in large quantities. These new fields of central Ohio and south-eastern Kansas.

Storm was Furious One.

CHICAGO, Ill., Oct. 21.—Later returns from the storm which swept the great lakes for thirty-six hours, subsiding this morning, increase the known death list to twenty-one, and the number of vessels either lost or damaged to forty-two. Several small craft are missing, and it is feared that the death list will be increased.

Traction Car Wrecks Wagon.

INDIANAPOLIS, Ind., Oct. 22.—A wagon loaded with a merry party that had been gathering nuts in the country, was struck by car No. 9, on the Indianapolis, Columbus & Southern traction line to-night at stop No. 5, two miles north of Southport. Two children were killed and eight other persons were injured. Some of the latter are expected to die. They are at St. Vincent's hospital, where they were taken after the accident.

Man Who Stole \$100,000 Caught.

PITTSBURGH, October 21.—Edward G. Cunliffe, who stole \$100,000 from the Adams Express Company, and who was captured Thursday at Bridgeport, Conn., is thoroughly exhausted. Upon his arrival from the East last evening at 8 o'clock he was immediately taken to the local office of the Pinkerton detective agency, where he was put through a "sweating" by the officers that lasted until 4:30 o'clock this morning.

Notwithstanding the severe examination given Cunliffe by the officers, it is said no admissions were obtained from him. He is unusually stubborn and seems to feel that he has already talked too much for his own good.

The prisoner was exceedingly aggravated when he was told that nearly \$100,000 more of the money was found wrapped as a laundry package in Bridgeport. It is believed he will remain stubborn about the remaining \$11,000 and will only reveal its hiding place when he is assured of clemency by the courts.

Taft's Words Burn Gang Politicians.

WASHINGTON, October 23.—Gang politicians in a score of American cities have at last come to a realization of the fact that President Roosevelt and the members of his Cabinet are in favor, unreservedly, of political independence in municipal elections. There were doubting Thomases until Secretary Taft declared in his speech at Akron, O., Saturday, that if it were possible for him to get to his home in Cincinnati to vote on November 7 he would vote against the municipal ticket nominated by the Republican organization in that city.

The declaration made by Secretary Taft is especially interesting and important from the fact that the text of the speech he delivered at Akron was submitted to the President for criticism. Of course, the statement of what Secretary Taft would do if he got home to vote, met the approval

of the President and of the other members of the Cabinet. The position of President Roosevelt and the members of his Cabinet is that it is the duty of good Republicans to exercise independence in municipal elections, to vote for the men who will best serve the people of the municipality regardless of whether they are Democrats or Republicans.

Must Read Newspapers.

CHICAGO, October 24.—Newspapers have been ranked as text-books at Northwestern University, and hereafter students in the American history class of Prof. J. A. James must come to the recitation rooms prepared to answer questions on the news of the day.

In the course of his lectures Professor James referred to an article which appeared in a morning paper yesterday. Upon questioning one of the members of the class he found that the student was not prepared to discuss the current news and an examination of the class showed that only two of the members had read a morning paper. "This will never do," said the professor. "Hereafter I shall expect you to have an accurate knowledge of current events as chronicled each day in the newspapers, and I shall consider it fully as important as the daily lessons assigned from the text-books."

Chance for Contractors on the Panama Canal.

WASHINGTON, October 23.—The Government of the United States is willing to enter into contracts with corporations or individuals for the construction of any part or all of the Panama canal. This statement was made by Secretary Taft to-day while discussing conditions upon the isthmus and the policy of the Government. There is some doubt in his mind whether any concern would be willing to undertake the excavation of the Culebra cut because of the magnitude of that work. It is not the excavation that will be so difficult as much as the disposition of the earth taken from the cut. But as to the other work the Government will be ready to enter into contracts for its completion as soon as it is determined what type of canal shall be constructed. It is stated that contracts could not be made during the preliminary stages of the work because the Government had to prosecute the construction until its officers knew what was to be done and had a sufficient knowledge of the conditions to pass upon bids and make judicious contracts.

"Societies' Simpson Dead at Wichita, Kas. WICHITA, Kas., October 23.—"Jerry" Simpson, former Congressman, died here at 6:05 o'clock this morning, after a long illness. Burial will take place at Wichita. The Masonic order will have charge of the funeral. Jeremiah Simpson, known only as "Jerry" Simpson, was born in New Brunswick, in 1812. He was taken by his parents to Oneida county, New York, in 1818. His early days were marked by bitter poverty. He expressed this condition one day in Washington by saying: "God Almighty seemed to have selected my branch of the Simpson family for every kind of a hard knock. They came to us in bunches."

Foreign.

Railroad Strike Spreads in Russia.

ST. PETERSBURG, October 24.—The strike situation is growing worse.

Several more of the smaller lines were tied up to-day. The Warsaw-Berlin line is still open, but it is feared that it is in the grip of the strikers. The few days' paralysis of freight traffic is already being severely felt in the affected districts. At Moscow there is danger of a famine. The prices of food are soaring.

St. Petersburg is threatened with a meat famine. Only twenty-four head of cattle have arrived here since Saturday and there are about a thousand head in the yards. As the consumption is 700,000 pounds a day, unless relief arrives, the capital will be without meat at the end of this week. Fortunately there is an ample supply of flour.

KHARKOFF, Russia, October 24.—A serious conflict between troops and the people, during which there were many casualties on both sides, occurred here last night.

St. Petersburg, October 24.—It is persistently reported in the clubs and in government circles that the Emperor has appointed Count Witte Premier, with the portfolio of Minister of Finance.

Count Witte, it now seems, has definitely come into imperial favor, and the shrewdest observers consider it certain that he will shortly be in active direction of the government, as Premier and head of a responsible Cabinet.

Minister Russel Has a Talk with Castro.

CARACAS, Venezuela, October 24.—The Government at Washington has commissioned the American minister, Mr. Russel, to endeavor to adjust the Franco-Venezuelan diplomatic incident. Mr. Russel went to Los Teques to-day to have an interview with President Castro.

The Pacific Northwest.

A complete and interesting presentation of the scenic beauty and the rich natural resources and rapid growth of the Pacific Northwest are set forth in a beautiful illustrated booklet recently issued by the Chicago & Northwestern R'y, which will be sent to any address on receipt of 4 cents in stamps.

The Lewis and Clark Exposition with the very low excursion rates and personally conducted tours in connection therewith over The North-Western Line from Chicago and the east have created an interest in this subject never before equalled. For full particulars address

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, NOVEMBER 2, 1905.

No. 43.

Gifts.

Give, though thy gifts be small,
Still be a giver,
Out of the little founts
Proceed the river.
Out of the river's gifts
Gulls soon will be
Pouring their waters out,
Making a sea.

Out of the sea, again,
Heaven draws its showers,
And to the fount imparts
All its new powers.
Thus in a cycle round,
Gifts roll around,
And in the blessing given
Blessing is found.

—Selected.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only \$2.50.

Items of News and Comment.

Some new subscribers to the Mennonite have been added to the list lately. Send them in now.

Rev. F. F. Gabel, of Philadelphia, will preach in the Deep Run church Nov. 12th, 10:15 a. m. in English, and A. M. Fretz will preach in Allentown.

Mr. Julius Siemens, of Russia, arrived at Mountain Lake, Minn., and intends to visit his friends there.

Rev. D. D. Miller, of Middlebury, Ind., closed the one week's meetings at South English, Iowa, on Oct. 1st, on which day communion services were held.

The annual anniversary of the C. E. Society of the First Mennonite Church of Philadelphia was celebrated on Tuesday evening, Oct. 26. Rev. Thos. Cross of the Baptist Church gave a very helpful address on "Pull down and Lift up".

"Good citizenship demands and requires that what is right should not only be made known, but be made prevalent; that what is evil should not only be detected and defeated, but destroyed. The saloon has proved itself to be the greatest foe, the most blighting curse of our modern civilization."—Abraham Lincoln.

After the session of the General Conference at Mt. Lake, Minn., Rev. N. B. Grubb, of Philadelphia, made a flying trip to Beatrice, Nebr., Wayland, Iowa, and Elkhart, Ind., and preached in the churches where he staid over Sundays.

The fifteenth annual meeting of the Pennsylvania German Society at Reading, Pa., on Oct. 27, was attended by over 200 members. Governor Pennypacker gave a ten-minute talk, and Rev. N. B. Grubb read a paper on the "Mennonites of Pennsylvania".

The second annual meeting of the Mennonite Home association of Lancaster, Pa., was held on Oct. 9. J. H. Mellinger, steward of the Home, gave a brief report. The total receipts of the fiscal year amounted to \$18,532.38. There are now twenty inmates in the Home, and permission has been given for three others.

It is significant that the distances between the great leading temperance forces are growing less. This is as it should be. It is this slow but sure consolidation of all temperance ranks that presents such a formidable front to the liquor traffic. This union of forces must sooner or later become invincible.—The Search Light.

The Ladies' Aid Society of the First Mennonite Church of Philadelphia has inaugurated a movement for the establishment of a Mennonite Orphan's Fund, with the ultimate end in view of establishing a Mennonite Orphanage somewhere in Eastern Conference. It is however the intention that all the Eastern churches shall share in this work. In order to start this movement in working order the society has made arrangements for a meeting in the Souderton church on Nov. 9. Invitations have been extended to all the societies in the Eastern churches to send representatives to this meeting where the subject will be discussed. (Look at the program in this issue.)

Souderton, Pa., Oct. 30. Pastor A. M. Fretz celebrated the Lord's Supper with his Deep Run congregation last Sunday

with a large concourse of people. In the afternoon two sisters of the congregation, both over ninety years of age, were served in their homes. In the weeks during September and October three members of the congregation eighty years old passed to their eternal rest. While the congregation has a great many aged people, it also has many young members and a flourishing Sunday-school—the hope for the future. Next Sunday services are as follows: Souderton 10:15 a. m., and Leidytown 7:30 p. m. A. M. FRETZ, pastor.

In regard to "conference work" the Editor of THE GOSPEL WRITER has fittingly said: "One of the best means of knitting brethren together in love is to bring them together in conference work. When brethren meet together and find that they have the same faith to hold dear, the same God to glorify, the same trials and hardships to endure, the same opposition to meet and the same problems to solve, it can not but strengthen the bonds of sympathy and love between them. The late Bro. Samuel Shank, for many years a faithful minister in Virginia, once told us that he believed that one of the best ways of keeping the church solidly together—North, South, East and West—was for the ministers to exchange frequent visits, and make it a special point to meet with their brethren in distant fields in conference work." And we sincerely believe that what holds good for the "brethren of the same church", is also applicable—at least to some degree—to the "branches of the same denomination", the Mennonites not excepted.

The Festival of the Mission Sewing Societies

On the evening of October 10th at Mt. Lake, Minn., has been a very helpful and encouraging meeting for the cause of Foreign Missions. An appropriate program was well carried out. Essays, declamations, addresses and extemporaneous remarks were interspersed with good music. The collection taken at the close of the meeting amounted to about \$80. At a previous business meeting held on Oct. 6th, the

following program committee which is to take the matter in hands in three years hence has been elected: Katie von Steen, Beatrice, Nebr., H. C. van der Smitten, Summerfield, Ill., Sarah M. Burkhalter, Berne, Ind.; Mary Penner, Mt. Lake, Minn., and Frida Voth, Newton, Kan.

Reunion and Conference

OF LADIES' MISSION AND AID SOCIETIES OF THE MENNONITE CHURCH, AT SOUDERTON CHURCH, PA., THURSDAY, NOV. 9TH, 1905.

Program, 2:35 P. M.

1. Getting Acquainted.
2. Devotional.
3. Organization.
4. What we have been doing the past year that may be of interest for others to know.
5. Essay, "Helping in the mission cause," Mrs. A. S. SHELLEY.
6. Essay, "What has been done, what may further be done for the care of orphans," Mrs. J. B. BRITZEL.
7. Discussions and Conclusion.

7:00 P. M.

1. Devotional, REV. A. B. SHELLEY.
2. Choir Selection.
3. Essay, "What can we do for Christ and the church," Mrs. S. W. GROSS.
4. Gleanings from the late General Conference along the line of our work,"—REV. A. S. SHELLEY.
5. Singing.
6. Address, on Orphan Work,—REV. THOMAS YUNDT.
7. Two Minute Speeches: Suggestions.
1. The above matters discussed.
2. The care of orphans.
3. In what way can our societies aid the general work of the church?
4. What can we do in home, in foreign mission work?
5. Deacons work.
6. How can we awaken interest in our societies?
7. Have not all our congregations Ladies' Aid Societies? Why not?
8. What are practicable, what objectionable ways for raising funds?
9. How can we promote united efforts among our societies for more extensive work?
10. When shall we meet again?

A Happy Reunion.

The first distinctively Mennonite school in America, opened at Wadsworth, O., in 1868 and closed in 1879, was represented at the late General Conference held in Mountain Lake, Minn., by thirteen persons who had been connected with the school either as students or otherwise at different times during its short-lived existence. It was fitting that at this conference where for the

first time in many years the school question was again given some consideration, the representatives of the school which was once so prominent in the interests of the conference, should in some special manner commemorate its influence in their own lives and in the work of the church. This was done in an impromptu meeting held at the house of Bro. H. H. Regier on Saturday evening, Oct. 7th. Those present were, — J. S. Moyer, of Centre Valley, Pa.; J. S. Hirschler, Hillsboro, Kan.; J. S. Haury, Newton, Kan.; Wm. Galle, Moundridge, Kan.; N. B. Grubb, Philadelphia, Pa.; I. A. Sommer, Berne, Ind.; A. S. Shelly, Bally, Pa.; H. R. Voth, Newton, Kan.; C. van der Smissen and sister Hillegonda van der Smissen, Summerfield, Ill.; Chr. Krehbiel, Halstead, Kan. and A. B. Shelly, Quakerstown, Pa.

The first four in the above list together with S. F. Sprunger, of Berne, Ind., — who was sick in bed that evening and thus could not be present at the meeting — were members of the first class to complete the theological course of the school. The next five were students, partly contemporary with this first class, and partly later, the last named, Bro. van der Smissen, having taken several English branches under the writer of this report when the latter was connected with the school as teacher. Miss van der Smissen had been identified with the school as a member of the Principal's family almost from the beginning to the end of the institution's history. The aged brethren Krehbiel and Shelly were invited as honorary participants in this reunion, having both been influential promoters of the school, though not at any time directly connected with it.

After some parleying as to who should preside over the exercises of the evening, Bro. Chr. Krehbiel finally yielded to the urgent request to act in this capacity. He called on the writer to read a passage of Scripture and then himself led in a fervent offering of thanks-giving and prayer. Beginning with himself and then calling on the rest in the order in which the names are given above, all present contributed to the impromptu program of the evening with remarks abounding with pleasant reminiscence of those days and years spent at Wadsworth, and with deep appreciation of the far-reaching influence for good which went out from this pioneer school of our church in this country. Inevitably in such a review of personal history, there was here and there also a note of sad regret for that which might

have been but is not, by reason of personal shortcomings and mistakes. Nevertheless even in view of these failings on our part, the prevailing note was one of gratitude to God for His overruling providence, His overabounding and restoring grace in the Lord Jesus Christ.

The hours sped rapidly, and all too soon came the time to close this first reunion of Wadsworth alumni. Provision was made looking to a similar meeting three years hence, and then with a hymn of praise, and a prayer the meeting closed. In the social conversation that followed, our kind host and hostess, Rev. and Mrs. Regier, joined heartily. With a "thank you" and a "God bless you," for the hospitality of the evening, we wended our way to the various homes in which we were so kindly and so royally entertained during our stay in Mountain Lake.

A. S. SHELLEY.

Eisenach and the Wartburg.

At the confluence of the Hoersel and the Nesse, in the midst of the most picturesque surroundings, on the N. West slope of the far-famed Thuringian Forest, is located the quiet and peaceful town of Eisenach. Just a little distance to the S. West of the city a cone-shaped hill rears its head 600 feet above the level of the town and sends its base, covered with numerous villas built on terraces, down into the valley of the Hoersel, while its summit is crowned with the Wartburg, the pearl of Thuringia's castles.

Intensely picturesque scenery, a golden store of legend, rich traditions clustering around great personages, and numerous historical incidents binding the past to the present form the silver warp and the golden woof of the fame that draws upwards of 40,000 visitors to Eisenach each year. The history of Eisenach and the Wartburg is closely interwoven and dates from the time of Attila. According to tradition, Ludwig "der Springer", one day while hunting in the forest of Thuringia ascended the hill on which the Wartburg now stands and having reached the summit, he exclaimed in ecstasy, "Wart, Berg! du sollst mir eine Burg werden" and putting this thought into realization during the years 1067-1070, he built the castle on the summit of the hill which served for his future residence. A few years later Ludwig is said to have built and fortified Eisenach at the base of the hill, and to have induced the inhabitants of the surrounding territory to take up their residence in the town. Ludwig "der Springer"

was succeeded by his son Ludwig I, who became Landgrave of Thuringia, a title remaining in the family till 1254, at which time the line had become extinct, but which had furnished the names and the incidents that make the years of the 12th and first part of the 13th centuries the most brilliant in the history of the Wartburg. The names of Ludwig the Pious, Adelheid, Hermann I, Saint Elizabeth of Thuringia, and of the "Minne Sanger" Walther von der Vogelweide, Wolfram von Eschenbach, Herbert von Fritzler and others, are names that are so enshrined in the magic lore of beautiful legend and tradition that they wait their fragrance down to our own day, proving thereby that those were great personages, for legend neither clusters around, nor follows weaklings.

During the last half of the 13th and the 14th century, Thuringia suffered much from wars of succession, from robber knights, and from the feudal system, and when in 1440 the second line of Landgraves had become extinct, Eisenach and the Wartburg fell to the Kurfuerst of Saxony. The Wartburg as it is seen to-day is a restoration made during the years 1847-1861 at the instigation of the Grossherzog Carl Alexander, and is one of the best monuments in Germany of the Romanesque architecture. The principles that guided the restoration were, that the Wartburg, in the first place, shall give a true picture of the castle during its palmy days in the 12th and 13th centuries as the residence of the great Landgraves, the patrons of art, that made it famous; in the next place the Wartburg is to be a reproduction, as far as possible, of the arena of the great German poets of the Middle Ages; and lastly, it shall give a true representation of the asylum of Martin Luther on his return from Worms, from whence the great conflict of "Faith" was waged during the 16th century. In accordance with these principles, the visitor as soon as he has crossed the drawbridge leading to the "Ritterhaus", finds himself in an atmosphere of the Middle Ages laden with the fragrance of the fame of the Minne Sanger, of the great Knights of Thuringia, of Saint Elizabeth of Thuringia, or of the great Reformer, as he goes from one part of the castle into another.

In the armoury on the first floor of the Ritterhaus is a costly collection of coats-of-mail and armour, — about 70, — that belonged to Thuringia's most famous knights and Landgraves, among which we may make mention of the arms and coat-of-mail of

Frederic the Wise, of John the Constant, of Johann Wilhelm, of Johann Friedrich II, and of King Henry II of France. Then there is a large collection of old weapons and trophies of war, swords, shields, spears and flags, and the thought came to me, how beautiful it would be if one could say that the work of Luther in the chamber immediately above, had relegated these weapons of murder and carnage to their place of uselessness, where they are preserved as oddities and curiosities of an age that has gone by. But, alas, honesty compels us to admit that it was the invention of gunpowder that made them useless, and we must still hope for the day when the canon, as an instrument of murder will be as much of a curiosity of bygone days, as these old coats-of-mail and arms are now.

In the "Landgravenhaus" are numerous chambers filled with relics of the past which we cannot stop to mention. The "Elizabeth-Kemmate" is the chamber that was occupied by the ladies of the castle, and which has been re-decorated by Prof. Oettkin, under the direction of Emperor William II. In this room are kept a cabinet, a prayer-book, an altar-cover, and other articles that belonged to St. Elizabeth. Then there is the Elizabeth gallery decorated with six large frescoes, by the celebrated artist Moritz von Schwind, illustrating the life of Elizabeth, while between the large pictures are seven medallions, also by Moritz von Schwind, representing Elizabeth engaged in the seven works of charity as feeding the hungry, giving drink to the thirsty, entertaining the weary, clothing the naked, comforting the prisoners, nursing the sick, and burying the dead. We may state that Elizabeth was brought to the Wartburg as a four year old child, a Hungarian Princess, and as the betrothed of Ludwig, the son of Herman I, to whom she was married at the age of thirteen in the year 1221. After seven years of happy married life Ludwig, her husband, lost his life in Palestine during one of the Crusades, and at the age of 20 Elizabeth was a widow with four small children and instead of receiving kind treatment, she was cruelly driven from the Wartburg by Heinrich Raspe, who usurped the rule for himself. Elizabeth after many wanderings, found an asylum in a convent at Marburg, where she died at the age of 24. That she was held in esteem even at that time is shown by the fact that Pope Gregory IX canonized her only four years after her death, and so it is that Elizabeth's gentle-

ness, humility and her deeds of charity continue to be an inspiration to generations centuries removed from hers, and her fame will continue to live in beautiful legend and in history for years to come, and to the perpetuation of this fame, Moritz von Schwind contributed not a little.

From the Elizabeth Gallery one goes directly into the chapel which was erected by Frederic "mit der gebissenen Wange" in 1319. The chapel was restored in the 17th century, and most of the decorations are modern. On one of the pillars hang two swords, the one that of Bernhard of Weimar, and the other that of Gustavus Adolphus which was received by Bernhard of Weimar in the battle of Luetzen when he took charge of the forces after Gustavus Adolphus had fallen.

We pass next into the "Sänger-saal", a large hall where the Minnesingers gave their productions before the "Herschäften", and a snatch from Walther von der Vogelweide that we had learned 10 years ago and more came to our mind "Tüschle Man ist wol gezogne. Riht als Engelen sind die Wip getan" etc. wondering whether he sang it there. This hall contains the large fresco painting by Moritz von Schwind "Der Sanger-Krieg auf der Wartburg", the incidents of which are mostly legend, except that it is historically true that Walther von der Vogelweide, Wolfram von Eschenbach, Herbert von Fritzler, Albrecht von Halberstadt, Heinrich von Ofterdingen and other singers were present at the Wartburg during the rule of Hermann I 1190-1217, and the rest is probably fiction. The "Sängerlaube" in this hall is beautifully decorated by the painter Rud. Hofmann.

Going back to the "Ritterhaus" we find on the second floor the "Lutherstube", a small room compared with the other rooms of castle, but having a beautiful outlook. It was here that Luther was virtually kept a prisoner as "Junker Georg" from May 4, 1521 to March 1522, after having been taken in charge by Frederic the Wise in order to protect him from his enemies and to shield him from the effects of the ban that was hanging over him after his return from the Diet of Worms. The looks of the room are much as they may have been in Luther's day, for, on the walls are portraits of Luther's parents, and there is to be seen the table of his friends and of himself. There is to be seen the table of his parents, his own having been carried in chips by admirers to all parts of the world, and the Germans have suspicion, just or unjust, that a great part of it

might be found in America. A cabinet, chair, bedstead and other articles from the 16th century adorn the room. There are letters written by him and by his friends, and books and manuscripts that he used while he labored at translating the Bible, and a stick of wood from the tree under which he used to sit. This, in brief, is the place that has been proclaimed as the cradle of the liberty of conscience, but unfortunately the conscience had to be moulded after that of Luther, for while the Wartburg shielded Luther from the jaws of wrath, it became the jaws of wrath for at least one "Täufer" who was imprisoned there, and we recalled too that at one time Luther was asked for his opinion as to what ought to be done with those that held the views of the "Wiedertäufer" and he replied that they ought to be punished for their obstinacy in case they refused to recant, while if they did recant they ought to be punished for their perversity in having held such damnable views, so it was "tails, you lose, heads, I win". Nevertheless we would not detract from the fame that justly belongs to the great Reformer. He deserves all the great monuments that the Germans have erected in his memory, but we would say he deserves even more and greater monuments, not more by way of museums, and statues of marble, and bronze, and stone, but a little less of formality, and a little less of dead timber in the church, but more of the principle for which Luther stood in the hearts of the German people, a little more of his zeal and energy and ambition in the Church of to-day would be a far greater memorial than any that can be built of stone or bronze.

To the visitor that has time to spare Eisenach offers other places of interest. Along one of the paths that leads to the Wartburg is Reuter's villa, now containing the Reuter and Wagner museum, with a great number of articles and memorials from the life of Fritz Reuter and of Richard Wagner. In the town are to be seen monuments in honor of Luther, Bach, Wingolf and Bismarck. Then there is to be seen the Lutherhaus am Lutherplatz where Luther lived with Frau von Cotta during the years 1498-1501 while he was a student at the St. Georgen Schule, which house has now been turned into an "Altdeutsche Restauration." Here in Eisenach was born the great composer Johann Sebastian Bach, and the house in which he was born is marked with a simple marble slab.

We came away from Eisenach

and the Wartburg feeling that Victor von Scheffel was justified to write,

"Wo ich streife, wo ich jage,
Bleibt ein Wunsch mir ungestillt,
Weil ich stets im Sinne trage,
Wartburg, deiner Schönheit Bild."

S. K. MOSIMAN.

Forgive.

"Forgive, and ye shall be forgiven."
— Luke 6: 37.

"But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." — Mark 11: 26.

Hast thou a grudge within thy breast,
Which time will not repair?

Is hatred still a lurking guest
To intercept thy prayer?

"Forgive and thou shalt be forgiven"
Is the decree of heaven.

Till seven times shall I forgive?
Was asked our gracious Lord,

List to His answer, heed and live,
"Seventy times seven" 's His word.

"Forgive, and ye shall be forgiven;"
Doubt not the word of heaven.

Winter returns with icy breath;
Nature, within his arms,

Is wrapped in the embrace of death.
Beneath his bowling storms.

Behold! her icy chains are riven!
She hears the voice of heaven!

For spring wakes up the frozen earth,
To bloom and verdure fair;

While young and old with joy and mirth,
The season's gladness share.

Nature's cold sleep has been forgiven,
She does the will of heaven.

Summer perfects spring's fruits and flowers,
And golden grain supplies;

The mystery—sunshine and showers,
From ever changing skies;

Rainbows proclaim the earth forgiven,
The promised sign from heaven.

Now Autumn comes with goldenrod,
And asters, a display;

Her crimson leaves bedeck the sod;
She preaches from decay.

"Forgive, and ye shall be forgiven,"
Make haste! prepare for heaven,

Thus nature in her varied mood,
Teaches the sun's effect.

Frozen, she brings no store of good,
God's kindness to reflect.

'Tis like the soul which unforgiven,
Endures the wrath of heaven.

That season to the heart is blest,
When love reigns ever there;

Hate finds in them no place of rest,
Who pray aright this prayer:

Our Father, Lord, who art in heaven,
Forgive as we've forgiven.

—Christian Oberker.

It May Be Your Boy.

We know a good brother, pastor of one of our churches, who was absent from home for a time preaching the gospel to others, and on returning home found that several of his own children had sought Christ.

Dr. Cortland Myers, of Brooklyn, relates the following story, as told by a ship's surgeon:

"On our last trip a boy fell overboard from the deck. I didn't know who he was, and the crew hastened out to save him. They brought him on board the ship, took off his outer garments, turned him over a few times, and worked his hands and his feet.

When they had done all they knew how to do, I came up to be of assistance, and they said he was dead and beyond help. I turned away as I said to them: 'I think you've done all you could; but just then a sudden impulse told me I ought to go over and see what I could do. I went over and looked down into the boy's face and discovered that it was my own boy. Well you may believe I didn't think the last thing had been done. I pulled off my coat and bent over that boy; I blew in his nostrils and breathed into his mouth; I turned him over and over, and simply begged God to bring him back to life, and for four long hours I worked, until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance, and going to him and trying to save him, as if I knew he were my own boy.—The Crisis.

Men are constantly seeking to feed their higher nature upon wrong food, which may satisfy for a time, but in the long run cannot keep back the pangs of a noble spiritual hunger.—Wayland Hoit.

What are pearls to a man who is dying for want of bread?—Arnold. God is a daily Presence; Christ a daily Meal.—W. W. Peyton. If you can live without Christ, the Bread of life, I fear your soul is not that of God's people, for they all hunger and thirst after Jesus.—Spurgeon.

The men who have made our national greatness are those who faced danger and overcame it, who met difficulties and surmounted them, not those whose paths were cast in such pleasant places that toil and dread were ever far from them.—President Roosevelt.

Industrial Opportunities.

A new folder giving concise information regarding industrial openings along the Chicago & North-Western Railway, with particulars as to factory buildings and desirable sites available for immediate use and other information of much value to manufacturers seeking new locations. There are hundreds of splendid openings for manufacturers, jobbers and retail dealers in territory reached by the North-Western Line.

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Terms of Subscription:

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All contributions and communications for the columns of the paper and all exchanges are to be sent to THE MENNONITE, Berne, Indiana.

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Editorial.

A Sad Experience.

Now and then the remark has been heard that "the price of THE MENNONITE is too high", although it has not yet reached the point of "self-support" with the subscription price of \$1.50. Some, however, sincerely hold to the idea that a reduction of the price to \$1 would increase its circulation to the extent as to assure a gain. The same opinion was prevailing for a while among some of the members of the Reformed Church, in regard to their English organ, THE REFORMED CHURCH MESSENGER; but a sad experience taught them different.

Since April, 1902, the price of THE REFORMED CHURCH MESSENGER, has been reduced from \$1.75 to \$1.25, with the expectation that the circulation of the paper could be raised to the extent to justify this step. The Board of Publication however was not of this opinion but finally it yielded to the wish of many—to give this plan a fair trial.

To make it pay, at \$1.25, a list of 15,000 paying subscribers would have been necessary. For 2½ years the Board of Publication has done its best to improve the paper and to increase its circulation, but did not succeed to raise its subscription above 8300. This experience cost them thousands of dollars, so that a raise to the former price was unavoidable, and the Board of Publication recently was obliged to make the following announcement:—

With January 1st, 1906, the subscription price of THE REFORMED CHURCH MESSENGER will be raised from \$1.25 to \$1.75 (if paid in advance, otherwise \$2).

This experience of the publishing house of the Reformed Church, which has its church paper at heart, teaches these two facts: 1. Church papers have a "limit" of their circulation; 2. The price of a church paper must be fixed on the "basis of its circulation".

Special Efforts Should be Made.

Other denominations are making special efforts to get new subscribers for their church papers and in this way increase the circulation. What are we doing for THE MENNONITE? Should not we also be willing to make some efforts just now to get new subscribers? A successful canvass should be made in every one of our congregations. Begin at once in order that all of them may realize the advantage of the extra two months from now to the end of the year.

Some of our people still seem to be under the wrong impression that THE MENNONITE is too high in price, forgetting however that it is cheaper now, since it has become a "weekly," than it has been ever before.

When THE MENNONITE was a "monthly" paper, the readers were to pay 50 cents for 12 issues, or a fraction over four cents a copy; now it costs only \$1.50 for 50 issues, or three cents a copy—over 25% cheaper than it used to be.—In addition to this the old subscribers who remit their subscription (\$1.50) for 1906 before New Year are getting a copy of the "Year Book for 1906" in the bargain.

Besides this cheapness, compared with the former price of the monthly paper, there is a great advantage to have a "weekly" paper which is more adapted to the present time to get the correspondences, various reports and items of news from the churches, Sunday-schools, mission fields etc. etc. "fresh" and important announcements can be made at the proper time.

In view of these and other advantages of a "weekly" church paper, at three cents a copy, no loyal church member should fail to support it on account of the price. It is obvious, for the reasons are many, that the church members ought to support at least their own church paper by subscription, especially when they support one or more local, secular papers. Loyalty to Christ and the Church ought to be No. 1 to the Christian people.

Very likely there are church members, not yet readers or subscribers of their own church paper, who have a large heart for what is good and are in sympathy with Christian activity; who would enjoy the reading of the items of news and the reports from the mission fields, as they appear in the columns of THE MENNONITE, if they only would be induced to make a start.

Should we not make special efforts to reach these and others? There is another point that should not be overlooked in the efforts put forth to circulate the

own church paper and to increase its circulation. It is not the highest motive for action, yet we are justified to make mention of it, for this makes every one feel to have a share in this work. Let us remember that "to help THE MENNONITE", by financial and moral support, is nothing short of "helping ourselves".

THE MENNONITE has not yet reached the point of "self-support", for which end we ought to make strong efforts by using every honorable means. The amount of THE MENNONITE's deficit, accrued by its shortages, have to be taken from the treasury of the Mennonite Book Concern, which ought to be in use for other purposes. The shortage of THE MENNONITE is a loss to the Mennonite Book Concern, which is the property of the General Conference, and therefore is out—the congregations' responsibilities—loss. If THE MENNONITE prospers financially, it will not be the gain of any private person, but the profit to our "publishing house". Therefore—should we not make special efforts at this time to increase its circulation? Certainly. — For sample copies address:

MENNONITE BOOK CONCERN,
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The Canteen.

Were we not altogether out of sympathy with military things, we might suggest that the authorities keep an eye on these officers of the army who seem to think it more important for them to act as lobbyists for the liquor men than as soldiers pledged to their country's service.

The lack of a canteen does not keep an officer from drinking rum, but many officers are agitating its re-establishment and have put themselves on record in a way intended to convince the public that its removal from the military posts is the cause of nearly every irregularity of which the enlisted men may be guilty. Lack of proper discipline, drunkenness, desertion, immorality and the difficulties experienced in getting recruits are, according to their explanation, conditions produced by the absence of the canteen.

We wonder whether there were no desertions when the men could still buy drink at their posts and whether making it a very difficult thing to get increases drunkenness. We wonder too, whether officers of the type shown in the recent Taggart divorce case are not disgusting and drunken enough to drive the ordinary self-respecting patriotic soldier to think of deserting. At any rate the army ought to have officers with enough intelligence to know

that publishing the conditions of drunkenness and immorality existing since the abolition of the canteen is a confession of their own incompetency. We can't understand how, having the supreme military power of life and death in their hands, to compel the obedience of their men, the commanders of our army can come before the country and, without even a blush, plead that the canteen be restored in order that they may be able to maintain discipline and keep the soldiers from drunkenness and riot. But we can understand how the officer, whose love for drink endangers his usefulness would be anxious to lower the standard of the "rank and file" by tempting the men to drink and thus cultivate in them a thirst for the stuff which unfits a man for any duty. G.

Do We Need a Theological School.

Young men have not gone into the ministry of our church because of the material inducements offered. Support is given in some quarters but not to the extent of tempting a young man of ability for the sake of a good salary. Yet we note that our churches are becoming more exacting year by year. The demand is for young men; for men trained to the service and able to hold their own with the college bred of other denominations, and this demand is increasing with great rapidity. To be sure the churches realize that a theological training does not bring with it the spiritual qualifications necessary to the ministry, but then none ever could assume that the lack of such a training assured the possession of such gifts. They must recognize it to be an undeniable fact that the greater and more exact knowledge of God's word, which such a training brings, insures a more effective ministry. And it is the churches' right at all times to insist upon an effective ministry.

To us it ought to be a matter of great satisfaction to know that the number of ministers with a theological training is continually increasing. On the other hand it surely is gratifying to observe that in conference affairs the seminary men are not running away with things or trying to push themselves to the front. They have shown a perfect willingness to trust the affairs of the church in the hands of those who have done the pioneer work in the conference and have grown white in the harness.

There is, however, a possibility of great confusion and, perhaps, serious difficulty in the fact that the training of these younger men has been gotten in many

schools and under the care of denominations teaching doctrines which we cannot accept. It is not our place to say what is to be taught to our young men attending the schools of other churches; we are only too grateful to them for the kindly reception they have given them in their institutions. But as a church we ought in some way to control the education of those who are to become our ministers. Not only ought they be taught to state and defend the church's doctrines but the atmosphere, social and intellectual with which they are surrounded should be distinctly Mennonite. The conditions under which they are to be trained should be planned with the idea of inspiring the greatest possible loyalty to the church—a loyalty so true that the opportunities and inducements of other churches could not tempt them.

The church is waking up to educational interests. A session of our last General Conference was devoted to giving the schools a hearing. Is that enough or should it be the beginning of a greater work to be done?

Bethel and Central Colleges are devoting some of their energies to Bible studies. This is encouraging, but Conference should soon find a way by which this part of the work of our institutions is widened and supported. Perhaps the time is not far distant when we must ask and answer the question "Does the General Conference need a distinctly Theological School?" G.

Correspondence.

DONNELSON, Iowa, Oct. 30, 1905. On Wednesday, Oct. 25th, occurred the celebration of the golden wedding of Father Christian Schowalter and wife, first in the home surrounded by their children, who had come from far and near (it being the first time in 25 years that all had met together), also the nearest relatives. Rev. Chr. Krebhiel, from Halstead, Kan., was also present. Some of those that were present may report (as I hope) as to the program carried out. In the afternoon at 2 o'clock the whole congregation filled the church, the old couple with all their guests then came in. Deacon J. A. Krebhiel then opened the services by announcing the hymns. Rev. J. S. Krebhiel led in prayer, then several poems, composed for the occasion, were read by the deacon. Then followed an address or sermon by Rev. J. S. Krebhiel and also a short address by Rev. Chr. Krebhiel and several appropriate songs by the choir. Bro. Hilty was in Henry Co. and could not

be present. Afterwards a present was made to the dear old couple of \$219 in gold, most of which had been contributed by his old scholars from far and near. \$90 of the total amount came from the West, viz. Oklahoma, Kansas and California, the balance from here, all trying to show the high regard and honor they feel toward their former teacher. Father Schowalter was so affected thereby that he nearly broke down in trying to express his thanks. All went home feeling that the Lord had been in our midst.

Break the Silence.

No President of the United States for forty years has mentioned especially the threatening political dominance of organized liquor traffic. It is proposed to send letters by all private citizens interested to the President in effect as follows which will greatly help in extending a healthy agitation of the subject:

WHEREAS: The Federal Government when it created the Bureau of International Revenue in 1862, laid special war taxes upon the products of nearly every business, including the liquor traffic; and

WHEREAS: All these special taxes were repealed immediately following the war, with the exception of the federal taxation of the liquor traffic, which has continued to the present day; and

WHEREAS: The International Revenue System has developed and fostered the liquor traffic beyond the fondest dreams of its early promoters, until its invested capitals \$500,000,000, and its retail cash income from the people of the United States is nearly \$1,000,000,000 yearly, and

WHEREAS: The International Revenue receipts from all alcoholic liquors is less than \$200,000,000 and the license and tax receipts of all state and local governments is less than \$200,000,000 annually, while its cost directly and indirectly to the whole people exceeds \$2,000,000,000 yearly in money value alone; and

WHEREAS: The highest religious, educational, scientific, insurance and commercial authorities of the age have unequivocally condemned and denounced the liquor traffic as the greatest and most terrible curse of modern civilization, and the Supreme Court of the United States, recognizing this judgment of the world, has officially declared (Dec. 5, 1887) that "We cannot ignore the fact, established by statistics accessible to everyone that the disorder, pauperism and crime prevalent in the country are in large measure directly traceable to this evil;"

Resolved: That we, as citizens of the United States, do hereby appeal to the President of the United States, that he break the official silence of the present and past administration for more than forty years upon this direct and criminal complicity of the National Government with the legalized liquor traffic, and with the same magnificent courage and manly independence that has characterized his statesmanship to the present hour, champion the people's right of protection from this nation-wide curse, and in his next message to the National Congress, declare that this alliance must be broken, and the internal revenue bulwark of the liquor traffic abolished at once and forever.—Chr. Conservator.

Go Labor On.

"Go, labor on, spend and be spent,
Thy will to do the Father's will,
It is the way the Master went,
Should not the servant tread it still?
Go, labor on, 'tis not for naught,
Thy earthly loss is heavenly gain,
Men love thee, hate thee, cheer thee
not,
The Master praises, what are men?"

Christ came to save men not only from sin, but from selfishness as well. The selfish person is not yet fully saved.

The "Mennonite" and
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Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 12, 1905. THE DANGER OF INDULGENCE. Prov. 23:29—35; Isa. 5:22—25.

(A temperance meeting.)

QUESTIONS.

1. Is there danger in a look? Prov. 23:31; Gen. 3:6; 19:26.
2. Why are intoxicating drinks called strong drinks? Isa. 5:22.
3. What is the consequence of such indulgence? Isa. 5:24—25.
4. What is the end of indulgence? Prov. 23:32.
5. Does the awakening after indulgence always cure it? Prov. 23:35.
6. What is the strong motive for not indulging in sin. 1 Pet. 4:1—6; 1 Cor. 3:16—17.
7. What are some examples of indulgence? 1 Sam. 25:36—38; 1 Kings 20:12—21; Dan. 5:1—9; Matt. 14:1—12.

MEDITATIONS.

Our Lord and Savior Jesus Christ said in His last night on earth to His disciples: "Watch

and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." He being the one, who knew human nature best, we ought to mind His warning and beware of temptation.

Looking upon the forbidden tree, Eve ate and sinned. We are warned not to look upon the wine, which invites us to drink. Avoiding temptation we are not likely to fall.

Intoxicating drinks are generally called strong drinks, not because they strengthen those who use them, but because they so easily overcome those who use them; deprive them of their willpower, their faculties and enslave them. The consequence of such indulgence is the weakening of all faculties and the rejection of God's laws, the despising of the Word of God and the anger of God kindled against them; for we know that no drunkard can enter the Kingdom of God.

The end of indulgence is not joy and satisfaction as Satan wants to make us believe, but at the last it biteth like a serpent and stingeth like an adder and every indulgence brings at last disgust and remorse. Yet the awakening seldom causes genuine repentance and a mending of the ways, on the contrary men get more and more slaves to their passions, unable to reform except the stronger power of God helps them to overcome the mighty power of sin and Satan.

To the Christian the strongest motive for not indulging in sin, is that he is not his own, but bought with a price by the precious blood of Christ, that even his body is the temple of God and therefore must not be abused in anyway, but kept as a living sacrifice for God, being used as an instrument to do God's will.

We find a number of examples of sinful indulgence in the Bible, for instance: Nabal, Benhadad, Belshazzar, Herod and others.

QUOTATIONS.

The Lacedaemonians, in order to disgust their sons with this vice took a number of slaves, made them drink, and took them to the public market-place where they acted foolishly, and raved like madmen; some laughing, others fighting and hallooing, reeling to and fro, lying in the mud, grunting like pigs etc. In this situation they exhibited them to their children, that, being disgusted with the effects of drunkenness, they might avoid every temptation to it.

A lady who opposed the strict temperance principles of Geo. Briggs of Massachusetts went at a party, at his suggestion undertook to think over the families of her acquaintance, and note

the effects of intemperance among them. After half an hour she returned, her eyes filled with tears, exclaiming, "O, Gov. Briggs, how could you ask me to do such a thing at a party! I am appalled: it is so dreadful to find that I do not know a family that does not number one victim; and some have had all their brightest and best fall by it, fathers, husbands, children. It is too dreadful to think of! I would not have believed it. You are quite right; and I will never ask you to drink wine, nor ever call you fanatical for not taking it."

Those men who destroy a healthy constitution of body by intemperance and an irregular life, do as manifestly kill themselves as those who hang, or poison, or drown themselves.

SHERLOCK.

The Pacific Northwest.

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The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Nov. 12.—EZRA'S JOURNEY TO JERUSALEM. Ezra 8:21—32.

GOLDEN TEXT.—The hand of our God is upon all them for good that seek him. Ezra 8:22.

LESSON CONNECTION.

The building of the Temple at Jerusalem was completed under the very favorable decree of king Darius and the moral support of the prophets Haggai and Zechariah, (Ezra, chaps. 5 and 6). Darius succeeded on the throne by his son Xerxes renowned in history for his glorious invasion of Greece. This Xerxes, it is thought, was the King who made Esther his queen. In the story of Esther which we studied last Sunday he is called Ahasuerus which means mighty man. After Xerxes came Artaxerxes, called in history Artaxerxes Longimanus. In the seventh year of his reign and by his leave, Ezra the scribe, who seems

to have been in great favor with the King, led a company of Israelites up to Jerusalem. For Ezra's motive in making this move see chapter 7 verse 10. The decree of the King called upon all those of the people of Israel and their priests and the Levites who were minded of their own free will to go up to Jerusalem, to go with Ezra, whom he clothed with extraordinary powers (See Ezra chap. 7). Those who responded to this invitation gathered at the direction of Ezra on the bank of the river that runneth to Ahava. Finding none of the tribe of Levi among the minister he sent special messengers to solicit volunteers of this tribe with their helpers in the temple service. Finally everything was in readiness for the march. But a look ahead made them somewhat fearful of enemies that might be in the way to hinder and possibly obstruct their progress. What should they do with regard to this, not unjustified apprehension? Our lesson takes up the account here.

LESSON THOUGHTS.

The way to still our fearful hearts in view of impending difficulties is to betake ourselves to prayer to God who is a very present help in all time of need. How many of us can duplicate the testimony of Ezra when he says,—"We besought our God and He was intreated of us, and the similar testimony of David,—"This poor man cried and the Lord heard him and saved him out of all his troubles?" Their difficulty lay in their being strangers to the road they were to traverse, a road leading possibly through the country of enemies, and they had not a pillar of cloud and of fire to lead them as their fathers had. The solution of the difficulty was for them to trust in the favor and power of God to guide and protect them by the invisible ministration of His angels. Matthew Henry says: "It is our wisdom and duty by prayer to commit to God all our concerns about ourselves, our families and our estates, and leave the care of these things with Him, Phil. 4:6."

Fasting was very common among the Hebrews as a method of expressing humiliation and confession of sin. As such it was here employed by way of preparation for prayer. Practiced in the right spirit, there can be no doubt of its usefulness to the end of serious meditation and prayer. We are far from desiring to speak the word for the endless and senseless regulations concerning so-called fasting, fostering a superstitious practise among the adherents of the Roman church. But on the other

hand we are sure that Protestant Christians would often find less feasting, not to say more fasting, helpful in preparing the soul for earnest spiritual meditation and worship. The highest form of fasting is that which comes as a spontaneous result of absorbing soul exercise, keeping in abeyance for the time being the lower promptings of the physical nature, an extreme example of which we see in the forty days' fast of Jesus in the desert.

God is honored when His people not only profess faith in Him but also show their faith in a practical way. To the King they had professed, in the words of the golden text, their faith in God's readiness and ability to protect them that seek Him. To turn now to the arm of flesh and ask for an escort of soldiers could easily be looked upon by this heathenking as giving the lie to their professions. Oh, that our prayers might be inspired more by the thought of bringing glory to God's name, rather than, by our selfish fears, desires, and ambitions! That we might be more ashamed of our inconsistencies whereby our heavenly Father is dishonored before the world!

They carried with them much precious metal and fine vessels as an offering for the house of God. Ezra calls these things holy because they were given for a holy purpose and as freewill offerings. We should consider all that we have and all that we are as holy because our all belongs to God and should be devoted to His service in one way or another. The unrighteous mammon gets its character from the unrighteous manner in which it is obtained and accumulated and the selfish, God dishonoring way it is used. And in regard to the holiness of persons, all that under the old dispensation could be said of the appointed and consecrated priests as a class among God's people, can and must be said in the light of the new dispensation of every individual believer. We are called to be separate unto the Lord, a holy people.

That which was entrusted to these men to carry up to the house of God was carefully weighed when it was delivered unto their hands and again when they delivered it to the chief priest at the end of the journey. They were held responsible, according to the amount entrusted to each. Likewise in the service of the Lord, of him to whom much is given, much shall be required. We may not, any more than they, appropriate any for selfish ends but are to use in the service of God all the talents and means with which we are endowed.

Another point worth noting is that while these different companies of Israelites went back to their country and to the holy city, many preferred to remain where they were. They had not enough appreciation of the blessings offered to them as God's chosen people to take advantage of the liberal offer of help to return to the land of promise. How sad it is to note the indifference of so many in our day with regard to privileges and blessings held out to them in the invitation to join God's people and have a share in the inheritance of the promised land of glory!

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Marriages.

LUGBIL-STUCKY.—On Oct. 25, 1905, at the home of Bro. Peter Stuckey, of Oids, Ia., by Rev. P. P. Hilly, of Donnellson, Ia., Harry P. Locbill, of Buffalo, O., to Miss Adah Stuckey, of Oids, Iowa.

LEWIS-SHELLEY.—In Philadelphia, Pa., on October 25, 1905, by Rev. N. B. Grubb, Mr. Franklin S. Lewis to Mrs. Elma Sully, both of Quakertown, Pa.

Contributions.

For Foreign Mission.

GENERAL FUND.—During the month of September the following gifts were received:

From the West Zion church, Moundridge, Kan., \$12; Hillsboro Mennonite church, Kan., \$17; Freeman, S. D. church, \$44.78; Salem's church, Dalton, O., \$9.50; Grace Men. church, Pandora, Ohio, \$116; Alexanderwohl church, Kan., \$41.97; Collection at the C. E. convention, Alexanderwohl, Kan., \$58.03; Garden Tp. church, Kan., \$30.41; West Swamp church, Pa., \$41.14; West Swamp S. S. P., \$5.54; East Swamp church, Pa., \$9.10; E. Swamp S. S. P., \$2.90; Bethany church, Pa., \$16.36; Flatland church, Pa., \$13.83; Saucona church, Pa., \$3.55; Wisner, Nebr. church, \$51; St. Marcus church, Cal., \$12; Collection at a Mission festival, Arlington, Kan., \$7.45; Hoffnungsfeld church, Kan., S. S., \$12.50; Newton, Kan., church S. S., \$8.50; Deer Creek church, Okla., \$50; contributed to Sister Agnes Williams on her trip to Montana, \$1.00.

FOR INDIA MISSIONS.—From M. Wenger, Newton, Kan., \$5; Women's Aid Society, Wadsworth, O., \$15; Christian church, Kan., Sewing Society, \$10.

FOR LEPERS.—From Sister Kate Sell, Pa., \$2.

Gratefully acknowledged,
GUSTAV HARDER, TREAS.

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Any of the above books will be sent postage paid at the price given.

Mennonite Book Concern, Berne, Indiana.

News of the Week.

Domestic.

Gave up Faith for Girl.

WHEELING, W. Va., October 31.—Miss Jessie Thornton Moffat, a niece of the Rev. J. D. Moffat, president of the Washington and Jefferson College, and moderator of the National Presbyterian Assembly, has married Jesse Aaron Bloch, vice-president of the Bloch Bros., tobacco manufacturers. The Bloch family have been members of the Jewish faith. The Blochs are the wealthiest people of Wheeling. Aaron Bloch, an uncle of the bridegroom, died in New York two years ago. He was not in accord with his brother, S. S. Bloch, whose family adopted Christianity, and sought to hold his nephew, Jesse Aaron Bloch, in the teachings of his forefathers. He offered to make the young man his heir, giving him more than a million dollars, if he would marry a Jewish girl. Jesse refused to comply with his uncle's request and rejected the fortune.

Greater New York Counts.

ALBANY, N. Y., October 31.—The population of Greater New York, as counted by the State Enumeration Bureau, on June 1, and announced today, is 4,014,304, as compared with 3,457,202 in 1900, and 2,507,414 in 1890. These figures show an increase in the population from 1900 to 1905 of 577,102 and for the same area during the preceding ten years of 929,780. The population of Manhattan borough is 1,385,691.

There are now 8,066,072 people in New York State. In 1900 the population was 7,268,861. The population of the State has increased, therefore, during the last five years, 797,212.

Walked into Death Trap.

PITTSBURGH, Oct. 29.—Five mine officials of the Pittsburg & Westmoreland Coal company gave up their lives at 12:30 o'clock this morning when they entered the Hazel Kirk mine No. 1 of the company at Hazel Kirk, Pa., east of this city, to ascertain if a portion of the mine was still burning, as a result of an explosion two weeks ago.

Foreign.

CZAR SURRENDERS

COUNT WITTE WINS CAUSE OVER TO THE SIDE OF CONSTITUTIONAL GOVERNMENT AND POLITICAL LIBERTY. BUREAUCRACY AT AN END.

LONDON, Oct. 30.—The Daily Telegraph's St. Petersburg correspondent telegraphing Sunday night says: "I am informed that the emperor has just accepted the liberal program, appointed Count Witte premier and given legislative powers to the representative assembly, allowing representatives from all sections of the population to be elected to it and abolishing martial law throughout the empire. I am further informed that the emperor will issue a manifesto to the people tomorrow."

LONDON, Oct. 29.—A dispatch to a news agency from Odessa says there have been two serious conflicts there between the troops and mob in which twenty-seven persons were killed and ninety wounded. The dispatch announces that quiet was restored at 7:30 o'clock this evening.

ST. PETERSBURG, October 30.—To-night the autocracy of the Romanoffs

and the old order of things cease to exist in Russia. Emperor Nicholas has surrendered and Count Witte comes into power as Minister-President, with an imperial mandate which will enable him to convert the farcical national assembly into a real legislative body, elected by greatly extended suffrage and to confer on the people fundamental civil liberties, including free speech.

These welcome tidings reached St. Petersburg shortly before 6 o'clock this evening. Count Witte had spent the day with the emperor at Peterhof, going over the final draft of the manifesto, to which he insisted that certain minor modifications be made, and before taking the train for St. Petersburg he telephoned to a friend that the emperor had affixed his signature, and that the imperial mandate, comprising the conditions on which he had agreed to accept office, was in the pocket. These include freedom of the press, the right of assembly and the immunity of the person, including the right of habeas corpus.

The official announcement issued this evening says: "An Imperial manifesto will be issued this evening, appointing Count Witte prime minister, with special authority to coordinate and unify the powers of the different branches of the army. Civic liberties are granted to the Russian people and to the national assembly is given legislative power, while the suffrage is enlarged."

THE ARMY IS IN SYMPATHY WITH THE PEOPLE.

ST. PETERSBURG, October 30.—No papers except the Official Messenger, appeared today.

It is reported that rich Jews are behind the revolutionists for the purpose of forcing the government to grant equal rights to their co-religionists.

The city continues outwardly calm, but there is the most intense excitement beneath the surface. The strike committee continues to restrain the people from violence, this being considered the best means of attaining the ends in view, but behind the scenes the members of the committee are holding constant meetings with the leaders of the various groups and are preparing for a bold stroke at the opportune moment.

The committee believes that the longer an open collision which would force a show of hands can be avoided the better the chances of the revolutionists. The army is being gradually won over to the people's cause. Only the Cossacks, who are referred to as Emperor Nicholas's "Swiss Guard," are absolutely faithful to the existing regime.

WORSE IN THE INTERIOR.

The news from the provinces indicates that the authorities are getting control in some sections, but generally the situation is growing worse instead of improving. In many places the students and strikers are fighting the "black hundred," as the bands of ruffians are termed.

The demands of the people are increasing proportionately with the success of the demonstrations. The cry for a constituent assembly is now almost universal but the "reds" declare that even that would not satisfy the people and add that there "must be some snap-pot work."

On account of the food shortage, even the first-class restaurants have increased their prices. The Minister of Finance has issued an order permitting meat importation by water. The scarcity of milk is especially felt.

ODESSA, October 30.—It is impossible to fix even approximately the

number of yesterday's riot victims. The officials in charge of the hospitals, cemeteries and lock-ups are strictly forbidden to give the slightest information. The dead and wounded, whose numbers must be very considerable, have been removed by the police and hidden out of sight of inquirers. The infantry, of whose loyalty the authorities are doubtful, is kept in barracks and the Cossacks and gendarmes, who show no disinclination to shoot down people on sight, are left to deal with the crowds. At one barricaded corner yesterday, a student, on the appearance of the Cossacks, mounted the barricade and appealed to them to join the people instead of killing their brothers who were struggling for their freedom of their common country. The Cossacks answered with four volleys, killing nine and wounding about forty persons. Similar scenes are occurring everywhere.

TASTE OF LIBERTY TROUBLES RUSSIANS.

ST. PETERSBURG, October 31.—The Russian capital blossomed out with flags and bunting to-day. All the troops were withdrawn from the streets and the city presented almost its normal appearance. The nervousness of the people suddenly disappeared. Workmen by the thousands flocked back to the shops and factories without awaiting the permission of the strike committee. The authorities did all in their power to encourage the spirit of rejoicing over the newly granted liberties. It was by order of General Treppoff that the regulation decorations were hung out, the troops were instructed to permit the people to vent their feelings.

Last night's demonstrations continued almost until daylight. A procession of 5,000 persons with red flags paraded the Nevsky Prospect until 4 o'clock, singing the "Marsellaise," and they then moved down Litania street to the Russian bastille, at the corner of Spasskaya street, where for an hour they made the welkin ring with revolutionary songs. Immediately opposite stood the well-filled Cossack barracks, and the crowd took particular delight in howling maledictions in that direction.

SOCIAL DEMOCRATS SUSPICIOUS.

The Social Democrats, however, are urging their followers not to be tracked by the government, but to keep up the fight. They organized a demonstration of the proletariat in the Vasil Ostrov district this morning in favor of the organization of a militia and general amnesty.

The imperial manifesto has produced a wonderfully fine impression and if executed in a frank and honest spirit must allay much of the prevailing discontent. The distrust of the government is so deep-seated, however, that the liberals say that not until words are translated into acts and the people actually enjoy their liberties will confidence in the government be restored.

Count Witte has been showered with congratulations upon his personal triumph, but to all felicitations he says: "Wait. Reserve your congratulations until I have succeeded."

News from the interior to-day was distinctly better. The provincial authorities, through machinery which in that respect is perfect, spread the news of the grant of the constitution from house to house, and this morning the strike appeared everywhere to be going to pieces.

Before noon the city appeared to have gone mad. Such scenes had never before been witnessed in Russia. Unrestrained by word or deed, the crowds did and said what they liked. Despotism seemed suddenly to have

been replaced by license. Red flags were everywhere in evidence. In the churches devout men and women, on bended knees, before the image of St. Nicholas the Miracle Worker, rendered thanks for the blessings of liberty, while at the corner of the thronged streets orators harangued the populace.

TEXT OF THE MANIFESTO GRANTING LIBERTY.

ST. PETERSBURG, October 31.—The czar's manifesto granting liberty to his subjects is as follows:

"We, Nicholas the Second, by the grace of God Emperor and autocrat of all the Russias, grand duke of Finland, etc., declare to all our faithful subjects that the troubles and agitation in our capitals and in numerous other places fill our heart with excessive pain and sorrow.

"The happiness of the Russian sovereign is indissolubly bound up with the happiness of our people, and the sorrow of our people, is the sorrow of the sovereign.

"From the present disorders may arise great national disruption. They menace the integrity and unity of our empire.

"The supreme duty imposed upon us by our sovereign office requires us to efface ourselves, to use all the force and reason at our command to hasten to securing the unity and co-ordination of the power of the central government and to assure the success of measures for pacification in all circles of public life, which are essential to the well-being of our people.

"We therefore direct our government to carry out our inflexible will in the following manner:

"1. To extend to the population the immutable foundations of the civic liberty based on the real inviolability of person, freedom of conscience, speech, union and association.

"2. Without suspending the already ordered elections to the State Duma, to invite to participation in the Duma, so far as the limited time before the convocation of the Duma will permit, those classes of the population now completely deprived of electoral rights, leaving the ultimate development of the principle of the electoral right to general to the newly established legislative order of things.

"3. To establish, as an unchangeable rule, that no law shall be enforceable without the approval of the State Duma, and that it shall be possible for the elected of the people to exercise real participation in the supervision of the legality of the acts of the authorities appointed by us.

"We appeal to all faithful sons of Russia to remember their duty toward the fatherland, to aid in terminating these unprecedented troubles, and to apply their force in co-operation of calm and peace upon our natal soil.

"Given at Peterhof, October 30, in the eleventh year of our reign.

"NICHOLAS."

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, NOVEMBER 9, 1905.

No. 44.

Touch the Tree Tops Lightly.

JULIA E. ABBOTT

Touch the tree tops lightly, Autumn,
Gently let thy footsteps glide;
Hasten not the summer's beauty
Neath thy chilling hand to hide.
When the dew falls on the meadow,
And the flowers fold and rest—
Do not steal away the sweetness
From the scenes we love the best.
Touch the tree tops lightly, Autumn,
Let the south wind stir the leaves;
Let the warm soft sunlight linger
Ere we garner in the sheaves;
Ere the time when field and forest
Wither in thy icy breath,
And o'er all the sunny landscape
Comes the loneliness of death.
Touch the tree tops lightly, Autumn,
When the shadows gather fast,
And the early twilight falling
Tells that summer-time is past;
Let us watch the golden harvest,
Beauty blending everywhere—
Do not steal away the sweetness
From the scene to us so fair.

Items of News and Comment.

Notice President Roosevelt's Thanksgiving Proclamation on the 8th page.

Pre. A. D. Wenger, of Millersville, Pa., began a series of meetings at Mechanic Grove, Pa.

Rev. C. R. Egle, of Gridley, Ill., and Bro. D. N. Clouden, of Meadows, Ill., recently made a trip to Elkhart, Ind.

Bro. David Ewert, of Mt. Lake, Minn., and Bro. Jacob Isaac, of Moundridge, Kansas, at the biennial meeting in Hillsboro, Kan., were elected chief officers of the Mennonite Aid Plan.

Rev. Ben Rupp, Supt. of the Salem Orphanage at Gridley, Ill., reports that he has now in charge 44 children. This benevolent institution is supported by the Defenceless Mennonites.

After the General Conference at Mt. Lake Rev. J. K. Penner, of Beatrice, Neb., and his brother Wm. Penner, of Khiva, Asia, made a trip to Kansas and Oklahoma. They have returned to Kansas in order to attend the Western District conference in the Hoffnongsan church on Nov. 7 and 8.

The "German Minutes" of the General Conference held at Mt. Lake, Minn., have been mailed with this week's BUNDESBOTE.



Delegates and Visitors to the General Conference at the Bethel Church, Mt. Lake, Minn., 1905.

As soon as the copy can be furnished for publication which may be a week or two till the translation is completed, the English readers will get them with THE MENNONITE.

The Defenceless Mennonites are contemplating of erecting a new mission station in British East Africa. A subscription list is to be circulated among the church members to ascertain what amount can be raised for this special purpose.

A remarkable achievement was the moving of \$52,000,000 from the old quarters of the United States Sub-treasury, in Chicago, to the new building. The transfer of this vast treasure was made in wagons through the streets of the city in half a day's time, without the loss of one penny.

HOW THE SALOONS PAY. — A humorous writer says a man bought a pig for one dollar and fifty cents and fed it forty dollars worth of corn, and then sold the hog for nine dollars. He lost money on the corn, but made seven dollars and fifty cents on the hog. This illustrates the condition of the saloons in our country. They breed vice, poverty, disease and crime. It costs tax-

payers thousands of dollars annually to prosecute the criminals and paupers; but we are making money from license fees. A business man that would make such an investment would be considered a financial idiot. — *Patriot-Phalanx*.

Rev. H. J. Krehbiel, of Trenton, Ohio, has commenced a series of meetings at the Silver Street church, Goshen, Ind. He will be substituted in his home church next Sunday, Nov. 12, by Rev. S. F. Sprunger, of Berne, who will preach in the morning at Trenton, and in the evening in Collinsville, Ohio.

Delegates and alternates to the Inter-Church Conference to be held at the Carnegie Hall, New York City, are requested to present their credentials, from 10—12 a. m. and 2—5 p. m., Nov. 15. A report of this Conference will be published in a neat volume at the price of \$2.00. Subscriptions are to be sent to Mr. Wm. T. Demarest, 90 Bible House, New York City.

MISSIONARIES LEFT FOR AFRICA.—With fourteen missionaries, bound for inland East Africa, the White Star liner *Oceanic* steamed out of New York harbor on the first day of November.

The party consists of Rev. Charles E. Hurlburt, director of the Africa Inland Mission; Rev. W. P. Knapp, wife and one child, returning to the field from a furlough; Rev. Charles F. Johnston and wife, nee Miss Katherine Brown, the former returning to the field and the latter going out for the first time, and the following newly accepted missionaries: Rev. Fred H. McKenrick, wife and one child, Mr. Oren H. Scouten and Misses Nellie Rosenstock, Florence P. Minch, Maud V. Kale and Josephine B. Hope. Mr. Hurlburt and Mr. Scouten, after reaching Liverpool will leave the party to spend two weeks in England, telling of the mission and its needs at various places where Mr. Hurlburt has been invited to speak. The remainder of the company will proceed direct to Mombasa, British East Africa, via Rotterdam and through the Mediterranean and the Suez Canal. From Mombasa they will go by rail to the mission.—*Hearing and Doing*.

THE MISSION SPIRIT. — When we consider that thirty or forty years ago it was a rare thing to find, among our Mennonite people in America, any thought or desire for missionary work, either in the home land or among the

heathen in foreign countries, it is a matter of interest and encouragement to know that we have now not less than six well organized mission stations in our country, and thirteen workers, with over 500 orphans and at least 450 baptized members in India, with collateral interests in Armenia and Africa, and that the several branches of the Mennonite church are collecting not less than \$30,000.00 for foreign missions and at least \$10,000.00 for home missions and charitable institutions in this country, making a total of \$40,000.00 annually, of which amount our Old Mennonite congregations make up about one half, and as we mingle with the different classes of Mennonites and become acquainted with the real sentiments held by them in regard to this subject we discover that there is in the minds of the Mennonite people of the present day an interest and zeal for mission work such as has not been known among our people since the days of the ancient Waldenses. We are glad to find it so. A spirit such as is now prevailing will certainly bring about grand results.—*Herald of Truth.*

The Museum of War and Peace at Lucerne.

There are few cities in Europe of any importance that can not direct the tourist to a museum of some sort as the most interesting show place of the city. Old castles, monasteries, and the homes of famous men, public buildings and churches, no longer serving their original purpose have been transformed into museums where the relics of a dead past are shown to an ever progressing present. The Goethe and Schiller homes at Weimar, the Wartburg at Eisenach, the Luther house at Wittenberg draw their thousands of pilgrims, as well as Einsiedlen where miracles are still performed (?) or the cathedral at Milan where a piece of the true cross (?) is kept. However, these museums are really instructive and interesting unless you go there only out of curiosity, and leave with a dazed stupidity by reason of weariness. To the man who thinks, the museum of "Peace and War" at Lucerne, founded in 1902 by Jean De Bloch, to illustrate his idea of what he called the "impossibility of war," is intensely interesting and instructive.

De Bloch was a Pole, born at Radom, in Russian Poland in 1836, and educated at Warsaw and Berlin, entering early upon a practical career and publishing when still a young man an important memoir on the construction and working of Russian

railways. His studies in practical economics, led him to publish more than a dozen volumes on matters of finance, agriculture, and industries, which brought him high academic honors and the title of State Counsellor of the Empire. After he had become a banker, a railway administrator and a leading figure in commercial circles of the Polish capital, he began the study of international economics and after ten years of study published in six large volumes "The Warfare of the Future, from the Technical, Political, and Economic Points of View," a work credited with having influenced the Tsar to call the Hague Conference: It certainly did influence the spirit and direction of the International Peace Movement in Europe and America and whatever may be said as to results, in the face of wars and rumors of wars, the idea of International Peace is taking root. To demonstrate his ideas more clearly than is possible on the printed page, the Museum of War and Peace was founded at Lucerne. With the noble outline of Pilatus and the Stanserhorn in the background, the incomparable Vierwaldstätter See immediately below and the famous Rigi rising beyond, to which thousands of pilgrims resort every year, it would be difficult to find a more effective situation and thousands of men and women that would not listen to the poets, philosophers and apostles of the cause to which it is devoted come and see and feel what one woman was overheard to say as she left the building: "I never knew that war was so horrible and at the same time so ridiculous."

Here you have for study the whole field of warfare, from the earliest historic times to the recent events in Manchuria, between Japan and Russia. The collection of weapons extend from the primitive flint-headed arrow and spear to the modern Mauser and Maxim. You have the hammer, axe and club, knife and dagger of the savages who hacked each other to pieces as a personal pleasure; the bow and arrow of the archer and the lance of the chivalrous knight who no longer believed in butchery, but who killed his enemy with a skill that was becoming to a gentleman; you have the fire arms when the fighter is a mechanician, and no longer needs to dabble his hands in the blood of the enemy, but can dispatch him according to calculations, and here you have a long line of development through the period of the hand cannon, arquebuse, musket and light flint-lock of Napoleon, the percussion cap, the needle-

gun and magazine - rifle and smokeless powder, the expansion shot and shell that has placed the soldier on a higher plane when he is too great to kill individuals but has developed his business that he can murder by the "wholesale". On the other hand you have the development of methods of defence from the shield to the coat of mail, the fortified town down to the barbed wire entrenchments of the Russians and Japanese. The development of naval warfare is shown by models of war vessels from the war galley to the submarine boat and the latest war ships of the different nations.

Battered iron plates and pierced logs of wood, sections of soft clay and pads of leather, show the penetrative power of shot and shell at different ranges; you have skeletons riddled with bullets, skulls from old battle fields split open with the sword, skeletons of horses literally riddled, showing that the dumb brute is made to serve the brute instincts of man, all supplying grim historical commentaries.

The strategy and tactics section contains a series of relief plans of famous battle fields. A similar set of reliefs, based on the investigations of Viollet-le-Duc, shows at a glance the evolution of a French fortified town, from the time Vercingetorix, through Roman times, under feudalism, and thence down to our own day. A brilliant series of dioramic pictures exhibits some typical episodes of modern warfare. The contributory service is represented by specimens of electrical and other appliances, sections of railway and roads. The mail and telegraph service, the carrier pigeon, the kite and the balloon are not forgotten. The Red Cross society, the ambulance, and sanitary work all come in for a share of notice.

There is also a large collection of treaties and other peace documents, official and unofficial. There are many colored diagrams of the expenditure on armaments in various countries, and the economic effects of war. There are numerous historical paintings and prints and it is impossible to enumerate a title of the objects shown.

A visit to the museum will bring to mind the prophetic words of Victor Hugo, uttered at the II Inter. Peace Congress at Paris in 1849, "The day will come, when specimens of canon will be exhibited in museums, as instruments of torture are shown in our own day, and people will be astonished that such an instrument could ever have existed." The truth of this statement is partly fulfilled in the

museum at Lucerne and we believe the institution itself will hasten the day when there shall be no more war, and we were glad to note that the perpetuation of the museum was assured by the generosity of another Pole, Comte Gurovsky de Woczel, who announced at the last Peace Congress at Lucerne, that he would give 500,000 Francs for a new building, a removal having become necessary since the Swiss Government will erect a public building on the old site.

We came away from this museum wishing that it might be the privilege of every Mennonite to visit it, that he might hold fast to the principle of peace for which he has been so often ridiculed. This museum clearly demonstrates that the warlike plan is infinitely more ridiculous and every Mennonite has the privilege to say with Henry Richard, "Reason is for us, for war is an outrage on reason, for war tramples the justice under foot; civilization is for us, for war is the incarnation of barbarism; and above all, religion is for us, for we have the benediction of Him who said: 'Blessed are the peacemakers; for they shall be called the children of God.'"

S. K. MOSIMAN.
Halle a S., Germany.

How Can the Sunday-school Teacher Make His Work More Practical?

Read Oct. 15th at the Union S. S. Convention, Hillsboro, Kans.

Esteemed friends and Sunday-school workers:

It may look somewhat like presumption on my part that I accepted the invitation of the program committee to write a short paper for this assembly of Sunday-school workers, considering that for nearly nine years I have not personally been in a Sunday-school, to say nothing of taking active part in Sunday-school work. But I remain attached to my former vocation of teaching as much as is in my power and always take great interest in these meetings, even though I cannot be personally present. I think the place of honor in the whole educational world is the seat of the Sunday-school teacher, and for the same reason it must be considered an honor to be enabled to take even a humble part in this noble work, and I am glad that I did not refuse when asked to take part in this meeting; but those who know through what sad experience I have passed in the last weeks during the illness and death of my father will readily understand, when I say, that the task of preparing this paper was not an easy one for me under the circumstances. For this reason

my words may also not have the cheerful tone to them that I would wish them to have, and I am afraid also that my mind lacks the elasticity these days that it should have in order to be able to present something that can really be helpful to the teachers. I will however do what I can, hoping that even a few lines written in weakness, will not be quite in vain.

In the question that we have placed at the head of this paper: "How can the Sunday-school teacher make his work more practical?" the intention is to ask for the ways and means by which the teacher can make his work produce results that the children can turn to account in real life. Furthermore the question presupposes that the work in our Sunday-schools often is not of such a nature that it can be expected to bring about these desired results.

Bearing this in mind, there are three considerations that have presented themselves to me as useful for answering our question. First, that the teacher realize more fully the high importance of the Sunday-school work; second, that he take into consideration the individuality of the children with whom he has to deal; third, that he come into closer personal touch with his pupils.

Much has been written, and still more spoken, concerning the importance of the education of our youth, to which it is unnecessary for me to add anything. Our educators also strive more and more to make the work of the schools as practical as possible; but if we let our educational work stop short with our public school system, the training of our youth will at best be but one-sided. Their higher natures must receive a special training that cannot be given in the day schools. There they can only be prepared to become good citizens of the republic; but they are all eligible to citizenship in a higher commonwealth—the Kingdom of Heaven; and the Sunday-school is the institution where the child is to be trained to fill its place in the same. How important it is to understand this divine destiny! Here not only a whole life time but all eternity is at stake. Can a Sunday-school teacher then continue to think lightly of the children's spiritual needs and of his own responsibility? I do not want to say anything hereby to discourage a humble worker in the Sunday-school, but rather to encourage him. It is quite evident that those who do not rate their own capabilities high, bring forth the best fruits in the end. But to no one can it be

harmful to be reminded of the high importance of making the best use of the precious time spent in the Sunday-school class. This is one of the prime requisites for making Sunday-school work more practical. The teacher will then also see to it that the children are made to see the importance of the hour in the Sunday-school; that they are not there to show their new hats or their neat dresses, or even to have their pretty faces admired or their beautiful voices praised; but that they are there to learn that

"Life is real, life is earnest,
And the grave is not its goal;
'Dust thou art, to dust returnest'
Was not spoken of the soul."

They are to learn how to enter upon a life of purity and charity, of trust in divine guidance and of courage for the right, to form high ideals and noble aspirations, and in order to attain these, entrust their whole being for safe-keeping into the hands of their God and Savior.

In the second place, the teacher will find it very helpful for attaining better results in his work, to take into consideration the individual natures of his children. His teaching must be adapted to their capacities and to their personal needs. It will not do to lecture to them as a college professor would to a theological class. The teaching must not be so high that the children cannot reach it, nor so shallow that it fails to hold their attention. To effect this, however, the teacher must not only know his subject matter well, but also his class. He must be an observer of human nature and must study the workings of the youthful mind. We cannot expect all Sunday-school teachers to study psychology and pedagogy, but they can all make character studies of the children with whom they come in contact. They will soon find out that there is a great diversity among children, and that not even those of the same age can be treated alike. Different educational conditions and different home surroundings, different mental capacities and personal characteristics, must all be taken into consideration by the teacher who strives to influence his children for eternal life. The teacher must strive as much as possible to reach the individual hearts, and should never allow himself to become content with doing wholesale class work.

This brings us to the third point that I wish to emphasize as necessary to make the teacher's work more practical, namely: that the teacher should come into closer personal touch with the children entrusted to him. The child must never feel as if the

teacher keeps at a distance from him, or as if there is an unsurmountable barrier between them. Come down to the level of the child, if you wish to elevate it, just as Christ came down and took upon himself our lowly humanity in order to uplift us. In this case as everywhere else, we must "stoop to conquer." We must be able to become as children in order to win children. The teacher must feel and show a hearty interest in the various experiences of the children. To awaken their confidence in him, he must also show a friendly interest in their every-day pursuits and if possible look them up occasionally at their daily work. In this way opportunities for confidential talks will often present themselves, that could not otherwise be found. Without real heart to heart talks the Sunday-school work cannot bring the results that it should bring. Such a course will cost quite a bit of self-denial and courage on the part of the teacher, but we must also do something and not only talk, if our work is to be practical. The children can then soon be encouraged to take a more active part in the work themselves and become a great help to the teacher in many ways. It often takes but a small helpful hint or suggestion from the wise teacher to make young missionaries or evangelists or deaconesses of his children. But of course the teacher cannot expect to send the children out on such missions of mercy and kindness, if he does not show them the way personally. Let them see that your every word and act is filled with the spirit of Christ, which is the spirit of Love, and they will soon "catch" the same spirit from you without any great effort on your part. We could therefore sum up the whole matter in the words: In order to make our work more practical, we must become more deeply in earnest about it. To such workers who realize this to its full extent, the Lord of the Harvest will also grant a share in the "Harvest-Home."

"Let us then be up and doing
With a heart for any fate;
Still achieving, still pursuing;
Learn to labor and to wait."
Hoping that these lines, penned in weakness, may serve to encourage someone in the work for our common Master, I am fraternally yours,

J. G. EWERT.

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Editorial.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Our Scattered Membership.

Among our people, more than among others, it seems "land hunger" has much to do with the weakening of the congregations. The habit of moving from place to place, with which persecution had much to do in the old days, still clings to our people, attractive lands, just now, go as far as persecution ever did toward scattering them. As long as they colonize i. e. settle in communities with others of our faith it is only the local congregations that loses, the church as a whole is likely to gain by it. But when a family becomes isolated and Mennonite associations are impossible then the church soon loses that family and very often they are lost to Christ.

Cities, too, are drawing upon the membership of our country churches. The young are attracted by the superior advantages the city has to offer and they go there. We might as well try pushing back the tide as attempt to keep the young from drifting into the cities. We must then do one of two things. We must influence their going to towns where Mennonite fellowship is possible or we must follow them to the towns and establish churches for them there. But to do either of these two things is to undertake a very difficult task and even then of those who go from us, some will not remain loyal. Association will lead some to seek church homes with other denominations and others again to cut loose from every kind of spiritual fellowship. It is our duty to pre-

vent the number of these, especially of the latter class from becoming large and to neglect them is to neglect our own flesh and blood.

We have yet to discover an efficient way by which our isolated communicants will get a proper spiritual care and be kept in touch with the affairs of the church. In some of the meetings of the Society of Friends a committee exists whose special duty it is to correspond regularly with the scattered members of the meeting and so keep alive their interest and loyalty. A similar method followed in our churches might be very much to their benefit.

Pastoral care, we know, is the strongest factor in the administration of congregational affairs and the discovery of a method by which our scattered brethren might enjoy it would, we are sure, benefit both the church and the brethren separated from us.

G.

Living in a False Light.

Not long since a young sister came to her pastor and said, "I want my letter, I am going to unite with the N— church. Naturally, the pastor, who had known her from infancy, baptized and received her into the church which her parents and grandparents before her belonged, wanted to know the reason why."

The answer was, "I attended the revival and was converted in that church last week and feel it my duty to join it. They tell me" said she "that since I was converted there I ought to join the church." It instantly occurred to the pastor that such a revival must have been planned more with the idea of getting people out of their churches than with the hope of leading sinners into the church, but he refrained from expressing himself on that point just then, and said to the young woman "You were a regular worshiper with us until two weeks ago, you communed with us and worked with us and now you come and tell me that you were never converted and for that reason you want to leave the church and go where they converted you. Do you think you are using your church and pastor fairly by leaving them as though they were unworthy of your Christian fellowship, where, as a matter of fact, you have been placing yourself before them in a false light all these years, leading them to think that you were a converted, consecrated child of God and yet all the while, as you say, you were not converted and were only pretending to do what was right?"

The sister did not care to or did not want to give a reason why the church should be made to suffer for her own unfaithfulness. She had not come to argue, she wanted her letter and her letter she would have.

But such is human nature, the man who has cheated his brother does not want to live with him in brotherly fellowship anymore and the one who has deceived the church wants to break off relations with it.

No one becomes a member of our church until, after coming to years of discretion, he publicly declares that he has cast off the devil and his works and is now a child of God. If one had been baptized on the faith of his parents, as some, in other churches are, then he might say, "I had nothing to do with being made a member of the church and can honorably break off my membership if I see fit to do so". But with us such is not the case. One's baptism, his participation in the Lord's Supper and the activities of the congregation are understood to be sincere professions of a thorough conversion. And for one to exercise these functions and yet remain unconverted, his conduct is nothing short of hypocrisy.

G.

Correspondence.

WASHINGTON, Ill., Nov. 6, '05. —The outlook of the missionary work in the Mennonite church two and one half miles southeast of Washington is very encouraging. One of the members alone has undertaken the blessed work of supporting a missionary, Miss Rose Boening, of Elgin, Ill., who intends to start for the foreign field with Dr. Hurlbert's party. She gave a touching address on how the Lord had called her, and her struggle in making up her mind to go to such a dark place as Africa, yet with a smiling face, she expressed her longing to go there in order that she might win some souls for Christ, and be used as the Lord sees fit.

Mr. and Mrs. Bougart, whom the church intends to support, are expected to be present with them on Thanksgiving Day. Mr. Bougart has been on the field already and will be able to give us some interesting points concerning the work.

Rev. Val. Strubbar intends going to Topeka, Indiana, and assisting Rev. John C. Lehman in a series of revival meetings beginning December 4.

QUAKERTOWN, Pa., Nov. 6, '05. —Yesterday was a season of refreshing for our little church here at this place. It was the time appointed to commemorate the sufferings and death of our

Savior by partaking of the emblems of the crucified body and His shed blood. A large assembly of people had gathered, filling the church to the door. Besides the members of our church a few from other churches united with us in the partaking of the Lord's Supper. On Saturday evening when preparatory services were held, five young souls were added to Christ's visible church on earth and as members of this congregation. Our church now has a membership of upwards of 50 members. Our Sunday-school, which has steadily increased in membership, now contains about 200 members. During the present year every fourth service is in charge of our Young People's Society of Christian Workers, whereby our pastor who has altogether too much to do in his charge as at present constituted, is relieved of one half of the Sunday evening services at this place.

We had very pleasant and encouraging visits some time ago from the brethren H. J. Krehbiel, of Trenton, O., and J. Quiring, of Russia. The former preached for us on Sunday afternoon, September, 10, in German and on the following Tuesday evening in English. Bro. Quiring was with us, accompanied by Bro. H. Epp, of Turkestan, on Sunday, September 24.

WEST SWAMP, Pa., Nov. 6, '05. —Yesterday our church celebrated the Lord's Supper. A large concourse of people had assembled and nearly all the members of the church partook of the emblems of the body and blood of our crucified and risen Savior. The pastors of the church spoke briefly on Heb. 12:3, and then administered communion. During the absence of the pastor while away to attend General Conference at Mountain Lake, Minnesota, Bro. H. W. Shelly, of Quakertown, supplied him with us. While the pastor was away the Trustees of our church commenced a radical renovation of the inside of the church building expecting to have it finished by the time of his return. Through unforeseen delays the work was not completed at the expected time, and thus the surprise was not as complete as it was intended to be. Nevertheless, the surprise was not any the less agreeable to him, inasmuch as the repairs and renovations seemed to be sorely needed. After the work is fully completed it is expected to hold appropriate reopening services. On Thanksgiving evening, November 30th, our Young People's Association expects to have an anniversary service.

Mission.

From Cantonment, Oklahoma.

Missionary J. A. Funk writes to the Mission Board, that their work among the Arapahoe Indians progresses slowly but steadily. That, although they can not report of a great number of conversions and of many who have humbled themselves before our crucified Saviour and have accepted Him as their Saviour from sin and as their Leader through life, yet they know, that the Lord has His own among the Arapahoes, even if their number is but small. There are those whom the Lord knows as belonging to Him. A goodly number of the members of the Arapahoe church, who were baptized in their youthful years, are now men and women, fathers and mothers, and are living a Christian family life, which is watched and observed by their heathen neighbors. But the family life of these Christians is not all joy. They too have to experience their sorrow; especially when they are afflicted with sickness and death. Into four of these families death entered during the past quarter, and in each of them claimed a dear child. Among the families thus afflicted was the family of Frank Harrington, Brother Funk's assistant. It was very hard for Brother and Sister Harrington to give up their child, but they patiently submitted to the will of the Lord. Besides the services held regularly in the chapel at Cantonment, Bro. Funk is now endeavoring so to arrange matters that services be held at the same time in the camp, some distance away from Cantonment, for the benefit of those Indians who do not attend the services in the chapel. Services are also held on Sunday evenings in the Arapahoe Government school.

A number of young Indians have applied for baptism and it is expected that some of them, if not all, will be baptized during the present quarter.

From India.

Missionary P. A. Penner writes from Champa, India:

The past three months brought us some sorrowful hours. Although we were not as sorely afflicted as some other missionaries, who had to give up their wives, yet it was a sacrifice for us to part with our dear child. In a heathen country, where there is so little joy, one learns to appreciate the true joys of family life. But, the Lord doeth all things well and thanks be unto Him, even for such afflictions!

During the sickness of our Linda the missionaries of the Christian Mission at Bilaspur

showed us much love. Brother and Sister Kroeker, who would have gladly rendered us their assistance, were at the time unwell themselves, so that they could not even come to the burial of our child. We missed them very much. Accompanied by our orphan girls and a few heathen, we carried the lifeless body of our child to the grave. Besides our Linda another child succumbed to the same disease, dysentery, on our compound. Several other children died of the same disease at Champa. Our older child, my dear wife and myself kept all quite well during the past quarter. It is a cause of special gratitude to me, that I have been spared from attacks of fever during the rainy season this year.

Owing to the sickness and death of our child, missionwork in the villages had to be dispensed with. We therefore devoted our time principally to the work here at home. Preparations are now being made for the building of the leper asylum. For weeks stone is being quarried for the foundation. And now we have commenced the digging of the foundations. Our plan is to erect first two buildings, each 150 feet long, one for the men and the other for the women. Afterwards, as the necessary means are at hand, other buildings are to be erected, and first of all a chapel. The Mission to Lepers in India and the East, in Scotland, has rendered us material assistance and has promised to render more in the future. We have 59 lepers in our asylum at present. A number of them have again announced themselves as candidates for baptism. Some of them will hardly be ready to receive baptism as yet. We find it very difficult to decide whom to baptize. With the greatest amount of care and precaution we oftentimes miss it. And because we exercise precaution we can not report of a great number of conversions.

Brother and Sister Kroeker were with us for 15 days. How the Lord is dealing with them the Board knows from a letter which I wrote for Brother Kroeker while they were staying with us. I would mention once more, that we have two orphan girls for which support no one has as yet pledged himself. We would therefore ask, that the Board care for their support in case no one else volunteers to do so.

*) Brother Kroeker has for some time been so afflicted with sore hands that he was entirely unable to do anything, even so much as to clothe and undress himself, and that he for a time had to be fed like a child. The doctors think, that his disease is the effect of the climate and it is conse-

Prayer is the Wish of the Heart.

A story is told of a little shepherd boy who was obliged to keep watch over the sheep, and so could not go to church. But in his heart there grew up a longing to pray to God, as they were doing in church. He had, however, never been taught any prayer, and so kneeling down, he began with closed eyes and folded hands, saying the "A B C D," and on to the end.

"What are you doing, my little man?" said a gentleman passing by.

"Please, sir, I was praying," replied the boy.

"But why are you saying your letters?"

"Why," said the little fellow, "I didn't know any prayer, only I felt I wanted God to take care of me and help me to take care of my sheep. So I thought if I said all I knew he would put it together and spell all I wanted."

"Bless your heart, my little man! He will. When the heart, speaks right, the lips can't say wrong," said the gentleman.

Old People Not Useless.

An old man sitting in an armchair, feeble and helpless, may be the most useful member of the household. Let me say three things:

1. Old people are a blessing, because of their accumulated wisdom. You have made the journey of life. You have the rich experience. That boy is a bright boy who forms the acquaintance of some aged person.

2. Old people supply a necessary conservative force. You make society more stable. You bring reverence to it. The age that is wise rises before the hoary head.

3. Old people link us to heaven. You remind us of the future life. "My old mother knows how to pray," said a merchant recently to me. You bind us to the throne of God.

The earth would be positively poor without you. I am not sure but that you are the most useful member of society.—The Advocate.

quently to be feared, that he will be obliged to give up his work and go to a more healthful climate, even if a temporary relief should be brought about. Sister Kroeker has also been unwell for some time and the work at Jankelr has thus materially suffered of late. Temporary help is urgently needed, until another permanent missionary arrives there. This temporary help the Mission Board is endeavoring to procure, while at the same time it hopes and prays, that competent persons may be found, who are willing to go to India and assist in the work of the Lord. A. B. SHELLEY, Sec.

Temperance.

One of the greatest needs of the present day is a keener realization of individual responsibility with regard to evils which affect the whole community. No matter how small the sphere of influence may appear to be, each one of us can do something to increase the sum total of good and to decrease the sum total of evil in the world.

"I am only one,
"But, I am one;
"I cannot do everything,
"But I can do something!"

"What by grace I can I ought to do

"And by the grace of God I will do!"

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 19, 1905. MEDICAL MISSIONS (at home and abroad) Mark 1, 29-34. JOHN 5, 10-16; John 9.

QUESTIONS.

1. What are medical missions? 2. Who was the first medical missionary? Mark 1, 29-34; John 5, 10-16; John 9. 3. Why are medical missions necessary?

4. Why is it so difficult to obtain medical missionaries?

5. How was Naaman healed? 2 Kings 5, 14-19.

6. How did physical and spiritual help work together in Samaria? Acts 8, 5-8.

7. How did Christ the great physician work? Matt. 9, 10-13.

8. How did Christ send His disciples as medical missionaries? Luke 9, 1-6.

MEDITATIONS.

It is only about 25 or 30 years ago that a greater and constantly increasing number of medical missionaries have been sent out.

Many missionaries before leaving for the foreign field acquired some knowledge of medicine and surgery, but to send out a Christian physician to do mission work by, through and in connection with his practice as physician, is only of recent date. Yet we might have learned from our Lord and Master, that physical and spiritual help ought to go together, for Christ healed, taught and preached.

Are medical missions necessary? There are enough physicians at home to make medical missions unnecessary! Really? Are there so many Christian physicians, who care as much for the salvation of the soul as for the curing of the body? Decidedly, not. Though there are Christian physicians, who are missionaries and as true followers of the Master, do missionary work in their practice, it is not

unnecessary to establish medical missions, where Christian physicians and nurses treat patients in a Christian being constrained by the love of Christ and following Christ's example they witness for Him and bring souls to Christ, the great physician for body and soul. Especially in heathen countries where there are no or few real physicians, the medical missionary has a great field for his medical practice and his Christianity.

But it is difficult, very difficult to find such consecrated, Christian physicians, who are willing to give up the prospect of a lucrative or at least well-paying business in order to serve Christ in His brethren of low civilization and unamiable manners, for small pay, being daily surrounded by dangers. And even if sometimes they think they have a call to go, when it comes to the point of leaving all earthly prospects, home and friends, either they themselves retreat and grow cold, or their families, parents, brothers, sisters or a young wife interfere. For years we have been seeking and praying for a medical missionary, but all attempts have been in vain, no one is willing to go.

Naaman was healed from his leprosy by Jehovah the God of Israel and he became a worshiper of the true God. So it is often to-day. In Samaria, Philip did many signs and wonders healing various diseases and at the same time preaching the gospel of Jesus Christ, and his success was marvelous. So did Paul and the other apostles. So did Christ Himself; though the healing of the soul was His chief aim, He did not neglect the body. And He sent His disciples to do the same. If at that time they were endowed with the special gift of healing and now the art of healing has to be acquired by study, the effect is the same. The Christian physician is, if true to His calling, the most powerful missionary.

QUOTATIONS.

A surgeon of the army said, "I never felt the need of being a Christian so much as at the battle of Chickamauga. A number of men were brought into a tent where we were amputating limbs, and probing wounds. Examining the hurts of one poor fellow, I was obliged to tell him he could live but a few minutes. He turned and looked to me: 'Surgeon, are you a Christian?' I had to confess I was not. 'Is there no Christian here?' No one responded. 'I want some Christian to pray with me before I die.' 'Are you a Christian?' I inquired. 'Oh, yes, sir! I am a Christian; but I should so love to

have some one pray with me before I go away to be with Jesus. O surgeon! won't you pray?' The pleading of the dying man was more than I could resist. I knelt down beside him, and offered up a heartfelt prayer to God. I don't know much about such things; but that prayer has had a most marked influence on my life ever since. The soldier died in a few minutes after its close."

The Sunday School Lesson.

BY A. S. SHELLY.

Subject for Nov. 19.—**NEHEMIAH'S PRAYER.** Neh. 1: 1-11. **GOLDEN TEXT.**—The effectual fervent prayer of a righteous man availeth much. Jas. 5: 16. The connection of this lesson with the previous one is very close. Probably about twelve years after Ezra had gone up to Jerusalem with the little company of priests, Levites, and others, Nehemiah comes upon the scene as portrayed in our lesson. Ezra's great object was to revive the knowledge of the law—the Mosaic law—among the people, and thus to build up the restored people religiously. In Nehemiah God raised up the strong political leader the people needed to become established in outward order and security. The two worked hand in hand as will appear in our study of this book.

Nehemiah was a patriot in the best sense of that term. Though a trusted servant in the household of the Persian emperor, which means that he must have been found a faithful and loyal subject of his monarch, he like Daniel kept cherishing in his bosom a love for God and His chosen people. His loyalty to his emperor and his patriotic love for his own people were both based on his religious principles, his faith in God, to whose overruling providence the present relation of the Jews to the Persian dominion was to be ascribed. He was an Israelite, not ashamed to own himself such, because this meant to be one of God's people, with all that that thought carried with it. He was a loyal Persian inasmuch as he could see in this relation God's appointment and therefore an opportunity to further His ultimate cause, do His will, and glorify His name. All true patriotism must be similarly based. We Americans, as we lift high our national ensign, may shout indeed for "old glory" if in doing so we give all glory to God, and hold our love for our country subject and tributary to our love for God.

Our subject calls us to consider especially Nehemiah's prayer, and the committee's choice of a

golden text implies that this is an instance of the effectual fervent prayer of a righteous man that availeth much. James illustrates the truth of the golden text with the example of Elijah's effectual prayer, and there is much similarity between these two cases of prayer which each one may trace out for himself. Let us seek to learn some lessons in prayer from the example before us.

The prayer grew out of Nehemiah's interest in his people's welfare. He inquired concerning their condition and was deeply moved by the tale of their affliction and reproach. We are not apt to make that an object of our interest in which we have no interest. We may repeat or even ourselves put together words in the form of prayer including any matter, but unless they come from the heart laden with a deep concern for the thing prayed for, such utterances may not be called prayer at all. How meaningless, for example, the petition, "Thy kingdom come!" as it falls—yes falls, not rises—from the lips of one who is far from having any real conscious concern for the coming of that kingdom! The agreement of Matt. 18: 19 must begin here. In order to unite in prayer that will claim the attached promise we must agree in a heartfelt concern for the subject that then becomes the object of prayer.

The prayer of Nehemiah is addressed to God with a consciousness of His attributes that make prayer worth the while. God's greatness in power, His terrible-ness in judgment, His faithfulness and His mercy in His covenant relation with man—these are qualities in God's nature upon which he bases his hope of successful intercession. So we are taught to address our prayers to one who, though "in Heaven" possessing all the infinite attributes that that implies, yet is "our Father", tender, loving, compassionate, merciful. Let us meditate much on those words of address in the prayer of our Lord, and draw therefrom inspiration to fervent prayer.

Confession of sin had a prominent place in this prayer. He offers up "the sacrifices of God" which are a broken spirit—a broken and a contrite heart," confessing his and his people's sins, justifying God in His severe judgments, and throwing himself and the nation entirely upon the mercy of God. With such a sacrifice God is well pleased. He delights in mercy. Him that thus comes to Him, He will in no wise cast out. Where sin abounds, in our consciousness and our honest penitent confes-

sion, there grace does much more abound.

He pleads God's own word of promise, vs. 8, 9. God is pleased to have us take Him at His word. God had carried out the letter of His threatening of judgment; would He not also fulfil the promise of restoration on the conditions named? F. B. Meyer says: "It is good when amid the 30,000 promises of Scripture we find one exactly suited to our case. It is like a promissory note; we have only to endorse it and present it at God's bank."

He also advances the argument of God's honor to be upheld before the nations. He had redeemed this people and set His name upon them. In showing mercy unto them even more than in His judgments His name would be magnified in the earth. This thought must have a foremost place in our petitions. "Hallowed be Thy name!" If we love God with all our heart, we will desire His glory even more than our own benefit; in fact to exalt His precious name will be our greatest joy.

Nehemiah asks for a definite thing—the directing of the king's heart in this matter. Much of our praying is too indefinite. While we have no right to prescribe to God the way in which His help shall be given, yet when He by His Spirit's leading sets before us a definite issue, He is pleased to have our petitions directed to this issue with equal definiteness. Nehemiah realized that God's mission for Him was to go to the aid of his brethren at Jerusalem. To do this he must have the king's permission and authority. This was therefore the definite thing to be prayed for. God could, and He did, direct the king's heart favorably, and thus the way was opened to bring about all that was in Nehemiah's mind as he offered this prayer to God for His people. The granting of one definite petition that we are led to ask in faith often brings in a long chain of consequent blessings.

Marriages.

WURSTER—LANDIS.—On October 30, 1905. In Philadelphia, Pa., by Rev. N. B. Grubb, William Wurster to Miss Harriet F. Landis, all of Philadelphia, Pa.

Deaths.

DUERR.—In Philadelphia, Pa., suddenly, on October 30, 1905, Adam Duerr, aged 58 years. Brother Duerr was born on the Rhine, Germany but twenty-five years ago came to this country where he has been in the employ of the Reading railroad company to the day of his death. He leaves a deeply bereaved widow. Funeral services were conducted by N. B. Grubb on November 2.

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News of the Week.

Domestic.

Pres. Roosevelt Issues Thanksgiving Proclamation.

WASHINGTON, D. C., Nov. 2.—The president to-day issued his proclamation, naming Thursday, Nov. 30, next, as a day of thanksgiving.

The proclamation follows: "By the president of the United States of America: "When nearly three centuries ago the first settlers came to the country which has now become this great republic, they found not only hardship and privation, but terrible risk to their lives. In those grim years the custom grew of setting apart one day in each year for a special service of thanksgiving to the Almighty for preserving the people through the changing seasons. The custom has now become national, and hallowed by immemorial usage. We live in easier and more plentiful times than our forefathers—the men with rugged strength faced the rugged days; and yet the dangers to life are quite as great now as at any previous time in our history. It is eminently fitting that once a year our people should set apart one day for praise and thanksgiving for the goodness of God, and at the same time that they express their thankfulness of the abundant mercies received, should manfully acknowledge their shortcomings and pledge themselves solemnly and in good faith to strive to overcome them. During the past year we have been blessed with bountiful crops. Our business prosperity has been great. No other people have ever stood on as high a level of material well-being as ours now stand. We are not threatened by foes from without. The foes from whom we should pray to be delivered are our own passions, appetites and follies, and against these there is always need that we should war."

"Therefore, I now set apart Thursday, the 30th day of this November, as a day of thanksgiving for the past and prayer for the future, and on that day I ask that throughout the land the people gather in their homes and places of worship, and in rendering thanks unto the Most High for the manifold blessings of the past year, consecrate themselves to a life of cleanliness, honor and wisdom, so that this nation may do its allotted work on the earth in a manner worthy of those who founded it and of those who preserved it.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this second day of November, in the year of our Lord, one thousand nine hundred and five, and of the independence of the United States, the one hundred and thirtieth.

"By the president, (Seal) "THEODORE ROOSEVELT."

ELECTION RETURNS.

NEW YORK CITY ELECTS MCCLURELL MAYOR AND JEROME DISTRICT ATTORNEY. PHILADELPHIA RE-ELECTS WIN. PATSON IN OHIO ELECT ED.

PHILADELPHIA, Nov. 7.—Philadelphia has been swept by the reform movement, the city party ticket winning by a surprising large plurality.

Enough is known of the result in the remaining wards to indicate the defeat of the republican local ticket

by from 60,000 to 75,000 plurality.

The victory of the party carries with it the election of William H. Berry, the democratic candidate for state treasurer. The election has the appearance of a landslide throughout the state.

The state treasury has been under republican control since 1890. Roosevelt's plurality last year was 504,000.

COLUMBUS, Ohio, Nov. 7.—The democratic elected J. M. Patison governor.

NEW YORK, Nov. 7.—Returns to midnight indicate that George B. McClellan, democrat, is re-elected mayor of New York by between 3,000 and 4,000 plurality over W. R. Hearst, municipal ownership, and that William T. Jerome, independent, is re-elected district attorney by about 8,000 over James W. Osborne, democrat, at midnight Mr. Hearst declined to admit his defeat, and declared his intention to contest the election. At that time the returns from 184 election districts had not been received. McClellan had 265,598, Hearst 263,370 and Lavin 130,926 votes.

New Trial is Denied Mrs. Cassie Chadwick.

CINCINNATI, November 7.—Mrs. Cassie L. Chadwick has lost her last hope for a new trial unless the Supreme Court shall consent to allow a rehearing. The United States Circuit Court of Appeals to-day refused her application for a new trial. The long opinion of the court was read by Judge Lorton.

Mrs. Chadwick is now in the jail at Cleveland under sentence to the Ohio penitentiary for ten years, having been indicted and convicted of conspiring to defraud under the national banking law, the specific case involving the wrecking of the Citizens' National Bank, of Oberlin, O., whose president has died since the exposure of the matter.

Foreign.

SITUATION IN RUSSIA.

QUIET IN ST. PETERSBURG.

ST. PETERSBURG, Nov. 5.—Sunday happily passed in St. Petersburg without disorders or bloodshed. The social democrats and revolutionists had planned a mammoth demonstration in honor of those killed in last week's riots.

The revolutionary leaders here anticipate a period of comparative quiet and speak of the great strike simply as a "maneuver" which forced the autocracy to make concessions.

NEW CONSTITUTION GRANTED FINLAND.

LONDON, November 4.—The second edition of the London Times to-day published the following dispatch from St. Petersburg:

"Finland has won her freedom. A manifesto embodying all the demands presented by the popular delegates at Helsingfors to Prince John Obolensky, the governor-general, will be submitted by Secretary of State Luidler for the imperial signature at Peterhof.

The keystone of the new Finnish constitution is the responsibility not of the monarch, as heretofore, but of the Secretary of State and the Diet.

"The presence of Russian warships off Helsingfors, with troops on board, is intended to signify that, although the Emperor grants constitutional freedom, he intends to prevent the severance of the grand duchy from the empire."

PARDON FOR CZAR'S SUBJECTS.

ST. PETERSBURG, November 4.—The text of the imperial manifesto granting amnesty to political prisoners, signed by Emperor Nicholas

terday, declares that by virtue of the intention expressed in the manifesto of October 30 to accord the population loyalist principles of civil liberty free pardon is granted to political criminals of various categories, which are enumerated, and also to participants in strikes and those responsible for breaking contracts. The pardon extends to those now in prison and to those not yet tried or on whom sentence has not been pronounced. Persons convicted of crimes committed over ten years ago are to be released and will be sent to the Siberian colonies.

Those who are now colonists there will be allowed after four years to choose their place of residence, but are prohibited from living in the capitals, St. Petersburg and Moscow for three years. Crimes not falling under these categories have their sentences reduced by one-half, and persons condemned to imprisonment for life have their sentences reduced to fifteen years' imprisonment. The pardon extends to all prisoners who benefited by previous manifestos. Persons arrested by imperial or administrative order are released. Those condemned to death or liable thereto have the penalty commuted to fifteen years' imprisonment at hard labor. The amnesty decree includes political offenses committed up to October 30.

STUDENTS ASSIST IN RESTORING ORDER AT ODESSA.

ODESSA, November 4.—The pillaging here has been largely stopped, thanks to the intervention of the troops and local militia, formed largely of students, but the streets are unsafe for all except sanitary officials and sisters of charity. The city presents the aspect of a military camp. Artillery is posted in several streets.

Looting was in full force yesterday and the amount of damage done is enormous. During the night there was further heavy firing, and a number of Jews were killed. Whenever Jews were attacked and escaped to the roofs of their houses, the houses were promptly fired upon. Residents of the outskirts of the city say their sections have been overrun by rioters.

One band was composed of ten women, half naked, who were rendered frantic by the murder and pillage.

NEW PROCURATOR OF HOLY SYNOD.

ST. PETERSBURG, November 4.—Prince Alexis Obolensky, a member of the council of the empire, has been appointed chief procurator of the Holy Synod, in succession to M. Pobiedonostoff.

While the news received from the provinces indicates that something like normal conditions are being restored in many regions, the situation continues grave in the Baltic provinces, in the Caucasus and other places.

In the south, where the outrages generally have taken an anti-Jewish nature.

Jews THE GREATEST SUFFERERS IN ODESSA RIOTS.

ODESSA, Nov. 5.—A tour of the suburbs all to-day found all quiet. Whole rows of shops that were pillaged had been boarded up. The poorer Jewish quarters suffered worst and the principal streets, with few exceptions, were untouched. Russian shops are marked with crosses painted on the shutters and the private houses, with ikons so as to protect them from the mobs. Peasants armed with knives and scythes tried to enter the city Saturday to loot the place, but they were driven back by the soldiers.

The casualties in Saturday's disturbances exceed 140 and those of the preceding days, which have been verified, number nearly 5,000. The plundering continued early this morning in the outlying districts, but to-day the city was relatively calm, though the population is still anxious.

It is alleged that the police and soldiers everywhere marched at the head of mobs, inciting them to destroy the Jews crying: "The Jews have killed our emperor," and similar expressions. While the mobs were engaged in the slaughter the soldiers busied themselves with pillaging. The owners of many houses got rid of the bandits of the payment of ransom to the police. The police prevented anyone arresting the looters and prevented also the Red Cross workers from aiding the wounded, actually firing upon those engaged in this work.

Sir George Williams, Y. M. C. A. Founder, Dead.

LONDON, November 7.—After sixty years of energetic service in the cause of Christianity, Sir George Williams, the founder of the Young Men's Christian Association, died here last night of old age.

From a little club of twelve members that met in a small room near Blackfriars' bridge, London, in 1844, Sir George saw the Young Men's Christian Association, as he called it, spread all over the world. Its membership grew up and down the sands of time, until now the buildings that shelter the associations in England and the United States alone are valued at \$15,000,000, and its standard-bearers include men whose names are synonyms of greatness and power.

Sir George was a self-made man in the full sense of the word, and he never dreamed that the little society in London which he organized mainly to keep rural Christian youths like himself from bad company and temptation in the big metropolis would spread beyond the city's boundaries.

The association's statistics now show that it is represented in every city and hamlet in the United States, in every part of Europe and in such contrasting places as Nazareth, Dawson City, the Transvaal, Jerusalem, the Congo and Bethlehem. The branches have grown over 7,000 and the membership over 500,000.

When the Y. M. C. A. began, young Williams was earning exactly \$750 a year, and he gave \$250 of this sum annually to its support, and lived as best he could on what was left.

Sir George took an active part in the management of the English division of the Y. M. C. A., of which he was the treasurer, until his death.

Five Missionaries Murdered by Chinese.

HONO-KONG, November 1.—Five American missionaries have been reported, been murdered at Lienchow. The victims of the outbreak are Dr. Eleanor C. Brewster, Mrs. Macbie and child and Mr. and Mrs. Peal.

Lienchow is a town of 12,000 people, situated in the western part of the province of Kwang-Tung, at the head of the Gulf of Tong-King, not far from the treaty port of Pakhoi.

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Vol. XX.

BERNE, INDIANA, NOVEMBER 16, 1905.

No. 45.

Little Lights.

BY JULIA H. JOHNSON.

Just where Jesus puts them
Little lights should shine—
"You in your small corner,
And I in mine."

Far across this country,
Far across the sea,
What we do for Jesus
Like a light shall be.
While the world of darkness
Needs our little light,
We must keep on shining,
Ever clear and bright. —Ex.

Items of News and Comment.

The new Mennonite School at Rosthern, Saskatchewan, N. W. T., was to be opened on Nov. 14.

On Nov. 10th ten young people of Wayne Co., Ohio, arrived at Berne, Ind., to visit friends and acquaintances.

The Western District Conference held at the Hoffnugsau church, Kan., from Nov. 7-9, represents forty congregations.

Editor I. A. Sommer, of Berne, Ind., left Tuesday morning for Berlin, Ontario, to attend the General Conference of the Old Mennonites.

Have you ordered sample copies of THE MENNONITE for your friends who ought to have it?—THE MENNONITE BOOK CONCERN, Berne, Ind.

Three conference districts, of the Old Mennonites, are supporting the Kansas City Mission. Subscriptions are being circulated in a number of congregations to raise the debt on the mission building there.

The Inter-Church Federation Conference to be held in New York City, Nov. 15-21, marks an epoch in the progress in the kingdom of Christ on earth, and it should have the fervent prayers of all lovers of our common Lord and His cause.

The election on Nov. 7th shows that, for the time at least, a great change has come over the spirits of men, and they have faced the facts squarely instead of hiding their noses in the sand and voting blindly. God grant that this awakening of common sense may be the beginning of better things.—New York W. Witness.

Rev. Jacob Quiring, of Russia, has been commissioned by the Western District Conference to serve in their district in the capacity of an Evangelist or Home Missionary.

Next Sunday Pastor A. M. Pretz will exchange pulpits with Bro. J. S. Moyer, of Springfield, Pa., the latter preaching at Souder-ton, and give a report of the late General Conference. On the 16th they will exchange again between Deep Run, and Saucan and West Swamp.

The Mennonite Year Book and Almanac for 1906 is out and ready for delivery. The Year Book is replete with interesting reading matter largely of a historical nature of the Mennonite Church. A brief summary of the late General Conference is also given, several pages of genealogical events will prove of great interest to many.

Dedication.—The Johannestal congregation north of Hillsboro, Kan. decided last spring to enlarge their church as it proved to be too small to accommodate the people. The addition has now been completed. The dedicatory services are announced for next Sunday, Nov. 19, and a cordial invitation is herewith extended to the neighboring congregations and friends.

Rev. John Gerbrandt, of Humboldt, N. W. T., has given an interesting report to the "Bundesbote" from that place. Last spring he, two of his sons and other parties from Kansas moved up there where they raised a small crop already. They have S-S. and services every Sunday. On Sunday, Nov. 5, they celebrated a harvest festival, thanking God for the temporal and spiritual blessings they enjoy.

The meeting and conference by the ladies of The Eastern Conference, for the purpose of discussing the subject of orphans, and establishing a fund looking to the opening of an Orphans' Home was held in Souder-ton, Pa. Delegates were present from the First and Second churches of Philadelphia, Souder-ton, Deep Run, Perkaskie, West Swamp and Hereford churches. The day

was one of blessing to all present.

A correspondent to the "Herald of Truth" gives the following from Goshen, Ind.: "We held our communion services on Sunday, Oct. 15th. Bro. David Burkholder was with us on that occasion and officiated at the communion. Bro. I. W. Royer preached for us the following Sunday. Last Sunday evening (Oct. 29th) Bro. Peter Unzicker, of Cullom, Ill., was with us. In the forenoon we had a sermon from W. B. Stoddard, of Washington, D. C. President Blanchard, of Wheaton (Ill.) College, addressed the students on Tuesday afternoon on the subject of College Fraternities. The two last named were here to attend a conference of the National Christian Association, which has for its purpose the enlightening of the people on the evils of secret societies. These men, together with W. W. Dillon and Wm. Jacoby of the Moody church in Chicago, gave a number of very able and convincing lectures showing the inconsistency of Christians belonging to secret societies.

From Arizona.

Missionary J. B. Frey writes from his new station Moen Copi, near Tuba, Arizona, as follows to the Mission Board:

"Gladness and sorrow are interchangeable." This we were called upon to experience during the past months. But the Christian has the word of promise and truth as an anchor to keep his life boat, in joy and in sorrow, during good days and evil days. They are the words of Jesus spoken to His disciples, "Lo, I am with you always, even unto the end of the world."

It afforded me a special gladness to meet my family, after a two-months' absence from them, with Brother and Sister Epp, at the Railroad station at Winslow. The drive from Winslow to Oraibi was also a pleasant and interesting one, in spite of the scarcity of drinking water on the way. We were now two mission families, closely united in our purpose and our aim, that of bringing the Gospel of salvation to the poor Hopis. Each family was about to establish a new home for itself, but we are to be separated by high mesas, deep canons, and, during the rainy season by dangerous "Washes", at a distance of 50 miles from each other. That we would not often visit each other was evident. We therefore made use of the time and opportunity thus offered us by discussing our plans for the future and in speaking of the joys and sorrows of mission work and of the hope that is with us, etc.

Saturday evening we arrived at Oraibi and on Monday morning early I had to leave for Tuba, from whence I returned the following Saturday night. On Sunday we together conducted

In addition to regular nursing, the young women are taught how to preserve their own health; how to recognize, avoid and destroy contagion; how to estab-

THE MENNONITE.

Sunday-school and church services with the Indians at Oraibi, after which I took leave of these Indians and gave the work over to Brother Epp. On Wednesday, August 15th we left Oraibi full of hope but with a feeling of sadness, and started for our new station at Moen Copi, not knowing what the Lord had in store for us, but trusting in His promise, that He would go with us on our way, yea, that He would go before and all we had to do was to follow Him.

With sunset on August 16th, we arrived at our tent at Moen Copi. While yet on the way our little Alfred, 1 year, 11 months old, became unwell, and while we were eating our evening meal soon after our arrival he became sick until death. One disease followed another until he at last, after great sufferings, succumbed to "vitus kidney". On September 9th, just as the sun was disappearing behind the western mountains, the soul of the child left the body and went to Him who said: "Suffer little children and forbid them not, to come unto me, for of such is the kingdom of heaven." Yea, "the Lord gave, and the Lord hath taken away." This is our sure comfort and consolation in this our affliction and bereavement. We are thankful to God that Brother and Sister Epp arrived with us just before the departure of our child. On Sunday, Sept. 10th, funeral services were held and burial made on a plot of ground west of our tent. Brother Epp and Rev. Wynkoop spoke words of consolation. Other missionaries and a few Hopis were present and took part in the services.

As this is a new station, established since the work to the Sewing Circles has been allotted, we do not know whether we will get anything for our Indians for Christmas or not. We would very much desire to have some things if possible. Things ought to be sent by the middle of November.

Brother Frey writes in a later letter, that as they will not be able to build a house this fall yet, they will erect a stable and arrange it so, that they can use it for a dwelling during the winter and until the house is built the coming spring.

From India.

CHAMPA, C. P., India, Oct. 12, 1905. *Dear Readers:* Two years have passed since we have sent an appeal for help for the erection of our Lepers' asylum. Since then the work with the lepers has made great and blessed progress; but we are sorry to say no building has yet been erected. Preparations for building have

been made, but until now our lepers live in miserable huts. Many of our benefactors know very well the cause of the delay. Others are under the impression that the asylum must be nearly or wholly completed. To these latter we owe a clear setting forth of the circumstances.

After the king had granted us land for the location of an asylum, we cheerfully went to work. Although the charter of the land grant had not yet been legally put on record at the *katcheri* (courthouse), nevertheless the king said, "that can be done later." We ordered 100,000 bricks, we had doors, windows etc. made to our order and made other preparations for our "Bethesda" asylum. But I finally became anxious for the recording of the grant and I prayed the king that he would make no further delay. We went to Janjgir to arrange this matter. But now we encountered great difficulties, for some one had undoubtedly turned the king's head, so that he demanded unacceptable conditions. So this made our trip to the *katcheri* fruitless. With a heavy heart I turned home. That all work was immediately stopped I need not state. For two long years we have striven, laboured and prayed, that the Lord might give us the land. Sometimes we seemed near our goal, the next time all hope of ever obtaining a legal grant seemed to be wiped out. But God knows His day and hour, and so it came to pass that to-day we are in possession of two acres of land for our asylum. Whoever wants to blame me for going ahead with preparations on the mere word of a heathen, is a mail day late for I have blamed myself often for it, but we learn through experience.

Since October, we are again engaged in erecting better quarters for our lepers. At present excavations are being made for the foundation work, and stones are being quarried. In a few weeks, more bricks are to be burned. We intend with God's help to erect two buildings for the present, one for the men and one for the women. Then as the Lord shall grant means, a church and a dwelling for the superintendent of the asylum will follow; then a dispensary, a hospital for the seriously sick, a well and a fence around the entire asylum. Who will now help us in the erection of these buildings? The Lord has again bountifully blessed you at home, and here are 60 lepers who need our aid. The Scotch society has mightily supported our arms but these helps nevertheless do not suffice to satisfy the most essen-

tial needs. I am not ashamed to ask aid for these poor lepers, for the Lord Jesus loves them too.

"The lepers themselves are practicing real selfdenial. Most of them have very sore feet; so we decided to buy sandals for them. But when the superintendent wanted to take measures of their respective feet all but 10 said: "We don't need these sandals, tell the Sahib, he shall put the money intended for our sandals into the building fund." This was done. We know they needed these sandals and when they refused them they practiced selfdenial in the highest degree. He who can not believe this should only see for once the ground here. In other ways also the lepers are assisting us in the building of the asylum. They now carry brick.

The work for the lepers is giving us much joy. True, there are those who we wish were different, but these, thank God, are the exception. Several are again under catechetical instruction. How soon we may serve them with baptism we do not yet know.

In closing we wish to emphasize that besides your gifts we ask you for your united prayers. We know that this work has warm friends, for the letters arriving at Champa prove this. But however many means may come, if God does not bless them all will be fruitless, for "all depends on God's blessing."

With hearty greetings to all readers,
P. A. PENNER.

From Bethany Mission, Montana.

Missionary Linscheid writes to the Mission Board of their work at Bethany Mission, near Busby, Montana. He writes: By the help of God we were enabled to continue our work during the past quarter. Services were held with the Indians every Sunday with the exception of two Sundays in the early part of the quarter. At times the attendances were not as good as it might have been and at others it was quite good, so that the chapel was well filled. Since Bro. Kaovess is here we observe the following order for our services: After the reading of a Scripture lesson, prayer and singing, I read to them a brief comment on a passage of Scripture, after which Bro. Kaovess gives a further explanation of what has been read and adds to it what he thinks appropriate. After this follows a closing prayer, singing and the benediction. All the services are conducted in the Cheyenne language, with the exception of an occasional hymn and prayer. The attention in general is good.

November 16.

During the week we visit the Indians in their homes and read to them the Word of God and hold short services with them. And although the Indians were during the past months busily engaged in hay-making, yet we often times had the privilege of having quite a goodly number to listen to the reading and explaining of the Word. One thing has become clear to me during these visits among the more distant Indians, and that is, that another missionary should be stationed here, so that one or the other would be free to spend two or three days at a time among them. In visiting an Indian who lives 15 to 20 miles away and be obliged to return home the same day, keeps one on the run the whole time. And if it happens that the one to be visited is either away from home at the time or is engaged in some occupation it can easily happen, that one drives 30 to 40 miles without having accomplished his object. Those lying closer to the station come more or less to our Sunday meetings, and there are other occasions when we come in contact with them. If, however, an additional missionary, supplied with a tent, were here, he could visit these distant Indians and remain with them for several days at a time, whereby no doubt much good could be accomplished. Then there ought to be another chapel erected about 15 miles down the stream in which this additional missionary could hold services with the Indians on Sunday.

Services are held at the Government school every Sunday evening since the re-opening of the school for the benefit of the school children. Sister Linscheid and Sister Williams conducted sewing hours with a number of Indian women. Thirty women had their names enrolled as members of the class. Several of these did not attend very regularly and the result is, that they did not get their work done with the rest. They are expected to finish it during the fall. Most of them finished bed quilts for themselves, and were glad for them. These women had a threefold benefit from their sewing. In the first place they had the covers; in the second place they learned how to make them, and because they made them themselves they prized them so much the higher. And in addition to this they had the Word of God explained to them. How much of the divine seed sown in different ways will sprout and bear fruit the great day will reveal. We submit our weak efforts unto Him who can give the increase, and say, Lord, bless what Thou canst bless!

1905.

Sabbath Desecration.

By J. H. DONNER, Aurora, Neb.

In studying upon this subject of Sabbath desecration I will not go into detail as to what I think should or should not be practiced on this holy day, for that would only be giving you my idea or judgment and possibly create or stir up a feeling of differences of opinion with no actual benefit to you or me. But believing, as we all do, that if we want to get rid of an evil there is no use of cropping at the foliage but we must seek to get at its root; having accomplished this fact, we have conquered the evil, for sooner or later it must yield to its master regardless of its size or strength because the ax is laid at its root, and if we wish to strike a blow that will not be in vain we must strike where it will do the most good, and if we do not win with the first blow, continue to strike until victory comes.

In the first, this day is God's. He has hallowed it, but He has given it to us that we might keep it holy to Him. (I sometimes think the word "holy" in our day should be spelled with a w—wholly.) He has given six days wherein we should complete our work, and although He said "by the sweat of thy brow thou shalt eat thy bread." People sometimes say, we should take care of the things God has given us if it does cause us to work on Sunday. He does not ask us to undertake more than we can accomplish in six days and rest on the seventh. God does not ask us to keep this day holy for *his own benefit*, but altogether for our own. He realized in order that we could be happy and live as He desired we should and not forget God, it would be necessary for Him to set aside this day in which we could assemble together and meditate upon His word, and bring to remembrance "what great things the Lord has done for us and that we are dependent creatures" Deut. 5:15. Therefore God asks, *yea, demands*, that we remember this holy day. But, alas, too often we think this command was given under the old dispensation and we are living under the new, therefore we need not be so particular about serving the letter. But I ask, when did Christ say that we should not obey the command of God? True He says "the sabbath was made for man," but does that mean that we can do as we please with it? *Nay, verily, nay!* True, we are living under the new dispensation, the dispensation of the Holy Spirit, and we are not serving or obeying in the oldness of the letter, but in the newness of the spirit. But we are nevertheless serving, as servants of

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God and He always expects His servants to do *His* will; not because of fear of the command, but because He has sent His Spirit into our lives whereby we can say, "Abba, Father;" wherefore Paul says, "What, know you not that your body is the temple of the Holy Spirit? and that the spirit of God dwells in you? But you say, "We are a free people, our liberty has been purchased in Christ." Yes, that is just in which we so often fail. (We have reduced down the word "liberty" until it to us means, I can do as I please.)

We are a free people that we have a right to do just what the Spirit of God and Christ prompts us to do and no more or no less. But again you say if we are living in the age of the spirit, we should keep this day in the spirit and not so much in the outward form. That is true, we can not keep a day to God unless we do it in the spirit. But that spirit in which we keep this day will manifest itself in some form, so we see it is necessary to enter into the spirit of the day and as a result we are occupied with the things of God, receiving new visions of Him, as John did on the isle of Patmos. It is said of him that he was in the spirit on the Lord's day. And therefore, because we realize these facts, we can exclaim with Paul, "There, remaineth therefore a rest (a keeping of a Sabbath) unto the people of God. Neither is there any creature that is not manifest in His sight, but all things are naked and open unto the eyes of Him with whom we have to do." Heb. 4:9, 13. But now the question arises, if it remains that it is necessary that God's people keep this day, why don't they?

First, I believe, it is because of unbelief. You recall how when the serpent came to Eve in the garden with the words, "Yea, hath God said?" that is as much as to say, God said so, but he did not mean it; He knew better than to expect you to obey this. And so I fear that while we know that God does command us to keep this day holy, and delight in those that obey Him, the adversary comes along with his smooth arguments saying, play a game in a frivolous way—never mind what God says; God wants you to have a good time, or this or that does not make any difference, and if we are not careful we will listen to him and the next thing we know, we are heeding his argument and are doing just what God told us not to do. If we do not see our mistake, before long we will be trying to persuade our associates into the same act and make the commandments of God of none effect by

our tradition. That is to say, we reduce down the commands of God until they have no power over His people. Just as if you called a doctor in time of need and he would leave a prescription and go away, you would take it up and look at it, probably taste it, and it would not suit your taste, you would add water until it would suit you, thus taking away all the strength that it had to cure the patient, and the desired effect that it was to produce would be lost, the state of the patient grows worse, so we if we do not follow the prescribed command. Instead of getting nearer to God, because of this holy day, we get further from Him and *our state* becomes worse; as a result the day has been desecrated, put to improper use and we stand guilty before God as regards this day.

Second: Because of the quenching of the spirit. The child of God rises on Sunday morning, and the first thing that comes to the mind is God, but we don't meditate. The adversary comes again, brings up before us our crops, our cattle, our land, our business and worse than all our wants, and following these with other things of the world, to creep in. The spirit that prompted us to serve or worship God is quenched and unless we get down before God and cry for deliverance, that holy day is desecrated, defamed and polluted.

Third: Because of the conception we have of God, and what He has done for us. We have never stopped long enough to get into the presence of God, to see Him as He is in His holiness and righteousness, for which this day was set apart, and as a result of our faint knowledge of God, we live as though God were afar off and we can do as we please, but expect somehow that somewhere His mercy will eventually bring us to heaven. But let us remember that God's righteousness demands justice, and therefore He will give to each one in that day according to the deeds done in the body whether it be good or bad.

Fourth: Idleness. We are not interested in the salvation of the lost as we should be. We are walking idly about in the vineyard of our Lord and Master, not having our mind centered upon the one supreme motive of the Christian life and thus we wander into forbidden paths and partake of forbidden fruit. But you say what shall we do to get God's people to respect this age? First: Let us respect it ourselves as leaders or ministers in God's vineyard; if we have not, let us get to the place where we believe that the word of God is yea and amen, and having come

to that place, let us seek to lead others there. Second: Let us as parents live at home as we would want our children to live away from home. Let us not think that the little deeds of Sabbath desecration will not be manifest in public if not in our own life, possibly in the lives of our children, for "there is nothing hidden that shall not be brought to light."

Let us be about our father's business, let us keep busy in the vineyard of our Lord, rooting out the weeds and trimming up the fruitful trees that they may bring forth more fruit and by the power of God seek to transplant in other trees that have heretofore been almost doomed to destruction that they may also bear fruit to the glory of God. I am sure thus we will not be desecrating God's holy day, for let us remember, it was idleness that caused our first parents to fail. Had Eve been doing her work that God had given her to do, she would not have had time to listen to slander against God's word and afterwards obey the slanderer's words or smooth arguments. Third and last, but not least, let us be filled with the Spirit. Paul says, "Be not drunk (i. e. intoxicated) with wine, but be filled (intoxicated) with the spirit." This is the remedy for all irregularities if we have been desecrating God's holy day. Let us seek an infilling of the Holy Spirit, and may we rest assured that we will not be doing as we have been, but we will be living God's way, because the overflow of the spirit will cause us, as it did the apostles of old, to praise God, be taken up with Him and His work, so we will have no time for *Sabbath Desecration*.

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For further particulars write, THOS. J. ANKETELL, Manager, 1033 Majestic Bldg., Detroit, Michigan.

The Mennonite.

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Editorial.

The Christian Citizen.

Some say politics is too dirty and too dishonest for any respectable man to participate in, and that is just the kind of an opinion that crooks like to see the decent element hold. It gives them a better opportunity to indulge in all kinds of corruption. The undesirable element of citizens never misses a chance to vote, while the law abiding, too often, altogether neglect to go to the polls. When this is the case the vote of the proletariat counts for two and that of the law abiding for nothing.

No man can expect justice or protection when the rum-sellers, the grafters, and the white slave element successfully combine to carry the elections and make the laws, yet this is just what happens when Christians do not make their influence felt in the elections. In several states the election just past has shown what a power for righteousness the voters of the decent element may become when they assert themselves.

Not all Americans are friends of corruption, the majority of them are opposed to it in any form but it seems they must wait until the stench of foul politics reaches Heaven before they assert themselves.

People ought to pray for their country as they do for anything else near to their hearts. Perhaps it has been the lack of prayerful interest that brought things to the dreadful state they were in but if our Saviour could weep over Jerusalem, and St. Paul could speak with pride of his native city, from which he was separated so many years, should we not as citizens of a Christian country make our citizenship a matter of pride and prayer? The man who prays for his country will vote as he prays and the vote of the praying man is the Salvation of the nation. G.

Encouraging the Preacher.

To be called to preach is to be given the responsibility for men's souls, but to realize the greatness of ones responsibility involves periods of anxiety, often bringing many discouragements with them. It is a joy to turn a soul from darkness to light, it is a blessing to be able to bring words of comfort to the sorrowing but it is discouraging to preach and preach and preach, without seeing results, even though every sermon is born of prayer and consecrated study. These periods of depression which come upon the pastor cannot always be concealed from the congregation, and when they are noticed the question is asked "how can we encourage him?"

Some, whose intentions are the kindest possible, persuade themselves that flattery will lighten his heart and proceed to soothe him as they would a troublesome baby, with a little pap, little thinking that meaningless and insincere congratulations only add to his load of trouble. Flattery always hurts when we know that it comes as flattery. The writer knows a church officer who has often sat under his preaching and always made it a point to tell him how much he was helped by the sermon when as a matter of fact the preacher knew that he had been sleeping during the entire sermon. It don't flatter a preacher to discover that the power of his sermon is very much like the power of chloroform and a sleeping flatterer had better leave his praises unsaid.

A preacher needs to know his people well in order to serve them well. Perhaps one reason why his task is a trying one is because his people keep him from knowing their needs and withhold their confidence from him. Let your pastor know more about yourself and your trials and his next sermon will be a revelation of helpfulness to you. Let every member of the congregation, who has the physical ability to do so, be present at each service and he will be released of a great deal of worry. He will be encouraged when the spirit of worship permits the entire congregation and when he is sure to have, not only the attention, but the prayerful attention of all his hearers.—G.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Correspondence.

SOUDERTON, Pa., Nov. 11.—It was indeed a very pleasant day, August 9th, and an equally pleasant occasion—the reunion and conference of the Ladies' Mission and Aid Societies of the Eastern Conference in the Souderton church. The aid societies of the Philadelphia churches were largely represented and early and cheerful on the ground, brimful of enthusiasm for the good cause they came to advocate before the meeting. Deep Run, West Swamp, Hereford, Perkasio and Souderton were also represented, and there seemed to be an all-round pleasure to meet with one another.

Able papers were read in the afternoon session by Mrs. A. S. Shelly and Mrs. J. B. Bechtel, bearing on the work in which the societies are interested—aiding the home, church, mission work and care of orphans. In the evening Mrs. S. W. Gross, of Deep Run, read an instructive paper on "What can we do for Christ and the Church?" Rev. A. S. Shelly gave interesting gleanings from the late General Conference, bearing on the line of ladies' church work. The principal address of the evening was delivered by Rev. Thomas Yundt, former Supt. of the Reformed Orphan's Home at Womlesdorf. Several availed themselves of the opportunity of "two minutes" speeches on different subjects suggested on the program. A quartet of young girls sang an impressive selection from the Sunday-school song book.

The main subject that came under consideration at these meetings was orphan work. It is proposed that the sisters of the country churches follow the example of those of the city churches in starting a fund for the maintenance of orphans. A committee was named to arrange for a similar meeting in the spring.

LONG BEACH, Cal., Nov. 3, 1905. Situated on one of the sand elevations on the beach of the mighty Pacific, my eyes are wandering over the vast stretch of bluish green before me, however mostly handicapped by the most wonderful scene the grand breakers are displaying. It happens to be high tide. The waves are rising high. Wave after wave with a thunder roar coming to a sudden breaking, are rolling and tumbling to the shore, each one seemingly anxious to be first! Still some bathers, although it is November, are enjoying the briny surf, while above us upon the pier hundreds of spectators are slowly moving on towards the pavilion where Donatelli's band is giving a concert. But

again the scene changes; it is night. The hurrying to and fro has come to a halt, quietness and solitude surrounds us as we are standing all alone in a quiet, lonely nook of the lower deck of the pier. Far below on the western horizon the new moon is just passing from sight, while her soft rays fall in a pale and mellow light on the dark waters of the now more serene and quiet Pacific and transform the whole surface into one solid sheet of silver before us. What a sight! Yet everyone seems to be awed by the beautiful panorama of nature before us. All seem to be deeply enraptured in meditation. Only the words of the Psalmist, Great are thy handiwork, O God! can be heard spoken in an undertone, yet distinct and emphatic, coming from the overflowing of heart. Such and others more are the privileges of your Corr. while lingering here at the beach for a few days enjoying a visit with brother James and his wife. They are so located that we are within the roaring sound of the breakers and thus hear the same melody sung by those unceasing waves, as have those thousands of years before us. Bro. James has recovered and puts in full work again at the Y. M. C. A. office. The work is trying and extensive.

Long Beach is about 50 miles distant from Upland and quite a few of our members come here to "cool off" during the warm summer days. It is certainly very nice and pleasant here, just now quite cool and damp, but up there by the mountains near Loamosa, Cucamonga and Upland in the warm, sunny and dry climate it is still more pleasant! And from there of our church, it is that I am to report now.

As mentioned in the last correspondence Rev. J. King and family with several others from Carlock, Ill., came to Upland on the 16th of Sept. on their way back from a visit to the exposition at Portland. Rev. King preached for us the following Sunday morning and evening in the absence of our pastor. With grateful heart towards the brother for the precious words he spoke, we tender these lines. On the following Monday in honor of the visitors an outing to the mountains in one of the canyons took place. It was a fine day and every one in the party seemed to enjoy the day very much. After an absence of three weeks our pastor M. Horsch returned happy and well from the Pacific Conference reporting a busy but interesting and blessed time.

Last month our L. M. S. Society sent a lot of finished garments with some dried fruit to Arizona to the Oraibi station.

At present the society is preparing a program to be given at its anniversary the latter part of this month. Last Sunday our Sunday-school elected a committee to prepare a program for the coming Christmas celebration.

So far our congregation held all the meetings in a rented building. But as the church is growing in number and quite frequently we are having brethren and sisters visiting us from the East and spending the winter with us over which we always greatly rejoice and hope many more will come, it has become necessary lately, to take steps to secure a suitable building place for a church. For this purpose a committee was appointed, and they have been busy looking up a suitable location. Our church being quite young in years and not so very large, also means have to be greatly considered in the proceedings. Yet, we will not lose courage nor enthusiasm, our great Master knows how much we need the church, and He will not withhold us His help and blessing.

To our great joy Brother and Sister H. Sudermann from Kansas have come to Upland and intend to spend the winter with us. Rev. Sudermann is not well and hopes to find relief in our southern climate.

With the soft breeze from the deep blue, wafted over the mountains, many kind and sincere wishes for the readers are sent by your humble Corr.,

S. C. SPRUNGER.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only \$2.50.

George Mueller's Centenary.

The question was once asked concerning an infant life which had just dawned: "What manner of child shall this be?" There were circumstances attending that birth which very naturally excited the question, though the same question might be asked of every infant life. We do not know that there were any remarkable signs attending the birth which took place in Kropenstedt, Prussia, on September 27, 1805; but as we look back over the century that has elapsed, and think of all that has happened since as the outcome of that life, we can imagine how very fitting the question would have been, and how impossible it would have been for anyone to forecast the remarkable career of the world-renowned George Mueller.

How little did the parents and friends imagine that there had been born in their midst one who was destined to leave so deep an impress on human history, and

particularly on the life of the church! For not only was there nothing in the years of early boyhood and manhood to suggest future eminence in piety and usefulness; there was very much to the contrary. From his own pen we learn the story of those early years of godlessness, told in all candor and simplicity to his own sorrow and shame, but to magnify the grace of God. He was destined by his father for a clerical career, and was sent to the Cathedral Classical School at Halberstadt, to be fitted for the university. Neither he nor his father appears to have thought that a spiritual character had anything to do with the work of a minister of Christ; it was merely a matter of business, of profession; so the usual, educational course was run, and all the time his life was being marred by open and glaring sins. Ultimately, without any change in his moral condition, he was accepted as a candidate for holy orders, and had permission to preach in the Lutheran Establishment.

But the eye of God was upon him, and the time of change drew near. He who of old arrested Saul the "blasphemer, persecutor, and injurious," and made Him a chosen vessel for His service, now laid His hand on the wild and wicked George Mueller, brought him to His feet in penitence and humility, and set him to be His witness in an eminent degree. The means were very simple—the influence of a friend, and a prayer-meeting at the house of J. V. Wagner in Halle.

"It is the Lord's doing, and marvelous in our eyes." Strange that he who loved the society of the gay, and the excitement of the card-table, should readily go to a simple prayer-meeting which was to alter the whole current of his life! When the master of the house prayed, George Mueller said to himself: "I am much more learned than this illiterate, but I could not pray as well as he." And on his way home he said to his friend Beta: "All we saw on our journey to Switzerland, and all our former pleasures, are as nothing compared to this evening." Did a voice in heaven say that night: "Behold he prayeth?" The work of grace had begun; the life of prayer had dawned. Very significant is the fact that this life, so memorable for prayer and faith, should have taken its rise in a small and obscure prayer-meeting. Surely there was a Divine design in this.

The Word of God became to George Mueller a new book, and missionary zeal took possession of his soul. The early stages of his Christian life were marked by ebb and flow. There was a short

period of relapse, followed by humiliation and recovery. Mistakes were made for lack of instruction and guidance, but like the river with all its windings, the course was ever onward.

This earnest soul had a great desire to work as a missionary among Jews, and took steps to enter upon this course. But God had other work for him to do, and ultimately his steps were guided to England. He came to London in March, 1829. In May he became seriously ill. During the period of convalescence he went to Teignmouth, where he became acquainted with Mr. Henry Craik, who was afterwards, for so many years, his valued fellow-laborer in the work of the church in Bristol. From the years 1830 to 1832 he was occupied in ministry and pastoral work, along with Mr. Craik, in parts of South Devon, and in the spring of 1832 went to Bristol. On April 22 of that year, Mr. Mueller preached for the first time in Gideon Chapel. There, in association with Mr. Craik, began a ministry which was afterwards transferred to Bethesda, and which will ever remain memorable in the annals of the Church of Christ.

It was in June, 1833, when Mr. Mueller was only twenty-seven years old, that the thought of the orphan work first took possession of his mind. He was a true philanthropist; it is a mistake to speak of him only as such. Even now, it is to be feared, comparatively few grasp the real object of his work. It is true he loved the orphan children, and longed to care for and help them. But this, after all, was but a means to an end. That end was the instruction of the Church of Christ in prayer and faith. To use his own expression, he wished to show the Christians of this day that the God of Elijah still lived; and he thought if he could maintain orphan children solely in dependence upon God for support, he would be giving to the church at large a visible proof of the truth which he himself so thoroughly believed. That is why he laid down and so faithfully adhered to his great principle of telling God alone about his own needs and the needs of the work, avoiding all advertising and personal solicitation. He wanted it to be seen that the supplies came from God, and only from God.

(To be concluded.)

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.....

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, November 26, 1905.—God's WONDERFUL WORKS. Ps. 40: 1-11. (Thanksgiving service.)

QUESTIONS.

1. What is to thank? Ps. 33: 1, 35; 95: 1-3; 106: 1; 92: 1; 145: 3; 107: 8; 50: 23.
2. Why shall we thank God? Ps. 33: 2-3; 50: 14.
3. Why shall we number our blessings and can we do it? Ps. 41: 1-5.
4. How shall we thank God? Ps. 33: 2-3; 50: 14.
5. What do God's works in nature teach us? Ps. 33: 6-9; 95: 4-5; 145: 16; Acts 14: 17; Jer. 5: 24.
6. What do God's works of grace teach us? Col. 1: 12; 1 Pet. 1: 3; Ephes 1: 3; Luke 1: 69-79; 2 Cor. 2: 14; 9: 11-15; Isa. 35: 10; Ps. 33: 18-22; 98: 95: 6-7.
7. What reason have we as a nation to thank God? Ps. 33: 10-17.
8. When will we praise God more perfectly? Rev. 11: 17; 19: 5-8.

MEDITATIONS.

To think is to thank, to remember gratefully. It is right to think of blessings or favors received. If we express our thanks to others, it pleases them and satisfies ourselves.

We shall thank God because He is the giver of all good gifts. He gives everything to us freely, though we have not deserved it. It is well for us to remember the innumerable blessings we receive from God, for the more we think of them, the more we will find and we will have little time to murmur and complain if we rightly think of the manifold blessings, which we receive.

The first and natural way to express our gratefulness to God and men is by words. Toward God we often express it by song or music or both. But our thankful hearts impel us to do the will of God, who has shown His loving kindness to us in so many ways, and even to men we show our being thankful by trying to please them. God's wonderful works in nature excite our admiration of His wisdom and kindness. Everywhere we recognize the hand of our loving Heavenly Father, and we are impelled to thank Him in word and deed.

Yet we admire and adore the love of God as shown in His works of grace. He has given His only begotten Son and has made Him, who knew no sin, sin for us. He laid upon Christ our iniquities. Christ died for us, that we might live. Yes, the love of Christ passeth all knowledge. We can never thank God and Christ enough for such love, which makes us children of God and heirs of heaven.

But not only as individuals saved by His grace we are in-

debted to God and owe Him thanks, but also as a community and as a nation, since God gave us peace and prosperity, abundant crops and even if one part of our country has been stricken by disease, it is only a small part and God has given the skill and science of the physicians to combat with the disease. We have in this country God's word and religious liberty.

Our thanksgiving here below is always very imperfect but in the new heaven and earth we will praise Him with all the redeemed.

QUOTATIONS.

Our whole life should speak forth our thankfulness; every condition and place we are in should be a witness of our thankfulness; this will make the time and places we live in the better for us. Where we ourselves are monuments of God's mercy, it is fit we should be patterns of His praises, and leave monuments to others. We should think life is given to us to do something better than to live in; we live not to live; our life is not the end of itself, but the praise of the Giver. God hath joined His glory and our happiness together: it is fit, that we should refer all that is good to His glory, who hath joined His glory to our best good in being glorified in our salvation (Ps. 50: 14; 116: 17). Praise is a just and due tribute for all God's blessings; for what else do the best favors of God especially call for at our hands? How do all creatures praise God but by our mouth? It is a debt always owing, and always paying, and the more we pay the more we shall owe; upon the due discharge of his debt, the soul will find much peace. A thankful heart to God for His blessings is the greatest blessing of all. Were it not for a few gracious souls, what honor would God have of the rest of the unthankful world? which should stir us up the more to be trumpets of God's praises in the midst of his enemies; because this, in some sort, hath a prerogative above our praising God in heaven: for there God hath on enemies to dishonor him. Ps. 145: 10-12; 148, 150.

SIBBS.

The Sunday School Lesson.

BY A. S. SHELLY.

Subject for Nov. 26.—ABSTINENCE FOR THE SAKE OF OTHERS. 1 Cor. 10:23-33.

GOLDEN TEXT.—Let him that thinketh he standeth, take heed lest he fall. 1 Cor. 10:12.

INTRODUCTION.

This lesson stands in no direct connection with the others of the series for this quarter. It is put in here in compliance with an ar-

bitrary rule, binding the action of the lesson committee. This rule requires one specific temperance lesson in each quarter, and the committee is hard put to it to find enough passages with direct bearing on the subject to avoid using the same ones with undesirable frequent repetitions. Moreover the introduction of these lessons is apt, as in the present case, to break into a series of connected studies in a very awkward manner. The writer of these notes ardently desires to see the principles of temperance, to the extent of total abstinence from the use of intoxicating beverages, impressed most effectively upon the minds of the young and old in our schools, and for that very reason he deprecates the adherence to the above named arbitrary rule which he considers not well calculated to promote the end which it is supposed to serve. It is therefore under protest that we break in upon our studies in Nehemiah begun last week to consider at this time this excellent passage from Paul's letter to the Corinthians. But having entered our protest, let us put aside the thought of the unfortunate arrangement, and give the inspired words of our lesson the careful, earnest study due to every part of God's word.

LESSON STUDY.

The question of meats and drinks which had been offered to idols gave the young Christian converts at Corinth and other places much trouble. What attitude should they take with regard to the use of such things? Would it be proper for one who had forsaken the worship of idols and accepted the Christian faith to partake of them as food? Could he do so and yet remain clear from indorsing in a measure the worship in which the meat had figured? Should there not be a law against the use of such idolatrous meat on the part of Christians? It was a vexed question, one that required the application of good Christian common sense, charity, unselfish regard for the conscientious scruples of others and a willingness to deny one's self for their good, in order to read the proper solution. Similar questions in regard to other matters involved the same principles of Christian liberty vs law, and Paul devotes a large part of this epistle to setting forth the principles that should guide the believers to the right solution of these problems.

One of these principles is this, that for the Christian there is no law but the law of love. His answer to those who would contend for a definite law or rule or binding custom in any of these matters, was this: "We have no such custom" (1 Cor. 11:16), "All

things are lawful" (v. 23 of our lesson).

The next principle, which is set in immediate connection with the other, is that of expediency as determined by our love for others and our interest in their present and eternal welfare. Seeking not our own but each other's good we find some things, not unlawful in themselves, that yet tend to hurt rather than to edify, and that at once decides the question of our attitude in regard to them. Though one may be thoroughly convinced that an idol is nothing in the world (chap. 8:4) and that therefore meat waved before it is not different from other meat, yet if the eating of such meat makes a weaker brother to stumble, "I will eat no flesh," says Paul, "while the world standeth" (chap. 8:13). If I am evil spoken of for that for which I give thanks (v. 30), I can continue giving thanks for the knowledge that has made my conscience free from needless scruples, while at the same time my loving regard for the good of those who judge my action as evil and who by my action may be led themselves to do that for which their conscience condemns them, will lead me to abstain, for conscience sake—not my own but the others' conscience.

While thus dealing leniently and charitably with the scruples of others, we must not give room to the same weakness in ourselves and become overscrupulous questioners, burdening our conscience with scruples about things really immaterial in themselves. Let us, however, remember that when Paul says, "Ask no question for conscience sake," he is speaking of that which he had already declared harmless in itself. When we come to deal with that which has been changed from its natural healthful nature to one in which lurks the poisonous power of working untold misery and eternal ruin, the argument Paul employs in verse 26 would be next to blasphemous. The earth and all things therein are the Lord's and they are for our use, but only according to the principle of verse 32.

Again the desire and effort to "please all men in all things" must be controlled, by the same principle of doing all things to the glory of God and of seeking, not a compromise with evil to the hurt both of ourselves and of those with whom we compromise, but the profit of many that they may be saved, v. 33. While we are moved on the one hand by a supreme love to God and a jealous regard for the honor and glory of His name, and on the other hand by an ardent love for our fellowmen, we need no minute rules and regulations, and bind-

ing customs to keep us in the path of virtue and temperance and to decide for us questions of conscience in our daily lives. The love of Christ will constrain us and be sure to direct us aright.

Marriages.

SHELLY—RICKERT—On November 4, 1905, by A. B. Shelly, Ellwood S. Shelly and Katie M. Rickert, both of Pensburg, Montgomery Co., Pa.

MEISNER—AHERN.—In Philadelphia, Pa., on November 8, 1905, by Rev. N. B. Grubb, Robert Meisner to Miss Elizabeth B. Ahern, all of Philadelphia.

Deaths.

SCHILL.—In Middletown, Pa., on November 3, at the home of her son, Johanna R., widow of the late Henry Schill, aged 74 years, 1 month and 18 days. Funeral services by N. B. Grubb. Interment was made in Northwood Cemetery.

SHELLY.—At Zion Hill, at the home of her son-in-law, William Harwich, on October 9, 1905, Elizabeth, wife of Zachariah Shelly, aged 53 years, 8 months and 29 days. Funeral services were conducted by N. B. Grubb and A. B. Shelly. Interment was made at East Swamp Mennonite church. The deceased was an estimable Christian woman and at her death was a faithful member of the First church of Philadelphia. She leaves a deeply bereaved husband, one son and three daughters to mourn her death.

KERR.—On Oct. 13 in Pottstown, Pa., in confinement, Lizzie, wife of Maurice Kerr, aged 30 years, 7 months and 15 days. Funeral services were held at the house on the evening of Oct. 17th, by Rev. W. S. Gottshall, assisted by Rev. W. H. Ford of the M. E. church. The next day funeral services were held, and interment was made at the Upper Skippack Mennonite Cemetery, where Rev. W. S. Gottshall spoke to a large gathering of relatives and friends.

POOL.—On Oct. 24 in Schwenksville, Pa., of paralysis, Abraham Pool, aged 75 years, 11 months and 2 days. Funeral services at the home by Rev. N. F. Schmidt of the Lutheran church, and at the Schwenksville Mennonite church by W. S. Gottshall.

FAUST.—On Oct. 20, in Frederick, Pa., from injuries sustained by burning, Mary Ann, wife of Hon. Samuel Faust, aged 68 years, 8 months and 20 days. Interment at Keeler's Church Cemetery. Funeral services were conducted by Rev. W. S. Gottshall in presence of a large concourse of people.

SPRINGER.—On Nov. 3 in Bowmanville, Pa., of convulsions Mary, daughter of Martin Springer and wife, aged 2 months. Interment in Union Cemetery. Funeral services were conducted by Rev. W. S. Gottshall.

Contributions.

For Home Missions.

Anonymous \$5; collection at the Pacific Conference \$11; Springfield \$8; O. T. \$5.65; Bethel church, Minn., \$35. Gratefully acknowledged, W. S. GOTTSALL, Treas.

November 16.

1905.

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News of the Week.

Domestic.

Roosevelt Chair of American History in Germany.

NEW YORK, November 13.—An announcement is made that James Speyer, of New York, has given to the trustees of Columbia University, New York, the sum of \$50,000 to endow the Theodore Roosevelt professorship of American history and institutions in the University of Berlin in accordance with a plan approved by the German Emperor, who received President Butler in audience at Wilhelmshöhe in August last.

Incumbents of the professorship will be appointed by the Prussian Ministry of Education with the Emperor's sanction, on the nomination of the trustees of Columbia University. The term of office of each incumbent will be so chosen that in successive years the fields of American history, American constitutional and administrative law, American economic and sociological problems and movements, American education and American contributions to science, technology, the arts and literatures will be the subjects of instruction.

The German government, in return, will establish at Columbia University a professorship of German history and institutions, to the incumbent of which the same general conditions will apply. The appointee to the chair in Columbia University will lecture in English.

Dr. John William Burgess, of Columbia, will fill the Roosevelt chair in the University of Berlin.

Hearst's Followers Appeal to Governor.

ALBANY, N. Y., November 11.—Governor Higgins to day received the request of the campaign committee of the Municipal Ownership League that State armories in Greater New York be used for the storage of the ballot boxes and ballots used at the election in New York city and that State troops be detailed to guard them.

Governor Higgins has informed the league that the request for the use of armories must come through Major-General Charles F. Rose, commanding the national guard, upon whose recommendation, he says, he would grant the use of the armories.

The Governor declines, however, to order out troops to protect the ballots, leaving their protection and disposition to the ordinary course of law and the orders of the courts.

Pennsylvania Leaders Lining up for Reform.

HARRISBURG, Pa., November 14.—Since issuing his proclamation on Saturday last, calling for a special session of the Legislature to consider reform legislation, Governor Pennypacker has received assurances of support from a great many of the 243 members of the House of Representatives and Senate. The present prospect is that when the Legislature meets on January 16, a large majority of the members will be in accord with the Governor and pass the legislation he has suggested.

From Philadelphia he has received advice to the effect that a majority of the members from that city who voted solidly as the Republican leaders desired at the last session of the Legislature will act independently of the leadership of Senator Penrose and Israel W. Durbin at the coming session. Members from other parts of

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the State are also declaring their independence of the Republican organization leaders, and their determination to aid in the passage of the laws demanded by the Governor and the reform element in the party.

Among the notable accessions to the reform movement are State Insurance Commissioner David Martin and United States Internal Revenue Collector William McCooch. Both are ward leaders and prominent in the local Republican organization.

Warrant Issued for "Frenzied" Tom Lawson.

BOSTON, November 14.—Counsel representing Charles W. Barron stated to-day that after a private hearing, Judge Wentworth, of the municipal court, had decided to issue a warrant for the arrest of Thomas W. Lawson on a charge of criminal libel preferred by Mr. Barron. The case results from statements alleged to have been made in a magazine article by Mr. Lawson, and the question of the issuance of a warrant has been the subject of hearings covering a period of several weeks. Mr. Barron, the complainant, is proprietor of a bureau for the distribution of financial news in this city.

Before the warrant had been served an agreement between counsel was effected whereby Mr. Lawson is to appear in court next Saturday, and submit to the service of the warrant. Meanwhile, counsel for Mr. Lawson stated that the defendant in this suit would apply for a warrant for the arrest of Mr. Barron for criminal libel in matter printed in the market sheets issued by Mr. Barron's bureau.

Pennypacker Calls Extra Session for Reform Measures.

HARRISBURG, Pa., November 11.—Governor Pennypacker issued a proclamation to-day calling an extra session of the Legislature for January 15, to consider reform legislation. Among the bills to be considered at the session are:

To enable contiguous cities in the same counties to be united in one municipality.

To increase the interest paid by banks, trust companies and similar institutions for the use of State moneys, and to protect such deposits.

To re-appportion the State into Senatorial and Representative districts.

To provide for the personal registration of voters and for the government of cities of the first-class and the proper distribution of the power exercised by such municipalities.

Secretary Shaw Will not Relieve Speculative Money Market.

WASHINGTON, November 13.—Secretary Shaw has not yet decided to come to the relief of the money market. He authorizes the statement that he will not interfere unless convinced that business interests are likely to suffer. Thus far no productive business interests, manufacturer, transporter, merchant or banker has asked it. He will not come to the relief of speculation. Should any business concern be denied credit at reasonable rates. He believes the majority of New York loans are still made at or below 6 per cent. Call money and speculation long-time money, in other words market money, is distinguished from customers' money, is higher.

Brewer Sees Roosevelt.

WASHINGTON, November 11.—Albert Lieber, of Indianapolis, a member of the Federal relations committee of the United States Brewers' Association, to-day presented to the President a petition signed by fifty of the

principal brewers of the country asking that if a prohibition law is enacted for Indian Territory, it shall "not extend to beer and ale that contain less than 41 per cent. of alcohol." The petition says that "nearly all beer is below 41 per cent. and most of it is around 31 per cent. We are sure that no man who has given serious study to the question will rank beer among the strictly alcoholic drinks. Drunkenness can only follow its most glutinous use, and it is to-day the principal factor in turning the United States into the leading temperance nation in the world."

Representative Overstreet accompanied Mr. Lieber to the White House.

RUSSIAN FUNDS.

RELIEF FUNDS FOR JEWS.

INDIANAPOLIS, Nov. 13.—The fund for the relief of the Jews of Russia, being collected by the Jewish federation of this city, now amounts to \$1,365. It is the hope and expectation of those interested to bring the figures to \$2,500 within the next few days.

Associated Press dispatches show that a large sum was raised yesterday in the United States for the benefit of the suffering Jews in Russia. The large amounts are as follows: Seattle, \$1,500; Pittsburg, \$9,500; Milwaukee, \$1,500; Louisville, \$4,000; Philadelphia, \$20,300; St. Louis, \$16,400; Cincinnati, \$6,000; Portland, Ore., \$2,000; Sioux City, Ia., \$1,000; Omaha, \$5,000; Wilkes Barre, Pa., \$1,700; St. Joseph, Mo., \$1,500; Kansas City, \$1,800; Cleveland, \$541; Baltimore, \$10,000.

CARNEGIE GIVES TEN THOUSAND.

NEW YORK, November 13.—Andrew Carnegie has contributed \$10,000 for the relief of the Jews in Russia. The gift was attached to a letter sent to Isidor Straus, of this city, in which Mr. Carnegie said: "I am only too glad to send you the enclosed as a contribution to the fund for the relief of your co-religionists in Russia. The terrible crimes being committed there are such as might lead one to lose faith in humanity, had not the history of the past shown us scenes equally demonic."

"Do not be discouraged, however. Under the law of evolution we must steadily, though slowly, march upward, and finally reach the true conception of the brotherhood of man."

WINTER PALACE NO PLACE FOR NICHOLAS.

ST. PETERSBURG, November 14.—Emperor Nicholas, and the Russian court will not come to St. Petersburg this winter. A short time ago it was announced that the Emperor was about to return to the winter palace, but his majesty has now decided to go from Peterhof back to Tarsko-Selo, where he had been living for almost two years with the exception of the last months spent in Peterhof. Except on the occasion of the ceremony of blessing the waters, last January, when the Emperor narrowly escaped death, owing to a mysterious charge of grape being fired in the direction of the imperial party by a saluting battery, the Emperor has not stepped inside the Winter palace for over eighteen months.

His decision not to come to the capital is regarded as unfortunate, not only for its moral effect, but because it keeps him surrounded by court influences and out of close, immediate touch with Count Witte, who at the present time should have daily almost hourly conferences with the Emperor.

Members of his majesty's outrage have strongly advised against the Emperor being in St. Petersburg when

the National Assembly meets, as well as on account of the danger of popular disorders at the capital this winter, recalling to the Emperor's mind, not without effect, the fatal results of Louis XVI agreeing to leave Versailles and place himself at the mercy of the populace of Paris in 1793.

The Polish delegation here is working hard to obtain the co-operation of the Liberals, Social Democrats and workmen's organizations in another general political strike in aid of the Poles' battle for autonomy, but thus far, while they have met with sympathy, no action has been taken for their assistance. Count Witte, whom the deputation saw, was extremely firm, declaring emphatically that the government would do nothing for Poland under compulsion, and that martial law could not be abolished until the separatist movement ceased. The Premier declared that the most the Poles could expect in addition to the rights granted under the reform manifesto was a separate general zemstvo for Poland and municipal self-government. The Polish delegates say that over 100,000 Polish prisoners are languishing in the jails of Warsaw.

The radical press to-day is not sparing in the denunciation of the government's action in putting all Poland under martial law, declaring that it is a plain violation of the spirit of the reform manifesto, but it is evident that the government has recovered its nerve and is determined to use severe measures if necessary to restore order. The agitation throughout the country at the exceptional powers conferred on the aids of the Emperor who will be dispatched to the central provinces where Agrarian disorders are spreading, is proof of this. At the same time half a dozen governors, including the governors of Odessa, Tomsk and Kazan, who signally failed to prevent disorders, have been summarily dismissed at Count Witte's instigation.

The clergy with other classes continue their intercessions for the Czarstad mutineers, 151 of whom are reported to have been condemned to death. A hundred orthodox priests at a meeting held at the residence of the Metropolitan Antonius formulated and dispatched all appeal for mercy to the Emperor.

A number of army officers indignant at the action of Lieutenant Froloff, of the Imperial horse guards, who recently sabered Professor Tarle, of the Polytechnic Institute, have joined in a proposal to boycott Froloff and all the other officers of the horse guards unless the lieutenant clears himself of the charge or resigns within a month. They have addressed a letter to a local paper asking for the co-operation of their brother officers in their action. The boycott is to include refusal to salute the officers of the horse guards and the exclusion of the latter from all military festivals and assembly-rooms.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, NOVEMBER 23, 1905.

No. 46.

Thanksgiving.

We bless our God for wondrous wealth
Throughout the bright benignant
year;
For shower and rain, for ripened
grain;
For gift and guerdon, far and near.
We bless the ceaseless Providence
That watched us through the peace-
ful days,

That led us home, or brought us hence,
And kept us in our various ways,
And if the hand so much that gave
Hath something taken from our
store,
If caught from sight, to Heaven's
pure light,
Some precious ones are here no
more,

We still adore the Friend above,
Who, while earth's road grows steep
and dim,
Yet comforts us in tender love,
And holds our darlings close to Him.
Thanks, then, O God! From sea to sea
Let every wind the anthem bear!
And hearts be rife through toil and
strife,

With joyful praise and grateful
prayer,
Our Father's God, their children sing
The grace they sought through
storm and sun;
Our harvest tribute here we bring,
And end it with "Thy will be done."
—Margaret E. Sangster.

Items of News and Comment.

A Bible Conference will be held in the Union meeting house near Washington, Ill., from Nov. 27 to Dec. 4.

A Presbyterian medical missionary in Porto Rico treated not long ago thirteen hundred patients in a single month.

Metta Richert, of the German Deaconess Home in Cincinnati, Ohio, has made a trip to Trenton, O., to visit friends there.

Bro. U. S. Amstutz, of Bluffton, Ohio, has been teaching vocal music for six weeks in the Bethel congregation at Fortuna, Mo.

Many Chinese Christians have given up their work at home in order to go to the Transvaal to labor as evangelists among the 40,000 Chinese coolies there.

Rev. S. F. Sprunger and Editor Fred Rohrer, of Berne, Ind., are attending this week at Indianapolis the Annual Convention of the American Anti-Saloon League.

Rev. N. B. Grubb, of Philadelphia, will conduct communion services in the Germantown church next Sunday, Nov. 26, and Rev. Wm. H. Grubb will preach in the First Mennonite church.

The S. S. Convention held at Deer Creek, Okla., was well attended, the weather being ideal for this purpose. The exercises, talks and discussions proved to be very interesting, helpful and inspiring.

Missionary R. Petter, of Cantonment, Okla., whose address for freight is Canton, Okla., (via Orient R. R.), requests the mission-friends that whenever goods are being sent to them by freight, also the "Bill of Lading" should be forwarded to them at once.

Recently Rev. H. R. Voth, of Newton, Kan., accompanied the Missionary Ramseyer of Africa (of the Baseler Mission Soc.) to several of the congregations in Kansas where the latter gave interesting and inspiring mission talks to well attended audiences.

Missionary J. B. Frey's address for freight and express is Flagstaff and his postoffice is Tuba, Ariz. Goods and articles intended for Christmas should reach Flagstaff not later than the 10th or 15th of December, because the goods have to be hauled to Tuba, a distance of 95 miles.

CULTIVATE the habit of truth; let it become the very spirit of your life; it will strike all compromise with evil out of your life; it will inspire in all men confidence in you when they come to know that at all times and under all circumstances you will be as your custom is—truthful.—J. F. Carson.

THE MAGNET is being used in surgery in London. The other day it drew a hammer head out of a man's arm. The hammer was imbedded in the flesh, and the surgeons thought it could be extracted with the magnet with less pain than with the knife. It is suggested that steel bullets and bits may be removed by the use of the magnet from the bodies of soldiers on the battlefield.

The Vincent 'Old Mennonite congregation near Spring City, Chester Co., Pa., met last week for the purpose of ordaining a deacon, to fill the place occupied by William Good, who died some time ago. The lot fell on Israel Good, who was accordingly ordained.

The Mennonite meeting house in Branch Co., Mich., was sold by the committee appointed at the recent session of the Indiana-Michigan Conference, to the Mennonite Brethren in Christ for \$650. The congregation there had been decimated by removals and deaths until only one family is left.

THE LAST DOLLAR.—In his meetings at St. Paul Doctor Chapman has sobored the hearts of men by exhibiting at his great men's meetings a dollar bill that he received at Topeka. It was sent to him with this note attached: "I had \$50,000, a wife and child. This is my last dollar. My wife and child have left me—have left me on account of whisky. Take my advice, young man, and lead a sober, Christian life."

The Western District Conference was represented at its last session in the Hoffnungsau church, Kan., by thirty-five congregations, including the Bethany church at Coy, Okla., just received. Steps have been taken and arrangements made to "incorporate" this Conference in the near future. It has also decided to take up the Deaconess work as a part of its church activity. A committee of three has been elected for this purpose. The Chairman, Rev. Wm. J. Ewert, has been re-elected giving him three terms in succession.

From 1623 on, Thanksgiving day was a festival peculiar to New England but the proclamation of President Lincoln made it a National holiday.

It ought not to be forgotten that every President and every Governor, who officially sets this day apart as a national festival, does so with the suggestion that all good citizens assemble in their respective places of worship and homes to give thanks to almighty God for His bounties and blessings. But in what spirit is the day usually celebrated? How many of our Mennonite churches are opened and filled with devout thanksgiving worshippers? Is it not true that most Americans altogether miss the purpose for which this day is set apart? Turn to your daily papers and see what is announced to take place on this day.

Appointments for the Brethren from Abroad.

The Brethren Jacob Quiring, Home Missionary of Russia, and Rev. Herman Epp, of Asia, have been requested by the Western District Conference to visit the congregations in this district and to preach the Gospel. For the tour in Oklahoma the following arrangement has been made, from this date on:—

Mennonite (postoffice El Reno),

Nov. 23-25.
Geary, Nov. 25-27.
Kidder, Nov. 27-29.
Eagle, Dec. 1.
Gotebo, Dec. 1-6.
Mountain View, Dec. 6-7.
Cordell and Sichar churches, Dec. 7-9.
Bessie, Herald, Corn, and Bergthal churches, Dec. 9-11.
Meno, Dec. 11-14.
Orienta, Dec. 14-15.
From Oklahoma the Brethren will go to Kansas.

Thanksgiving Day.

There are a number of days which the American people, as a nation, are accustomed to celebrate, but Thanksgiving day is the only national holiday having a religious significance. It originated in the early days of the Massachusetts colony when, at the suggestion of Governor Bradford, the settlers gathered for a great feast to thank God "with all their hearts" for the good harvest they had enjoyed. When they sat down to eat of the game, provided by the men whom the Governor had sent out to hunt it, they did so with the satisfaction of knowing that they were amply provided against the coming winter,—and that the seasons of hard work and half rations like those of the previous winters which told so terribly upon them need not be endured again.

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In every town, especially if it

is the seat of a college or other institution of learning, Thanksgiving day becomes Foot-ball day. What a parody on the day when from a day of thanks it becomes an occasion for the most brutal of sports.

Every theatre announces an attractive program and a special Matinee for that day. What a shame when people flock to the play house and neglect the house of God upon the only day the nation has seen fit to thank God for His goodness.

To many the day only means a day of eating and drinking. They are so much occupied in making gluttons of themselves that the Giver of all good things is never thought of. Fasting, it is true, is out of place upon so joyous a day as this. It should be a day of joy in every respect, but eating, yes stuffing, does not give us the highest kind of joy we are capable of feeling.

Dear reader, let us not be one of those who debase this day. Let us truly make it a thanksgiving day by the giving of thank offerings and the pouring out of our heartfelt gratitude to the Giver of all good things. G.

A Plea for the Misunderstood.

In the MENNONITE of Nov. 9, appears an article on "Living in a False Light", which relates an instance of which similar ones have occurred in our denomination. While the article is loyal to our church and justly suspicious of the nature of the revival meetings mentioned, are we very certain that we fully understand the situation of the young sister?

These revival meetings were perhaps among the first of the kind the sister had ever attended and she probably was young in her Christian life as well as in years, for not all Christians mature in a few years. Even if "no one becomes a member of our church until after coming to years of discretion," we should remember that the customs of our church are in some respects very different from those of other churches; at the same time we must not forget that girls, as a rule, are more susceptible to emotional influences than their brothers, and also that some girls are more susceptible than others, and are often also impulsive. So it is only natural that exciting revival meetings, which are so different from the ways of our church, will have their effect upon such natures.

Why our young sister did not give a reason for leaving our church was perhaps that she did not herself understand her changed feeling which she mistook for "conversion", and could not logically explain the position

she was taking, rather than that she did not care to explain. A calm view of life does not always come soon after a season of "religious excitement", and in one case very similar to this the young sister, after several years, returned again to our church,—an older and a wiser girl.

But can we expect such members to return by "lecturing" and labeling them "hypocrites"? If we will win back the young people who have left our church, and help those who are now faithful and loyal to it we must deal gently with them, especially in our corrections.

Do we always try to come into such close and intimate fellowship with the young people that we understand their deepest feelings? And do we ever think of it that young people are often hungry for the confidence of older Christians? Do we always try to make the services as interesting and helpful as possible? And do we always realize that young people are energetic and active and must be kept busy to be "kept" for the Master? Unless we realize this situation fully and put forth our most earnest and sincere efforts to be a light in the path of the young people, and examples worthy to imitate, we will be responsible for their desire to go where companionship is more congenial. And that such companionship is often found outside of our church, and frequently outside any church, is only too sadly true. C.

"Christ in You the Hope of Glory."

H. G. ALLENBACH.

But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory. 2 Cor. 3: 18.

This text came to my mind as I wended my way homeward from a sermon, the particular burden of which need not concern us, but the aim of which was (and rightly so) the development and perfection of character. It was not this particular sermon, indeed, but practically all the sermons heard for some time, that provoked the recollection of the above illuminating passage—and they provoked it by way of contrast.

Character! It is the universal theme in all pulpits, go where you please. Every minister conceives it his foremost mission to refine, sublime, enlarge, beautify, perfect both the personal inner and outer life of his people and the public and social life of his community. All of them attempt to do it either indirectly by warning against particular sins and laying down specific rules teaching how to avoid them, or directly by pointing out

the excellencies of the manifold virtues expected of good men and eloquently exhorting upon the "larger life" and the beauty of holiness.

Now the motive of all this is right and proper. Certainly no servant of God is mistaken in making the regeneration and moral growth of men the aim of his best efforts and energies. No criticism of the good intentions and altogether commendable object of these ministers is here offered. But it may in all seriousness and in the light of God's Word, he suggested, Are they not mistaken in their method of procedure? Are they leading their hearers to the goal by the most direct route?

Scripture tells us over and over again that Christ in us is the only guarantee and source of character, the only "hope of glory" here and hereafter. For the sinner the gospel of Christ is the power of God unto salvation. For the saint the gospel of Christ is the prime condition of progress from glory to glory, from one perfection to another. "For me to live in Christ," said Paul in one of his spiritual ecstasies—"Christ liveth in me." He wrote to the Galatians that he "travailed in birth" until Christ was "formed in them." Character, in Paul's eyes, was conformity to Christ and actual possession of Him in the heart. The "new man" could only be sustained and kept alive and renewed "in the image of Him that created him." Can there be any question of evangelical clearness on this point?

Yet it is sad to notice that Christ is an almost neglected factor in the clerical solution of the problem of character. You hear very few sermons with Christ as the chief topic. Some very fine theories are elaborately spun out, many glowing sentences are struck out in the fire of oratory, many sage observations and wise saws of exhortation are brilliantly and pithily expressed. But what do they accomplish? You cannot make men moral by preaching morality. Precept does not generate power. Men have been preached to death, exhorted to the point of nausea, and still they go on in their sins.

A railroad track is a very valuable contrivance. It guides the train to the busy metropolis or into the heart of the mountains. But it is not steam. It can guide but cannot set in motion. The best constructed railway in the world cannot propel a train a foot. Moral principles, the beauty and order and inviolability and majesty of God's law may be sweetly expounded—reduced to simplicity itself—never-

theless they are in one sense dead things and have no inherent power to bring forth living fruits in the hearer. Men have listened and admired, and at odd moments have been entranced by visions vouchsafed them of an ideal life, an angelic utopia of conduct and behavior, an exquisite perfection and harmony of mental and practical integrity; yet their crooked life in all its phases and relations has persisted during the intervening weeks, and all the habitual sins of commission and omission have continued to do business at the old stand. Rockefeller saying fine things to his Sunday-school class is one thing; Rockefeller living up to them in his office is another. Divine energy need not dictate the fine words. Divine energy must prompt the fine character.

No, no man's character can be constructed or reconstructed by precept. Precept, like the railroad track, is an excellent guide—and as such indispensable—but never a force. The laws of mechanics had to be followed in building Brooklyn Bridge, but living men, not dead laws; had to build the bridge. Even God's holy law, given by Moses, "was weak through the flesh" and could not give the flesh power to fulfill it.

The only force known to mould character is character. Personality must come in touch with personality. Contact is the absolute prerequisite. To mould a Christ-like character communion with Christ is necessary. "With open face beholding as in a glass the glory of the Lord." I take this to mean seeing the beauty of Christ's holiness as far as is possible in this life where all divine things are seen "as through a glass, darkly." But that it implies nearness to Him and studying His perfections is unmistakable. Contact is called for. This is the first thought in the passage. Then a remarkable result follows. "Those who face" thus commune "with open face" or "face to face," are "changed into the same image from glory to glory." As another and a better known text phrases it, "conformed to the image of His Son." Here contact with Christ is declared to build up a character like His. It is plain then, that the Word of God reveals the secret whereby brutes may be transmuted into angels, weak men made strong, selfish men made generous and self-sacrificing, timorous Peters, denying their Master, be glorified into saints and martyrs for their unshaken testimony to His name, lovers of sin be changed into lovers of righteousness. Here, as in all other phases of redemp-

tion, Christ is the Way. The preaching of Christ may be foolishness to those who, fascinated by the roseate glare of ethical and psychological theories, believe, like the ancient philosophers, in the inexhaustible possibilities of "knowing yourself" and "being true to yourself." But to those who believe and accept this preached Christ as the one hope of salvation, He becomes more and more, day by day, the wisdom and the power of God.

Hence it is a fundamental and unpardonable error in Christ's ambassadors in the pulpit to resort to the methods of Ethical Culture societies instead of introducing the needy soul to the only Source and Communicator of all goodness.

But how can the sight of Christ, a close-range study of His person and character, affect my own character? Paul's answer, as gathered from sundry texts, is, the Holy Spirit. He takes of the things of Christ and makes them plain to us. His blessed office is to hold up Christ continually before the believer's gaze. He presides over the work of conversion and sanctification step by step. What are the Spirit's methods? By what divine art is He able to make the heart Christ-like on condition that it keeps in close touch with the Christ? This can never be adequately explained, and it would be presumption in any one to undertake it. How can divine processes be analyzed? Still we may not irreverently suggest numerous analogies in natural processes, and not unwarrantedly find a parallel between things in the heavens above and things in the earth beneath. Analogies do not explain; but they are often useful in dispelling the clouds of mystery that may hover over a subject. Paul often availed himself of analogies for the same reason.

Environment largely determines character. If you want to inculcate cleanliness in a child about to be reared amidst squalor and filth, take it out of its degraded environment at a young and tender age, adopt it in a sweet, clean and orderly home, and it will generally grow up detesting dirt and disorder. This is but one of a thousand illustrations that might be gleaned. But it is the environment of personality that is most telling. Do you want to become strenuous-minded, and acquire a taste and a passion for undertakings that require pluck, courage, endurance? Be in the society of President Roosevelt for a season, and you will to some extent be able to gratify your desire. Do you want to cure a slouchy carriage or habit? Live for a while

among soldiers, and a small share, at least, of their discipline and dignified bearing will filter over into you and thus far change you. Are you constitutionally lazy? Live for six months among busy people and keep a record of your progress. There is nothing more noble in all the world's chronicles than the magnetism of a great general so changing a straggling army of cowardly, spiritless men that even down to the last private, they have become enthusiastically ready to charge the very ramparts of the enemy in the face of certain death.

Now we dare not say that divine methods are fashioned on the same principles as human ones. But the analogy may be satisfying and instructive. Christ says, "Learn of me." It means catching the contagion of personality, be it human or divine. Personality is always catching. That is the reason you and I are said to have an influence, and are charged with safeguarding that influence. But our influence may be and is likely is small. That of Christ is immeasurable. If you and I by our life may be instrumental in some small degree, in shaping the lives of our associates, what should we not expect of the influence of that Christ whose entrance into and brief stay in the world changed its face and history?

In the old No. 6 Christian Endeavor Hymnal there is a beautiful hymn, "Take time to be holy." With many variations the idea before us is woven into it, and passages like these cling to the memory:

"Take time to be holy,
Speak oft with thy Lord
Abide in Him always,
And feed on His Word."

"Spend much time in secret
With Jesus alone."

Thoughts on Thanksgiving.

Thanksgiving is a Christian grace. It is more fully developed in some Christians than in others. It springs up in regeneration and grows by exercise. As a man learns to work by working, so a Christian acquires the grace and habit of thanksgiving by giving thanks. There was so much thanksgiving in David's heart because he said, "Every day will I bless thee," and then practised his resolution. His psalms ring on and on, age after age, challenging Christians, with richer blessings than they ever knew, to "bless the Lord, and forget not all his benefits." How often we hurt into the sea of oblivion the benefactions of heaven! We are but little better than the nine whom Jesus healed, and who returned not to give thanks. When

What Did You Mean?

When you united with the church, you voluntarily gave yourself to Christ and your service to His church. As you stood before the altar in the presence of God you said, "I will." What did you mean by that solemn declaration? You said, "I am mine no longer, I belong to Jesus now. I will do whatsoever He would have me do. Whether I eat or drink; whether I toil or rest; whether I am a business man or an employee; whether I am a housekeeper or a helper, or whatever I do, I will do all to His glory." If Jesus came to you now and asked you, "Have you kept your promise?" what answer would you give? Have you the courage to tell Him, "you did not mean what you said." Are you indeed a self confessed hypocrite? Alas! When you said, "I will," that meant prayer and Bible study, church attendance, contributing of your substance to the financial support of your own church, and her varied interests. It meant your living for Christ in your church. It meant faithfulness and loyalty to Christ and His church, within the bounds of the church of your choice. If Jesus came to you now and asked for the rendering of your account, what before God would be your answer? What?

I have four good reasons for being an abstainer—my head is clearer, my health is better, my heart is lighter, and my purse is heavier.—Guthrie.

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The Mennonite.

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Editorial.

Why We Oppose Oaths.

There is but one standard of truth. You cannot make a statement more truthful by swearing to it. When an honest man goes under oath he is laboring under the delusion that the truth to which he has sworn deserves greater respect than his unsworn word. When a dishonest man goes under oath he pretends that lying is only a sin, deserving the punishment of God, after he has formally called upon God to witness that his statement is true.

The oath, say its defenders, is an instrument for inspiring fear in the heart of the wicked, yes but it is not so much the fear of what God will do as it is the fear of man's punishment for perjury.

The oath has become so common that, even among those whose conscience says it is right, very little respect is inspired. Its use in courts, in notaries' offices and legislative halls make it common enough. But when a profane captain of a ship must take an oath to certify that he carries a clean bill of health; when the law directs that my plumber must swear that he has put the sewerage system of my house in proper sanitary condition; when a low politician depends upon an oath to refute the word of an opposing candidate; when a heartlessly rich man takes refuge behind his oath in order to conceal the truth; when the oath is the central feature in the pretended mysteries of a lodge's mummery; then its sacredness is gone.

There is nothing of which we as Mennonites may be surer that we are right than our doctrine of non-swearing. It is nothing short of mockery to take the book which declares "Swear not at all" to be the command of God, and then use it as an instrument to swearing. The oath has its defenders, many good and brilliant men have arrayed themselves on its side. Some of the creeds and confes-

sions of the Reformation period such as Luther's catechism, the XXXIX Article of the Church of England and Westminster Confession declare it to be a useful and necessary thing. But whoever it is that becomes the defender of oaths, he always finds himself confronted with the task of teaching that it is right to do that which our Lord and His apostle St. James declared we should not do.

Correspondence.

DONNELSON, Iowa, Nov. 20, 1905.—On Sunday, Nov. 12th, we were again blessed by having two visiting ministers in our midst at the morning service. Rev. Wahl (a brother student of Rev. Hilty) preached to us an excellent sermon in German and in the evening Rev. Peter E. Stuckey, of Olds, Iowa, preached another excellent sermon in English. The church was well filled on both occasions, and we heartily thank the Brethren. May God bless them and us.—The Sunday-school is making preparations for the coming Christmas entertainment.—We are still enjoying beautiful weather. The ground is not frozen any.—Yesterday Bro. Hilty preached in the forenoon and in the evening the Young People's meeting was held.

F. H. KREBIEL.

BETHLEHEM, near Fortuna, Mo., November 15, 1905. Bethel church is considered a German congregation, although Bro. King preaches once a month in English and also occasionally Sunday evenings. The Young People's meeting is held every 2 weeks; Sunday-school every Sunday forenoon. Bro. King has also organized a Bible study class that is to meet every Sunday afternoon. Catechism class meets Saturday night. Chorus class meets once a week, Bro. King, leader. Bro. S. J. Moser is superintendent of our Sunday-school. It has an enrollment of 200. We have two English classes.

MIDDLEBURY, Ind., Nov. 17, '05. During the first two weeks in November the Silver Street Mennonite church enjoyed an exceptionally rich feast. Rev. H. J. Krebbel, of Trenton, O., was with us in a series of meetings. The weather was fair, the attendance good and a wholesome interest was manifested throughout. Eight young persons publicly confessed their desire to live for Christ and righteousness. These persons will be received into the church by baptism Nov. 25. Brother Krebbel's cheerful disposition brought sunshine and gladness into many a life during his sojourn among us.

SALEM Church, Dalton, Ohio, Nov. 20. Christian Rohrer, a resident of Berne, Ind., formerly of this place, is in the vicinity renewing acquaintances and also working in the interest of the Mennonite Book Concern.

Our Library committee has again selected a number of new interesting books which are ready to be used—a good step to encourage reading in the long winter evenings.

On Sunday, Nov. 12th, four young men were added to our church through baptism. May they ever closely watch that guiding Star which leads to eternal glory and happiness. On Sunday, Nov. 19, communion services were held and nearly all the members were present.

BERNE, Ind., November 23.—For some weeks past we have been wondering and almost daily asking ourselves "Well, how much longer is this beautiful fall weather going to last?" Especially the last few have been ideal days. This pleasant weather, or Indian summer, has enabled our farmers to get away with a lot of work. Corn is about all in the cribs, and the wheat is as promising as it was last year at this time.

Editor I. A. Sommer returned home from Berlin, Ontario, Monday night, where he attended the General Conference of Old Mennonites.

The Brethren Rev. S. F. Sprunger and Fred Rohrer were appointed delegates from Berne to the State and National conventions of the Anti-Saloon league which opened at our State Capitol, Indianapolis, on Monday of this week and continue till to-morrow. Both are in attendance. They are sent by our Sunday-school, C. E. Society and Christian Temperance Society. Bro. Rohrer was nominated as one of the trustees of the State league. Governor J. Frank Hanly is one of the principal speakers at the conventions.

A blessed County Sunday-school convention was held in our town Nov. 13-14, at which a number of our members took an active part. Renewed interest was awakened in many to do more and better Sunday-school work. Rev. E. W. Halpenny, General Sec. of the Indiana association was the principal speaker. His able addresses were refreshing and inspiring.

Our annual harvest festival will be held in a week from today at our place of worship in connection with Thanksgiving services. This is always a festival of interest to all of us, and especially to the younger people of our church, who bring in their produce which is then sold to the

highest bidder at the close of the festival. We have many reasons to give thanks to almighty God for a rich harvest and innumerable blessings. Usually from twelve to fifteen hundred people gather at this festival every year.

On Wednesday evening, Dec. 27, our Union meetings begin, and continue until the following Sunday. Meetings will be held during the day and evenings in the different churches in town. These meetings have been arranged for by the Ministerial Union. Dr. George L. Robinson, of Chicago, has been secured to deliver the English sermons and Rev. Heinmiller, of Cleveland, for the German. The music will be in charge of Rev. Knatz, an able leader and singer, of Ohio. These meetings promise to be another spiritual feast. An invitation to attend is extended to all who can do so.

Our pastor, Rev. Kiewer, is at present giving catechetical instructions to a class of 69 students.

The choir of our church is at present practicing the "Eternal City." The piece is to be rendered some time in the near future, probably on New Year's Day.

George Mueller's Centenary.

(Concluded.)

Others have criticized Mr. Mueller's principles and methods, but it was not his habit to criticize theirs. He never condemned those who thought it right to solicit or advertise; he did not say they were wrong, but concerning his own method he used to say, with a charming simplicity: "I think this is the more excellent way." And surely he has been simply vindicated.

Never did he swerve for a moment from the line of conduct which he laid down. Even when asked for information about the funds by those who could help, and with a view to help, still he held on his course, and refused to say. It seemed as though the principle was being strained and carried too far, but he *knew* he was right, and God rewarded his fidelity. He had learned to *know* God, and therefore everything became easy to him.

It was with this great educational aim in view, to teach the Church of Christ to trust in God, that George Mueller embarked on the great enterprise which has made his name renowned throughout the world. That he succeeded in his aim, is beyond question. It is impossible to tell how many thousands have been led into the path of faith, and sustained in it, by the inspiration of his teaching and example.

Visitors to Bristol may, if they

will, still see the obscure street and the unpretentious houses where the Orphan Homes were first established. Close under the shadow of St. Paul's Church, in Wilson street, still stand these abodes. On April 21, 1836, No. 6 Wilson street, where Mr. Mueller had himself lived up to March 25, was formally opened by a day of praise and prayer. A remarkable thing, however, happened. Although the house was ready, and notice had been given, there were no orphans coming forward. Then Mr. Mueller remembered that *he had never once asked the Lord to send the orphans!* Great was his sorrow and humiliation, but in response to waiting upon God, the very next day the first application was made; and thereafter there was a constant stream of admissions. There the work was carried on from 1836, one house after another being taken, till four were occupied.

At last, in 1845, it became necessary to consider the desirability and even necessity of providing a more suitable home for the growing number of orphans. The neighbors complained of the noise, the drainage was inadequate, and other unsatisfactory features called for a change. Calmly and prayerfully the good man faced the question, difficulty after difficulty disappeared before faith in God, and at length, after full deliberation, the erection of a house was decided upon. In the necessary limits of this article it is impossible even to touch on the details of preparation and the erection of the new building. In large and small sums the money came in, and by June 1849, the orphans began to be transferred from Wilson street to the new abode.

As time advanced, Mr. Mueller was led to enlarge the work, and one house after another was erected, until the five large houses, grouped together on Ashley Hill, and providing a home for over 2,000 orphans, stood forth as a witness to the faithfulness and power of God. As Mr. Mueller proceeded with the enlargement of the work, there were some among his friends who looked on with feelings of amazement and fear. In the legend of Constantine and the building of Constantinople, we are told that as the emperor, followed by his court, traced with his spear the line where the new fortifications were to be drawn, his attendants grew more and more surprised at the vastness of his scheme. At last they ventured to observe that he had already exceeded the most ample limits that an imperial city could require. But Constantine, turning to rebuke them, said: "I shall go on until

the invisible guide who marches before me thinks fit to stop." This is exactly what Mr. Mueller did in connection with the orphan work. His faith in God inspired him with a holy courage: made him "attempt great things for God," and "expect great things from God."

Erected within twenty-one years (1849—1870), the five large houses cost over one hundred thousand pounds sterling. The gigantic nature of the work is strikingly represented by the figures given in the latest report. Since the commencement, the sum of £1,163,736 13s. has been given for the orphans, including the amount received for the building fund, and this does not represent all the money sent in. For the other objects of the work, viz., schools, Bible distribution, missionary work, and tract circulation, £421,269 1s. 5d. has been given. Altogether, over one million and a half of money has been received since the commencement of the work.

Mr. Mueller was twice married, the first time to Miss Groves, sister of Anthony Norris Groves, in October, 1830, a happy union, which ended in the death of Mrs. Mueller in February, 1870. The second marriage, to Miss Sangar, took place in November, 1871. Not long after this, began the remarkable series of missionary tours commencing in 1875, and running on to 1892. In the course of these seventeen years, Mr. Mueller and his wife traveled throughout the principal countries of the world, and Mr. Mueller preached in all these places to vast audiences. It was at an age when many men would be anticipating a period of repose, and after a noble record of service already accomplished, that Mr. Mueller set out on this campaign which constituted a kind of second life-work.

What a joy it brought to thousands all over the globe to see the face of the man who had already become so well known and beloved, and to hear from his own lips the truths he had been exhibiting in his life! So his early desire for missionary work was, after all, fulfilled, though in a way very different from that which anyone could have anticipated.

It is through the orphan work that Mr. Mueller is chiefly known, but side by side with that work, for a long course of years, he held the position of a pastor and minister of the Word at Bethesda and the associated chapels. No less wonderful was his career in this line of service, first in company with the beloved and esteemed Henry Craik, and then alone, or with the assistance of various brethren connected with the

church.

In August 1832, seven persons, including the two pastors, met at Bethesda, to unite in fellowship. The ministry excited much attention in the city; its simple Biblical character won for it large acceptance, numbers were converted, numbers more were helped and edified, and in the course of years "the little one became a thousand." Other chapels and halls have been opened in the city since then, as off-shoots from the parent stem, so that instead of the one chapel there are now ten or eleven different meeting places, with vigorous work being carried on in each.

Mr. Mueller was spared to the age of ninety-two years, and kept in harness to the last. If it be true that "it is not work that kills, but sorrow," then Mr. Mueller's long and active life is a striking illustration of the saying. He never worried; he lived in the "strange central calm," and amid the great responsibilities and labors was kept in the peace of God.

For a long series of years Mr. Mueller found in his son-in-law, Mr. James Wright, a man after his own heart, and a valued colleague. When the honored founder fell asleep, the directorate passed into the hands of Mr. Wright, and was ably administered by him till he, too, fell asleep in January of the present year. Since then the responsibility has rested upon Mr. Wright's colleague, Mr. G. F. Bergin, who has now associated with himself Mr. F. S. Arnot (late of Garengeze), with a view ultimately to the co-directorate. There are now nearly 2,000 children in the Homes.

—The Christian.

Announcement and Invitation.

The people of the congregation at Pretty Prairie, Kan., are glad to announce that with the help of God the new church is now being completed to be dedicated on Sunday, December 10, 1905. We herewith extend a cordial invitation to the friends, far and near, and especially to the ministering Brethren to be with us at the dedicatory services, and also at the mission festival which is to be held in connection with the dedication of the new church.

In regard to those who intend to come on the train, we want to state that it is necessary for them to take the 9 o'clock train from Hutchinson on Saturday morning which arrives at Pretty Prairie at 10 a. m. This is the only train of the day, and on Sunday there is no train.

Trusting that many will come, Yours in Him,
J. J. FLICKINGER.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 3, 1905.—OUR ONE EXCUSE. Rom. 14, 1-12.

(Consolation meeting.)

QUESTIONS.

1. Who can excuse us from doing our duty? Rom. 14, 4-5.
2. Can one judge rightly, what is another's duty? Rom. 14, 1-12.
3. Of what shall we be careful? Rom. 14, 13-23.
4. What shall decide what is our duty? Rom. 12, 1-2.
5. Why has God given us our conscience? Rom. 2, 14-15.
6. Will God accept our excuses? Luke 14, 16-24; Matt. 22, 11-14.
7. Why is unbelief inexcusable? Rom. 1, 18-25.
8. Is willingness enough? 2 Cor. 8, 10-15.

MEDITATIONS.

To excuse is to free from a charge. God has given us our duty to do. If we are God's children, we want to do our duty and God only can excuse us from doing it, by making us unable to do God's will and our will for a time. Thus what was our duty, and would have been our duty, is it no more, we really need no excuse because there is no charge brought against us.

It is almost impossible in single cases to rightly judge what is another's duty, because we do not know all circumstances and all reasons.

We ought to be careful not to be a stumbling block to others, by doing, what might induce others to do what is against their conscience and what they would not do, if they did not see us do it. Our example can be a blessing or a curse to others; therefore we ought to be very careful, what we say or do.

We may think we are only accountable to God and can do whatever is not a sin for us; but our liberty can do harm to others and we ought to ask not how much can I do and how far can I go without sinning against God's command, but what is best for myself and others, what will make myself and others better, bring us nearer to God, for we are God's own children and His will is our guide. He is love and love must decide our actions. God has given us our conscience, which impels us to do good and tries to prevent our doing evil. Our conscience, if it is guided by the word and the spirit of God, is a safe rule of our conduct.

God will not accept our excuses, for if we do our duty we need no excuse, if we do it not, God will not excuse us. What we sometimes call an excuse is only a pretense by which we try to de-

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Dec. 3.—NEHEMIAH BUILDS THE WALLS OF JERUSALEM. Neh. 4: 7-20.

GOLDEN TEXT.—Watch and Pray. Matt. 26: 41.

LESSON CONNECTION.

It is not enough, if we are willing to do the will of God, but we must really do it. Our willingness will not excuse us from doing God's will.

QUOTATIONS.

Just after Bunyan's Christian had left the cross, he found three men at the bottom of the hill, fast asleep, with fetters upon their heels. Their names were Simple, Sloth, and Presumption,—apt types of the different classes of men who put off gospel offers with vain excuses. When urged by Christian to wake and rise, Simple said, "I see no danger"; Sloth said, "Yet a little more sleep"; and Presumption said, "Every way must stand upon its own bottom." And so they lay down to sleep again, and Christian went on his way.

Excuses are easily made. There is no action so trivial, or crime so great, but the selfish heart can frame an excuse for it. But are these excuses valid? Will our self-indulgence absolve us at the judgment seat of Christ? "He knoweth our hearts". They are not even satisfactory to ourselves,—much less to God. Sinner, if you have a valid excuse for impenitence, write it out; nay, cast it in brass, hang it up in your house; delight in it, for it is your savior; and teach it to others, that they may share your joy. When you come to die, take it with you down into the grave; when the trump of God calls the dead to judgment, convey it to the throne, and show it to the Judge. If it will justify you in life, it will excuse you in eternity.

Some people would come to church, but they want fit clothes, a hat, a bonnet, or a shawl; or they want some one to look after the children at home; or they want a seat of their own at church. They want time; they want rest after the six days' work; they want— But their wants are innumerable. Yet there is one want they never name, which would swallow up the rest: they want—the will. "Where there's a will, there's a way."

BOWERS.

"The Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.

LESSON TEACHINGS.

The wrath of the enemies increased as it became more and more evident that the work was proceeding successfully. When our work arouses the wrathful opposition of worldly and sinful men, this may be taken as pretty good evidence of its effectiveness. For

this reason the Savior says: "Woe unto you when all men speak well of you," and likewise for this reason we may rejoice, with the disciples soon after the day of Pentecost, when we are counted worthy to suffer for His name.

The enemies conspired to hinder the work. This is the way of Satan's emissaries. They are quick to realize and make use of the advantage of combined effort. Paul in describing our opponents speaks of principalities, powers, and rulers of darkness, indicating a combined host carrying on the warfare of evil. Nehemiah meets this conspiracy with thorough organization and provision for united action wherever the enemy should appear (v. 20). But alas! Christians are not always as wise in this respect. The church of Jesus Christ, though consisting of different groups corresponding to the groups of workers at Jerusalem, must stand as a unit—must be one according to Christ's prayer, presenting a united front to the enemy, if it is to overcome. Let Christians conspire, breathe together, in a good sense, and in the power of their common breath, the Holy Spirit, they will be irresistible. The promise of Christ is theirs,— "The gates of hell shall not prevail against them."

The next point to be noted in the work of the enemy is one not to be imitated by the children of light. They worked secretly, clandestinely. That is the nature of the works of darkness. The agents of darkness conspire under cover of secrecy and it is only seldom that they come out boldly into the open. The children of the light have nothing to hide even from their enemies, and nothing to gain by secrecy. Like their Master, they must ever speak and act openly. Much of their power depends on this. The very sight of a united people of God is often sufficient, as in this case, to keep the dastardly foe at a distance. The enemies here did not venture to come up against the workmen.

The people prayed and worked. It seems to have been Nehemiah's custom to take everything to God in prayer. He would pray first and then do all he knew and all he could to the end he prayed for. That all Christians might learn this lesson well! It is not to do our best and leave the rest to God, but to commit it all to God and then in His strength and with the wisdom He imparts go forth to do our best. This is the lesson taught here. "They made their prayer to God and set a watch," v. 9. They screwed up their courage by remembering the Lord who is great and terrible against the enemy, and then

watched and builded, ready at a moment's notice to fight if the enemy should attack, v. 14.

And God brought the counsel of the enemy to naught. If we pray, and watch, and work to any purpose, it is God who worketh in and through us. To Him be all the glory.

Deaths.

EICHER.—On Nov. 17, 1905, Lydia Eicher, widow of the late Rev. Benj. Eicher, of Wayland, Iowa. Aged 67 years, 4 months, 19 days. She was buried on Sunday, Nov. 19, when funeral services were held at the Eicher church, of which Rev. Eicher had been the founder. The services were conducted by Revs. M. Musselman, assisted by Revs. Graber, Stuckey and Sawhill. It was estimated that more than 900 people were in attendance.

Contributions.

Foreign Mission.

GENERAL FUND.—During the month of October the following gifts were received:

From the Children's Mission Society, Summerfield, Ill., \$5; Miss Mary Reibold, Summerfield, Ill., \$5; Mrs. Hirschler, Summerfield, Ill., \$10; Mission Collection at the General Conference at Mt. Lake, Minn., \$265.50; Collection at the festival of the Ladies' Sewing Societies, Mt. Lake, \$54.50; Bethel church, Mt. Lake, \$18; Menno Simon's church, Mt. Lake, Minn., \$10; Quiring's church, Mt. Lake, Minn., \$36.81; Brudertal church, Mt. Lake, \$19.33; Neufeld's church, Mt. Lake, \$47; English Methodist church, Mt. Lake \$6.92; supplementary from Salem's church, Wisner, Nebr., \$1; Bergtal church, S. S., Okla., \$6.50; Mission box, Berne, Ind., church, \$3.95, and birthday gifts do. \$85; anonymous, Berne, Ind., \$5; H. Suderman's present with interest \$253.95; interest for 2 years on I. A. Sommer's donation \$50; Bethel S. S., Dalton, S. D., \$35; Collection at Conference, Silverton, Ore., \$11; Bethel church, Dalton, Ohio, \$9.25; Christian church, Moundridge, Kan., \$17.05; Bergfeld church, Minn., \$2.68; Herald church, Okla., \$13.13; Zion's church, Iowa, \$20; Zion's church, Iowa, gift of children's festival \$49.40; Mary Weber, Iowa, \$1; Herman Jansen, Plymouth, Nebr., \$10; A. P. Neufeld, Suman, Kan., \$10; Mission collection, Bergtal church, Man., \$60.70; E. Penner, Man., \$5; Hoffnungsfeld Eden S. S., Kan., \$23; Bergtal church, Pawnee Rock, Kan., \$15.

FOR INDIA MISSIONS.—From the Silver Street church, Goshen, Ind., \$17.20; Mission friend \$5; David Haegeger, Berne, Ind., \$160.75; S. J. Moser, Mo., \$7; Elmer Basinger, Pandora, Ohio, \$19.45.

FOR ORPHANS IN INDIA.—Jacob Wiens, Winkler, Mo., \$20.

FOR LEPERS IN INDIA.—Anonymous, Berne, Ind., \$1.

FOR MEDICINE FOR MISS PENNER.—Brudertal Sewing Soc., \$10; Cornell's Funk, \$1; Miss Sewing Soc., Berne, Ind., \$25; Miss Sewing Soc., Pulaski, Iowa, \$5; Miss Sewing Soc., Wayland, Iowa, \$10.

FOR J. B. FREY'S CHAPEL IN ARIZ.—From the North Alexanderwohl, Kan., Y. P. Society, \$5.

Gratefully acknowledged, GUSTAV HARDER, Treasurer.

November 23.

1905.

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Paper 15

Any of the above books will be sent postage paid at the price given.

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News of the Week.

Domestic.

Engineers Vote For A Sea-Level Canal.

WASHINGTON, November 18.—The board of consulting engineers of the isthmian canal commission to-day declared in favor of a sea level canal. The minority favored the lock system.

The conclusion was reached after a long and careful study of the project. Since the beginning of September the board had held meetings and in special subcommittees had studied the plans for a sea level and a lock canal with the greatest care. A trip to the isthmus was made to enable the members to form a better idea of the physical difficulties which had to be considered.

The members of the board are men of the greatest reputation in their line of work. France, Germany and Holland sent their most eminent specialists at the request of the American Government.

From the beginning it was evident that a majority of the members were in favor of the sea-level canal. Their point of view was that, even if it costs more than a lock canal and would take longer in the building, it would ultimately be of greater use as it will enable ships to make a much shorter trip than if they were obliged to go through three or four locks. On the other hand there was a minority which wanted to see the canal built in as short time as possible and with the least cost, declaring that a few hours longer for the trip through the isthmus made little or no difference.

One of the members gave this explanation for his way of voting: "It may be that several of us will not see the sea-level canal finished in our lifetime, as it will take considerably longer than ten years. But then we have the satisfaction to know that we will have made the shortest and most practical way of communication between the Pacific and the Atlantic, and as long as we had to decide on a question for all eternity, we do not think a few years more or less will make a very important difference. That is the way our party thought about it and whatever may be said in favor of it or against it we have after the most careful study given an opinion as we saw our way to do it."

No official statement will be given out before the report of consultation reaches President Roosevelt, which will be about January.

Nothing to Justify Missionary Murder.

New York, November 21.—A declaration that the American missionaries at Llenchow did nothing to justify their recent murder by the Chinese population at that place was issued today by the Presbyterian Board of Foreign Missions.

It was as follows: "It would not be at all to the discredit of Dr. Machie if it should prove true that he took advantage of his property rights to protest against a festival platform on which there were the firing of cannon, the exploding of firecrackers and the strident music and other distracting noises incident to a Chinese religious festival."

"Such a tumult would be highly injurious to the many patients that were crowding the two hospitals in the premises, to say nothing of the discomfort and possible danger to the missionary families from the excited

and probably half intoxicated crowd. But such a protest, while perhaps sufficient to excite a personal attack upon Dr. Machie, hardly seems an adequate cause for the murder of five other people and the total destruction of the mission property, while Dr. Machie himself was unharmed."

Appeal for Hindoo Girl.

BOSTON, November 18.—Brought all the way from India that she might receive an education, and later return to impart its benefits to others, Hooklet Wood, a ten-year-old deaf and dumb girl, who arrived on the steamship Canopic Monday, in charge of missionary Elmer Burgess, has been ordered deported. An appeal was made to the department of Commerce and Labor by Charles Myles, of Pittsburgh, who came here to get the girl.

The child is an orphan and has no known relatives. She was found in India after one of the terrible famines had swept over the country, and was taken care of by Miss Lillian Sprague, a missionary of the Pentecost church of America. Miss Sprague appealed to American Christians to find a way to bring the girl to the United States and educate her. The appeal came to the notice of Charles R. Myles, of Pittsburgh, a member of the Fourth-avenue Baptist church, who is himself a deaf mute, and he made arrangements to have the child sent to America.

If the appeal to the Department of Commerce and Labor is of no avail, it is said, President Roosevelt will be asked to act in the child's behalf.

Does Not Like "Lead, Kindly Light." CHICAGO, November 17.—"Lead, Kindly Light," President William McKinley's favorite hymn, was declared to be unfit as a song of praise and worship of God, by the Rev. W. A. Patterson, of Princeton, Ind., in an address at the United Presbyterian assembly convention. The Rev. Mr. Patterson criticized the song when used as a church hymn in the worshiping of God, and offered as a substitute the forty-third Psalm, "The Lord, Kindly Light." He said, "It may mean anything that any man chooses to make it mean, be he Christian, atheist or Buddhist."

"Just as I Am," and "We'll Meet on That Beautiful Shore," and other hymns of a like nature, were also regarded with disfavor.

No More Uncalled Letters Published.

WASHINGTON, November 18.—Economy has struck the Postoffice Department with such a cyclone that it has been determined to discontinue the advertising of uncalled for mail through newspapers, which has been the habit for twenty years or more. The order has been issued to all postmasters. It is asserted by Postmaster General Cortelyou that investigation shows that of the letters advertised as uncalled for less than 1 per cent. are ever claimed.

Must Separate Either from Husband or Children.

New York, November 17.—Mrs. Marie Santangelo, an Italian immigrant, is detained at Ellis Island, while making a choice between parting possibly forever with her two children in order to make her home here with her husband or of giving up her husband and returning to Italy with the children. Her husband is a naturalized American citizen living in Youngstown, O.

The children and their mother are afflicted with an infectious disease of

the eye, and the law in such cases reads that the wife of a citizen of the United States can not be deported, but that her children, in case they are suffering from any infectious disease, must be sent back to the country they came from.

Foreign.

RUSSIAN AFFAIRS.

HALF OF VLADIVOSTOK DESTROYED AND 600 MEN KILLED.

TOKIO, Nov. 19.—10 a. m.—An eyewitness of the recent riot at Vladivostok, who has arrived at Nagasaki, reports that nearly half the city was burned and that 600 of the garrison were killed, that the jail was thrown open and that General Kappeke is missing.

The damage is estimated at \$25,000. Soldiers from Harbin are reported to have joined the rioters.

NAAGAKI, Nov. 19.—Five hundred Russian soldiers, who were taken prisoners by the Japanese during the late war and who are bound for Vladivostok on board the Russian volunteer fleet steamer Vladimir and Boromet, have shown signs of mutiny. The Russian officers applied to the Japanese government for troops and police officers and 100 constables boarded the Boromet. Four Japanese torpedo boat destroyers surrounded the two vessels. Vice Admiral Rojstevsky is on board the Boromet.

RUSSIAN STRIKE IS ENDED AND POLAND IS MORE PEACEFUL.

ST. PETERSBURG, November 21.—The present bill is giving the government a slight breathing spell. The strike slack and the passing of the Polish crisis have certainly temporarily strengthened the hands of the government. Practically all danger of the necessity for dealing with an armed uprising in Poland is regarded as over, and martial law will probably be abolished the end of the week.

British Ship Sunk With 100 Persons.

LONDON, Nov. 19.—The Southwestern railway's cross channel steamer Hilda was wrecked this morning off St. Malo, on the north coast of France, and it is believed that 100 or more of her passengers and crew were drowned. The Hilda left Southampton Friday night for St. Malo with considerably more than 100 souls on board. Her passage was greatly delayed by a fog in the channel and when nearing St. Malo she ran into a severe snowstorm, apparently missed her course, and foundered on the rocks off Jardin light house, three miles from St. Malo.

The crew numbered twenty-six and there were about 100 passengers, all Frenchmen, the majority being from St. Iriae and neighborhood.

Thirty-Three Lives Lost in Kiel Bay.

KIEL, November 18.—Torpedo-boat "S. 120" was in collision, last night, near Buek, with the small cruiser Undine. The torpedo-boat sank, and one officer and thirty-two seamen are missing.

The disaster occurred during the maneuvers in Kiel Bay. A torpedo boat division was making a regulation attack upon the Undine which had blinded her lights. Later she suddenly used her searchlights, which confused the beamman of the "S. 126," and the torpedo boat ran under the Undine's bow and was struck amidship, causing the boiler of the "S. 126" to explode. The suddenness of the catastrophe explains the great number of victims.

Korea Now a Japanese Dependency.

SEOUL, Nov. 18.—(Delayed in transmission.)—The conference of nearly a week between the Japanese envoys, headed by Marquis Ito and the Korean cabinet, ended yesterday and was followed early this morning by a nine hours' sitting at the palace with the emperor. At the beginning of today's session Baron Hayashi declared his determination not to withdraw until the four demands made by Marquis Ito were signed. The suspense was ended at 10:30 this morning when the cabinet with the exception of the minister of agriculture and minister of foreign affairs, having yielded sent for the imperial seals and signed the desired agreement. The four Japanese demands were as follows:

First, the appointment of Japanese administrators to govern Korea under the emperor.

Second, the appointment of Japanese administrators at all treaty ports.

Third, the transfer of Korean diplomatic affairs to Tokio.

Fourth, no arrangements to be made with other powers without the consent of Japan.

Three thousand Japanese soldiers maintained a demonstration all yesterday on the esplanade before the old palace.

Japanese troops patrolled the streets all night. The emperor's palace was also surrounded with troops, and Japanese soldiers and police were lodged in the grounds of the palace. Minister Pakhsu and the minister of agriculture continue to hold out with the emperor against the action of the Japanese.

Message to a King.

COPENHAGEN, November 21.—President Roosevelt has telegraphed to King Haakon VII, the new King of Norway, as follows: "I congratulate your majesty on being chosen by the Norwegian people to succeed to the throne of Haakon and Olaf, of Harald and Sigurd."

Young Teddy's Nose Under Doctors Care.

CAMBRIDGE, MASS., November 21.—Investigation of a report that Theodore Roosevelt, Jr., had his nose broken in last Saturday's football game between the freshmen of Harvard and Yale to-day disclosed the fact that the young man will submit to an operation within a day or two for an old injury received in a boxing match and not on the gridiron.

Some time ago one of the small bones in the young man's nose was broken by a blow received in a friendly bout. The fracture was set at the time, but as it healed the nose became slightly misshapen.

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, NOVEMBER 30, 1905.

No. 47.

Do It To-day.

The kindly deed that I may do,
Oh, let me do it now!
Some gentle touch of tenderness,
To soothe an aching brow.
To-morrow comes, perchance, no more,
To-day is all my own;
Oh, let me do this kindly act
Before the day is gone!

The helpful words that I may speak,
I fain would speak to-day;
Some heart that longs for sympathy
I'd comfort while I may.

Be swift, my hand, in kindly deeds,
Bind up the heart that bleeds;
Oh, haste, my tongue, in kindly words,
Before to-day has fled! —Selected.

Items of News and Comment.

More correspondents to THE MENNONITE are wanted.

The "Defenseless Mennonites" are holding protracted meetings west of Berne, Ind.

The Minutes of the General Conference will be published soon after the completion of the translation.

Bro. H. P. Goertz' Paper on "Our Publications as a Factor in the Furthering of the Church Work and the Kingdom of God" in this issue calls for the close attention of the readers.

Henry C. and Nellie Bartel, formerly of Kansas, who went to China several years ago as missionary workers are now supported financially by the Crimean Mennonite Brethren.

Bro. A. M. Fast, Editor of the "Rundschau," recently made a trip to Dakota and Nebraska, attending the annual conference of the Crimean Mennonite Brethren and canvassing for the Mennonite Pub. Co., of Elkhart, Ind.

The Bible Conference will be held at the Martin's church near Orville, Ohio, from Dec. 6-13. The instructors are the preachers J. S. Shoemaker, Freeport, Ill.; S. G. Shetler, Davidsville, Pa., and D. D. Miller, Middlebury, Ind.

Rev. William Penner, of Kihwa, Turkestan, who came to this country in company with the Brethren J. Quiring and Herman Epp, has made arrangements to return to his home country, sail-

ing from New York city on Dec. 9th. Bro. Penner has attended the general Conference at Mt. Lake, Minn., and the Western District Conference at Hoffnugsau, Kan.

When the choice lies between happiness and usefulness, God always chooses the latter for His children. That is the key to many a mystery. We seek joy, God seeks fruit. We pray for comfort, God sends trial. Not because He is unfeeling, but because He loves us too much to please us by injuring us.

Missionary John Klaassen, of Java, reports that in the Margaredja congregation there were at the close of 1904 232 men, 259 women; 275 boys, and 229 girls, making a total of 995 persons; and in the branch church at Banjutawa 78 men, 110 women, 125 boys and 104 girls, a total of 417 persons, and of the two places a total of 1412 persons.

Next to the great victory, November 7, in Ohio for temperance and righteousness over the saloons and bossism, the whole country is to be congratulated over the great triumph of good government, over graft and boodle in New York and Pennsylvania, and the overthrow of the Gorman ring in Maryland by the overwhelming defeat of the measure which proposed to disfranchise, not only the negroes, but many of the poor whites as well. In Utah, both Republican and Democratic tickets were defeated by the anti-Mormon candidates. "The Lord reigneth; let the earth rejoice."—Relig. Telescope.

At Kenyon college, Worthington, Ohio, the alma mater of President Hayes and Secretary Stanton, there occurred the death of a student two weeks ago by being ground to pieces under a passing train. He was undergoing an initiation in a college Greek letter fraternity and had been either bound to the rails and forgotten by those initiating him, probably drunk, or had fallen asleep, an assumption of the students, and failed to awake! To pronounce the senseless rites, Joe Smith style of twaddle, and murderous oaths and pledges of

secret orders a good religion exhibits a low ideal of what a religion should be. That preachers can be guiltless who abet and eulogize these cancers on society is an indefensible proposition.—Chr. Conservator.

Missionary Susie Kroecker, of Janjgir, India, has sent again an interesting letter to the "Kinderbote," in which she states however that "help is sorely needed" on their station on account of sickness. The Mission Board is endeavoring to send relief and help at the earliest date possible. The General Conference held at Berlin, Ont., from Nov. 16-18 has kindly consented to the request of our Mission Board to assist our missionaries at Janjgir, India, provided that they can spare any of their workers at their mission station Dhamtari, of which Missionary J. A. Resler is the Superintendent. We can rest assured that he will do the very best possible, but as the readers will find in this issue, four of their prospective workers have been delayed on their journey to India, Bro. Lehman being down with typhoid fever in Port Said, Egypt.

Disappointment—His Appointment.

Missionary Lehman on the way to Dhamtari, India has been overcome by typhoid fever and has been taken to the British Hospital at Port Said, Egypt. The following is a letter from one of the four mission workers on their way to India, from Sister Esther Ebersole Lapp, reporting to the "Herald of Truth" and the "Gospel Witness" from which we have clipped this, believing that it will be of special interest also to our readers.

PORT SAID, Egypt, Oct. 27, 1905. Dear Readers, Greeting in Jesus' name.—When we wrote you just before landing at Naples, Italy, little did we think our next message to you would bear the tidings of a prolonged stay in Port Said, Egypt. Bro. Lehman is in the British Hospital, ill with typhoid fever, and the doctor cannot say just how long it will be before we can go on. During our voyage across the Atlantic we marked him as the poorest sailor of the four.

But we can now see that he al-

ready had the first symptoms of typhoid and not sea-sickness alone. Our two days' stay in Naples did not give the relief we hoped for. Yet we were assured that it was nothing serious and felt safe in starting. But every hour of our voyage from Naples to Port Said our anxiety was increased. His fever continued to rise and the doctor's remedies proved of no avail. The day before reaching Port Said the doctor informed us that the only hope of saving his life would be to land at Port Said and go to a hospital. Passing on the Red Sea would mean death. From our past experience we believed he had typhoid, but the doctor insisted it was only gastric fever and in two weeks we could go. We found out later why he said this. To land at any port east, beyond Naples, with a case of typhoid fever means a quarantine of the entire ship at the expense of the passengers. But you cannot know, my dear readers, what a flood of thoughts and questions the doctor's verdict brought to us. Four very anxious hearts gathered for prayer in our little cabin and God was very near to us as we prayed. But man's extremity is God's opportunity. We committed ourselves into His care and felt we could only go step by step, and He most wonderfully provided for our every need. No sooner had the word gone out among the passengers of our circumstances, till help was offered on every hand. An English clergyman wrote us a letter of introduction to a clergyman located here; another told of a good hotel another gave us the name of missionaries located at the Seamen's Rest. Another, Bro. S. L. Jacobs, was led to give us twenty pounds (\$30.00). And since we have been here a few days all these proved to be just the help we needed, and we know it was in direct answer to our prayers. Truly, "all things whatsoever ye shall ask in prayer, believing, ye shall receive."

We landed at Port Said, Oct. 24th, about 6:30 p. m. As we bid farewell to those on the ship who so kindly befriended us and heard their expressions of sympathy, the many hearty "God bless you's," we felt as never before that

God's love binds us as one family irrespective of denomination. When we first planted our feet on African soil and were greeted by the dark-skinned Arabs, we indeed felt that we were in a strange land. Soon after our arrival at the hotel the doctor called and frankly told us, but not to our surprise, that Bro. Lehman had typhoid fever and a very serious case at that, and at the very least it would be eight weeks before he could journey on. This again called for immediate action. Should we all stay, or could some of us again board the steamer and go on? But after prayerful consideration we decided it would not be prudent to leave Sister Lehman alone in her distress. We felt it our Christian duty to remain with them and we are simply trusting God to provide for our temporal needs.

On Wednesday forenoon, Oct. 25th, Bro. Lehman was removed to the hospital. It is a thoroughly equipped institution, in charge of an English doctor and English nurses, located on the shore of the Mediterranean Sea and has the advantage of fresh sea air. We know he is receiving the best of care in every way. It is hard to see God's hand in this affliction, but when we take up the thread of circumstances that brought us here, we firmly believe God has a purpose in it that is hidden from us for the present. We are deeply impressed with the fact that this is the only hospital within reach on our voyage from New York to Bombay.

We also feel to thank God that we have secured lodging at the "Seamen's Rest," a mission station in charge of Bro. and Sister Lock, of England. They are doing a noble work among the sailors. Bro. Lock is at present in a hospital in England. We already feel a bond of sympathy because of being placed in like circumstances.

The money given us by Bro. Jacobs also proved a God-send. Our money was nearly all in drafts on the bank at Bombay, which cannot be cashed here.

Our hearts ache at the thought of the disappointment at Dhamtari and especially for Bro. Mahlon's when they fail to meet us at Bombay. But again we can see God's ways are not our ways.

Sister Lehman is bearing up bravely under the great strain and we are thankful for God's sustaining grace during the very trying hours of the past week. God only knows the anxieties and serious questions this experience has brought to us. We have decided to stay here a month and if Bro. Lehman's condition is such then that we can go on we will do so and they can fol-

low later when God opens the way. Pray for us that God may strengthen us during the days of anxious waiting here, and above all remember Bro. Lehman. He is in a critical condition, but we know if it is God's will his life will be spared.

Yours in the Master's service,
ESTHER EBERSOLE LAPP.

Our Publications as a Factor in the Furtherance of Church Work and the Kingdom of God.

(Translated Paper by H. P. GORRITZ, read at the General Conference, Mountain Lake, Minn.)

The pen and the press to-day wield a remarkably strong influence in every department of human activity. Otherwise the political parties of our country would not make such earnest efforts to win the newspaper over to their side and assure themselves of their co-operation and support for considerations of great, often fabulous sums. We know by experience what power may lie in a publishing concern. Not long ago we read that Count Witte, the Russian envoy in the peace negotiations, thanked the reporters of the Associated Press for their efforts in the interests of peace and thereby bore witness to the influence of the press.

Church bodies, also, working hard for results, are early resolved to establish their own publication house and publish their own paper. They recognize therein a material auxiliary toward an effective support of their traveling ministers and other workers.

Our topic inevitably directs our attention and mind to our own publication interests, and at once suggests the question, "Of what nature are the efforts of our Conference churches?" When we mark the proceedings of our Conferences and Conventions, read the reports of our foreign and home missionaries or listen to their accounts, or again when we observe for one's self the work and activity of the various individual churches, and then think of the many resources and talents they contain, it is then we vividly feel the desire—O that we might unite our churches like links in a chain and thus combine all the gifts and powers of the individual members into a common effort, and work shoulder to shoulder in rank and file in one mind (as I Cor. 1:10 says: "Be perfectly joined together in the same mind") in the home and foreign mission cause! Thus united we Mennonites should be a verily a power in missions as well as in our literature—for "unity is strength"—and our Mennonite churches should surely in this become a blessing to mankind,

and themselves gain a keener enjoyment in the work. This desire has created our General Conference, which is seeking for methods to bring such a union more and more to pass. In such an aspiration there are manifested progress in the growth of faith and knowledge and brotherly love. A co-operation like this is well-nigh a vital necessity for the Mennonite churches, owing to their scattered location, some standing completely isolated and thus being "picked at by outsiders like a speckled bird", to use a one-time expression of Brother Springer. In business circles to-day ability, energy and capital are so united as to startle mankind into dread amazement, and in order to sustain the General Conference in its striking toward united efforts its Publication Board was called into existence.

An evil of our day is the not entirely unfounded distrust of all sorts of undertakings, followed by the unfeeling condemnation and (as often unfortunately happens) the suspecting of the work and effort of brethren in God's cause in the Sunday-school and church. The state of affairs is like that in Nehemiah 4, where envy and jealousy hindered the people of Israel from building the walls of Jerusalem through mockery and scorn. So our Publication cause is still often misunderstood. Were the same more recognized in all our congregations as a branch of the mission cause, it would invariably be greeted with greater warmth. It is sad that many brethren still labor under the impression that our Publication interests are purely financial concerns, out of which the managers wish to reap a profit. God grant that it may soon be universally recognized that our Publication House is a part of the work of our Conference, that it works directly toward the desired unity, and that it may soon be said of us also: "For the people had a mind to work."

Our Publication business, the "Mennonite Book Concern", is a material factor in the promotion of our common activities in God's kingdom, that is, through the publication of our church papers and the circulation of good literature.

"The Bundesbote" and the "Mennonite" constitute the bond of connection between our congregations. Without them we would know little of the happenings in our churches and what the Lord is working among His people. They belong to every member of our church and should not be lacking in a single family, as our beloved "Bundesbote" editor says. The weekly visits

of these papers, with their church news and mission notes, stir up interest in one's own denominational affairs as well as the spirit of missions. They arouse and increase the consciousness of our oneness and mutual interdependence. As soon as we neither hear nor see anything of another for some length of time, mutual interest and brotherly love begin more and more to vanish and grow cold. Frequent personal or epistolary intercourse keeps mutual friendship warm. This has been the experience of many in their feelings of personal attachment soon after their departure from the old fatherland to these shores. The reports in our papers of the events in this or that church, of baptismal and mission services, Sunday-school and Young People's Conventions, Sewing Society meetings, and their work, concerts, etc., contribute a great deal to the further awakening and quickening of this spirit; they spur others on to more activity in the same direction, and thereby we are coming more and more to the realization that we belong together and can learn from one another. Consequently that we have a higher regard for one another, learn to esteem and love one another more, and pray more to God for one another. Through our Conference and Publication work this consciousness has already been considerably increased.

II.

Through the agency of our Publication Work the spirit of missions and mission activity are increased and maintained. In my last trip in behalf of our publications I met with a clear illustration of this. In a certain community I was asked by several, Is the "Bundesbote" the paper that brings us the reports of our missionaries in India and elsewhere? And having just then a copy in my possession containing an extended letter from Missionary Penner in India and having shown it to him by way of reply and read part of it to him, he said: "Then take down my name, too, for I am interested in missionary work, and wish to learn more about it." Incidentally I learned that Bro. S. F. Springer had shortly before preached a fervent sermon on missions in the neighborhood, remarking that the "Bundesbote" might be a means of intensifying and sustaining the interest awakened. The spirit and the carrying on of missions in a church leads to a more spiritual life in the same. This is a fact. The above mentioned experience may probably serve as a reminder to our mission workers and to the Board to

make frequent contributions of mission reports to our church papers, since thereby our Publication work may become more and more a fruitful branch of our work.

III.

Our Publication work has also been instrumental in improving our congregational singing, for we now possess a "Gesangbuch mit Noten." At first glance, perhaps, many may not have seen any advantage in it, although on a deeper consideration and a closer observation of the subject we notice therein greater benefit to our church life and to the kingdom of God, and a greater blessing to all of us than is apparent on the first superficial view. The introduction of this hymnal has brought about greater harmony as to melody and time in the singing of the different churches as well as the improvement of the chorus. When visitors from the different congregations meet, as is here and now the case, they can all unite their voices in hearty unison, because the melody set forth in the notes has been learned by all alike, whereas in earlier days visitors often could not do this on account of the prevalence in nearly every church of some peculiar and customary melodies, and hence had to feel their way through the hymn whenever they wanted to join in.

By the publication of this book our publishing department has thus become a means of bringing our churches closer together in this direction also, which is surely an advantage, and it is desirable that churches belonging to our Conference which are not as yet using the "Gesangbuch mit Noten" in their services should not ignore the subject of adopting them. There are, of course, many excellent hymnals which each church may choose to use in addition, but the "Gesangbuch mit Noten" should always occupy a prominent place if for no other reason than that it is our own hymnal.

In addition to the above-named we further make mention of the "Kinderbote". By its publication and the instructive, interesting and Christian incidents it contains as well as the mission letters, the same thing is partly accomplished among the young people as the "Bundesbote" and "Mennonite" intend to accomplish among the adult members.

How our Publication work shall grow in the future and develop into still greater usefulness, depends entirely upon how we shall manage and support it. Support may be rendered as follows:

1. Our church papers should be in every family and the subscrip-

tion price promptly paid.

2. Our orders for books, etc., should go to the Mennonite Book Concern instead of to our book stores.

3. We should bring this cause before the Lord in our prayers. Our editorial brethren and their associates need to be specially remembered.

4. A Publication Day, similar to the "School Day" we have adopted, might contribute a good deal to the actual advancement, and greater prosperity of our Publication work as an element in church work and the Kingdom of God.

Service.

The world to-day recognizes the dignity of service. Rulers hold their powers as servants. Education is not so much for adornment as for equipment. Institutions, movements, men, are measured by their practical value. Religion is more for inspiration than for adoration, or rather, the quality of its worship is estimated by its effect upon work. In every sphere the emphasis is upon the element of service.

The Christian faith has been one cause for this. Christ has a distinct word about it. He insists on the truth that the greatest honor reflects upon him who serves most. He points to His own life as being one of ministry, and holds that example up to those to follow who seek praise from Him. The greatest thing to be desired, in His estimation, is not the power to command others for ends of selfishness, but power to serve them in ways of lasting helpfulness. One of the great principles of Christianity is lodged in this truth. It gives even to its thought of God this same spirit it seeks to awaken in man. It finds His glory not so much in His power that controls all as in His power that controls all for man's good—in His love that ever gives to men in untrifling service.

Like all the principles of Christianity, this, too, is a fundamental principle of life. It is service that makes men great in the eyes of the world. Selfish power may gain the prizes of earth—its wealth, its places of authority, but it cannot win the gratitude of human hearts. Men may be remembered for the evil they have done, like Nero; for their pride of power, like Napoleon. But such fame is immortal infamy. The greatest honor of all is to be gratefully remembered. And men have gratitude only for those who have served them. To love and to be loved is the highest success of life. The names crowned with immortal honor are the names of great servants.

The life of service is the noblest. Not to have wealth, but to use it for the good of men and for the glory of God is of greatest concern; not to be privileged, but to see the duty that privilege involves; not to have religious light, but to make it of use to God in the world of men. It is not what one keeps, but what one gives of which he should be proud. The truest joy will come to a man not through what he gathers to himself of earthly treasures, but through what he scatters abroad for the blessing of other lives. It is no credit for anyone to have oil in his lamp unless he let it spend itself in giving light for men to walk in. The true worth of the knowledge a man has is not in his gaining distinction by it, but in his giving others the advantage of it. And the same is true of religious faith—its worth is in the service it renders. The bread of life broken in the disciples' hands by the blessed Christ, they are commanded to give to the world's thousands to eat. Their faith is given to lift the world's burden of doubt, their hope to illumine the world's despair, their Christian love to heal the world's sores and rescue its oppressed lives.

Only the life of service cancels the obligations every man owes the world. The world owes no man a living without work. Every man is debtor to the world. All he has he owes to the world. It nourishes him, it enriches his life with relationships, it affords him opportunities, it gives work for his hands, truths for his mind, beauties for his eyes, significant sounds for his ears, visions for his soul. All a man is and has the world has helped him to, sometimes by its coaxings, sometimes by its goadings, sometimes carrying him on its strong current, sometimes halting him with its rocky barriers, but always by both fortune and misfortune, helping him to be a man with a man's portion. And he owes the world a life of good influence and of faithful work. The highest use of all his labor under the sun is to make it a ministry. While the rich toil for wealth and the poor for bread, over and behind all this, each class is doing what the world needs done, and even more than that, more than all else, may be gaining and giving in the work, a pure, strong, brave and hopeful life for the world's help.

As a man stands here in the world with his privileges and power—and each one has some—considering what he shall do with his life, the first and fundamental principle to be impressed upon him is the fact of service. He must use all, not for himself

alone, but for others. He is debtor to all, and accountable to God, and he must go forth to serve. He takes no step in his life in the true way until he takes it in the strength of this principle. If he work for himself alone there comes success, perhaps. If he work for others there comes love and his task is sweet. If he work for God there comes power, and his labor is divine.—C. I.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only \$2.50.

Grumblers.

There are persons who are not satisfied in circumstances that to all but themselves seem to be the most favorable to their interests. Leigh Hunt—in one of his letters, we think—speaks of a day that could not make any creature happy but a vendor of umbrellas. Yet a friend of ours, remembering this utterance, availed himself of a day "of never tiring rain" to congratulate his umbrella merchant, and he secured this reply: "It's all very well, sir, so far as my umbrellas are concerned, but you see I'm not selling a single parasol!" He would have had it wet on one side of the street, and stormy upon the other, and, since it was not, he was dissatisfied—a natural grumbler.—Anonymous.

All who renew their subscription before January 1906 will receive the Year Book free as premium.

NOTICE.

I represent an Estate owning a large tract of very rich, fertile land in the Southern part of Michigan, within 80 miles of Detroit.

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For further particulars write, THOS. J. ANKRELL, Manager, 1033 Majestic Bldg., Detroit, Michigan.

The Mennonite.

A religious weekly journal, English organ of the Mennonite General Conference of North America. Devoted to the interests of the Mennonite Church and to the cause of Christ in general. Published every Thursday by the Mennonite Book Concern, Berne, Ind.

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Rev. I. A. SOMMER, Editor,
Berne, Ind.

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Editorial.

To the Readers.

At the meeting of the Board of Publication of the General Conference, following the late session of the conference, held at Mountain Lake, Minn., Rev. I. A. Sommer, who for twenty-one years has been the editor of our German Church Papers, was unanimously elected editor in chief for all the General Conference Periodicals. It is the consensus of the opinion of the board that by the concentration of this work in one person the interests of the church will be better served, and the church papers will become better factors for the dissemination of church news and the presentation of the entire work, now in charge of the different boards; to the people of the church. By reason of this action of the Board the name of Bro. I. A. Sommer will hereafter appear at the head of the editorial column of the MENNONITE as editor in chief. The Board urges upon the hearty co-operation of all our conference churches, and especially of the ministers, in the great work of our church publications—a work which is second to none of importance in all the varied branches of the work of our church. While you are bearing our dear brother and his arduous work to the throne of grace daily we beg of you not to forget that he likewise needs your substantial support by your liberal contributions to the columns to the publications in his charge. With an able and willing editor at the head let us never forget the fact that he will not be able to make them what they should be and what you desire them to be unless you do your share in giving to the work your substantial moral and material support and encouragement. The work is yours. We expect all to help make it the best possible.

N. B. GRUBB,
President of the Board.

The Keynote.

It was with some hesitancy that the editor complied with the request of the Board to take up this additional work, realizing—at least to a certain degree—that it means new and potent efforts for our English Church Paper to make it a success. In this time and age of "Hurry, hurry!" it is no easy job to be an editor—an editor of several papers.

Rev. Edward Herbruck, editor of the "Christian World", retired last week from this arduous work. In his last editorial on "What an editor should be," he gives his experience in a nutshell, saying in conclusion:—"The writer of these lines has had some little experience in editorial work, and he can testify to the fact that an editor receives advice in abundance. He has been told how to "edit a paper." He has received letters in great number, and sometimes not written in a very kind spirit, because an arrow from the editorial page has pricked them. We feel quite sure that if some of these persons could to-day see their letters they would be blasé. Then, again, if these same persons would have known how little effect their letters had on the editor, they would never have written them. They have never caused us a gray hair or a sleepless night. It is the only way in which an editor can live. If he permitted such things to worry him he would be dead in short order—killed by unthinking men who wish they had the arrow back as soon as it has left the bow."

But after all it is well, perhaps, for the majority of the people to look often to the "bright side", to that which is encouraging, that we may go on cheerfully and courageously in the path the Lord has pointed out for us, no matter what it may be.

Brother Grubb, the President of the Board, in his introductory article has excellently touched the key-note. Besides God's help the editor of a religious paper is very much dependent on the efficacious co-operation of the church, the ministers and the lay members. If all of them realize and perform their duty mutually, God will, no doubt, bless abundantly the efforts put forth by the church through the church paper to uphold His church and to extend His kingdom in home and foreign lands, which is to be the principal aim of THE MENNONITE. That this may be accomplished according to God's plan and His good pleasure, the prevailing prayers of the readers are herewith cordially solicited by the

Editor.

A Popular Song.

Music and song are a great power for good. The beautiful parting song, "God be with you till we meet again," is not only popular but also quite familiar in large circles of the Christian people. The "Herald and Presbyter" gives the following about this beautiful hymn:—

Few songs of the present day have more deeply and tenderly touched the hearts of Christ-lovers than has that sung so frequently at partings—"God be with you till we meet again." It seems to touch the tenderest chord and to express what wells up from the heart at the appointed hour. Only a few of the original stanzas have been placed in our song books, and it is hardly known that others were written. The poem is a development and exposition of the familiar "Good-by," and its author, the late Rev. Dr. J. E. Rankin, had no thought of the use to which it would be put. He was at the time of the writing (1882) pastor of the First Congregational Church at Washington, D. C. He was born at Thornton, N. H. 1828 and died at Cleveland, O., November 28, 1904. He was for about seven years professor in and President of Howard University at Washington, an institution for the education of Negroes. He wrote many other beautiful hymns and songs, but the most popular is the one here referred to which was set to music by Mr. W. G. Toner, and was slightly revised by Dr. J. W. Bischoff, the blind organist of Dr. Rankin's church, in Washington, where it was first sung. The poem, as whole in its original form, was the following:

God be with you till we meet again,
By His counsels guide, uphold you;
With His sheep securely fold you;
God be with you till we meet again.

God be with you till we meet again,
"Neath His wings protecting hide [you];

Daily manna still divide you;
God be with you till we meet again.

God be with you till we meet again,
With the oil of joy anoint you;
Sacred ministries appoint you;
God be with you till we meet again.

God be with you till we meet again,
When life's perils thick confound you;

Put His arms unfailing round you;
God be with you till we meet again.

God be with you till we meet again,
Of His promises remind you;
For life's upper garner bind you;
God be with you till we meet again.

God be with you till we meet again,
Sicknesses and sorrows taking,
Never leaving nor forsaking;
God be with you till we meet again.

God be with you till we meet again,
Keep love's banner floating o'er you;
Smite death's threatening wave be- [fore you];

God be with you till we meet again,
God be with you till we meet again,
Ended when for our earth's story,

Israel's chariot sweeps to glory;
God be with you till we meet again.

Chorus.

'Till we meet at Jesus' feet,
God be with you till we meet again.

Correspondence.

DEER CREEK, Okla., Nov. 20. The days, Nov. 12th to 14th, will long be kept in remembrance by all who were present to attend the services held here on those days. Sunday was a mission and Sunday-school day and on Monday and Tuesday the annual session of the Okla. Mennonite Convention took place.

It was a great privilege to have so many missionaries among us, among whom were Rev. Ramseyer, of Switzerland, for forty years a missionary in Africa, Bro. Petter and Sister Kinsinger, at present in the mission work among the Cheyennes and Arapahoes at Cantonment, Okla., also Rev. H. R. Voth and daughter Frieda, former missionary to the Hopis in Arizona.

Sunday morning Bro. Petter gave a short address followed by Bro. Ramseyer who told us of his experience and trials in the mission work in Africa. He told us how he and his companions were captured by the natives, and were threatened with death, but God kept them safe through it all.

A Sunday-school festival was held in the afternoon. Short addresses were given by J. H. Pletscher, Bertha Kinsinger, Frieda Voth, J. J. Kiewer, Missionary Ramseyer, John Liechty, John Ratzlaff, H. J. Gæde, Chr. Hirschler and H. R. Voth.

Sunday night Revs. H. R. Voth and J. S. Krebbel preached in English and Bro. Ramseyer continued in German and related of his mission work in Africa. His address was afterwards translated and repeated in English by H. R. Voth.

The Convention was opened with a sermon by the President, Chr. Hirschler, of Perry, O. T., Monday 10 a. m. The writer of this was unable to attend the day sessions of the Convention and therefore cannot give a full report thereof. Perhaps a full report will be sent in for publication by some one.

Monday night Rev. Petter preached, followed by Revs. John Liechty, of Perry, Okla., Revs. J. Quiring, of Russia, and Hermann Epp, of Turkistan, arrived Tuesday and both preached that night. They were sent by the Western District Conference to visit the various churches in this district. From here they went to Medford, O. T., the next day but returned the 18th and on Sunday the 19th preached here again. From here they went to Perry, O. T.

Righteousness in Government.

BY A. M. OVERHOLT.

"Righteousness exalteth a nation but sin is a reproach to any people."—Proverbs.

Whilst the above shall be the primary thought of what follows I beg of the reader not to hold me close to my text for I do not belong to any of the professions and my literary advantages are very much limited. But I have well grounded convictions of that which is right over against that which is wrong. Whether or not I am always right in what I believe I will leave the reader to judge, but let us be sure that we first divest ourselves of all preconceived notions or bias before we pass judgment.

I shall take the liberty to change my text so that it reads, "Righteousness in Government", which I think does not change the meaning. I believe it is an admitted fact that truth and righteousness can best be seen by holding up the opposite, or in other words by holding up the wrong side (for instance first Corinthians 10:5 to 12). Therefore it shall be the purpose of this paper to show some things that are not righteous in government.

God the Creator and Preserver of all life has permitted the writer to listen once more to a thanksgiving sermon in the Mennonite church by Brother Basm, Pastor of the Reformed church, Wadsworth, O. The address was able, entertaining and instructive throughout, as it was also optimistic and hopeful. I confess when I look back over a long life I can see many changes for the better. But the all important question after all is what are we to-day and what ought we to be with the light, privilege and opportunities we have as a nation?

Righteousness in government, first of all, implies righteousness in the individual and the home, and yet it is altogether possible that a body of rulers can and do sometimes make unrighteous laws for which the individual is not to blame, except only in so far as he upholds them at the ballot box or fails to protest. In the chronology of events in American history I find that about the year 1617 or so a dusk man of war brought twenty negroes to Virginia who were sold as slaves; so we see already in the early history of this country the devil got his foot in. It would make this story entirely too long to follow this iniquity in detail in American history, but in the course of events this sin of traffic in human souls became national and came well nigh overthrowing one of the best governments in the world. When in 1862 among various

schemes to raise money to carry on the war one was to put a tax on distilled liquor and so far as I now remember this met with general approval. But let us see if we can know how that arch enemy of righteousness gets his foot in again. He saw that the government was not in position to weigh carefully great moral questions, that it was engaged in a desperate struggle to put down a wicked rebellion, that it needed money, and that is one way among others to get it. As might be expected the little fellows down in the saloons began to squeal and curse the government for hurting their business. But the older ones in the business, especially the distillers who had more experience, instead of manifesting opposition, began to plan to meet the conditions. It requires no great stock of the imagination to suppose that a meeting is called by the distillers and this is only for the manufacturers and the vendors. Upon this occasion I have in mind an old distiller with a long beard whose locks are already white with age and experience. As spokesman for the evening after a few preliminary remarks stating the object of the meeting the speaker proceeds in substance like the following: "Fellow citizens and co-workers, I want to say to you in regard to the recent act that Congress has passed, the less we say about it the better it will be for us for we cannot resist the powers that be. We are obliged to sell you our goods at the old price plus the tax, but I have a plan for you. Cut down the size of your glasses one third and if that isn't sufficient our goods will allow a little more adulteration, and in order to give the proper color add a little logwood, that you know is cheap and in this way you can meet this added expense upon our business. And if we should lose a customer here and there we can well afford it for the prestige it gives us for submitting to this extra tax and all for the cause of suppressing a wicked rebellion. And further, it will make our business more secure. You are aware that here and there all over this country there are groups of temperance and prohibition cranks and if ever enough of them get together to gain the election our business is doomed, so I advise by all means keep on the right side of the government and if they insist on keeping the keys to their distilleries we won't object, they'll not lock us out for they need the tax and our votes as well."

If the reader should think this a fanciful dream he need only to get in possession of the facts of those times and he will know that it is not. The writer well remembers when the glasses used to sell liquor over the counter were much larger than they are now and the price cheaper. So you see the consumer pays this tax, or if you please the poor human slave that has lost power over his will in this awful drink habit. I am aware that many people do not believe as I do on this question. But first of all I have to write to please myself, for less than that would be insincere. I believe the liquor traffic for beverage purposes is a sin and I am not alone in this belief. The M. E. Conference representing the largest Protestant denomination of Christians in America have so declared it in the past.

But in order to get the comparison fairly before the reader's mind, I will return to the slavery question again. It would be well to remember that the average man does not rise higher than his environments, and those that do are the exception. Much could be said to prove this fact. But one case is sufficient for my purpose. George W. Kain, known as the silver-tongued orator all over this land, made the confession before a large Wadsworth audience that he thought slavery was right and it would be well to remember that he is a Kentuckian, from a border state between freedom and slavery. Ask any school boy now and see what he will say. But this idea did not belong exclusively to the South. Many people of the North believed the same way. But as early as the Forties men here and there in the North appeared upon the scene whose moral vision rose above their surroundings and began to denounce this sin. They told us this country could not always remain half slave and half free, and that we were corrupting with death and in league with hell. These messages to the people cost Elijah T. Lovejoy his life; William Lloyd Garrison was only rescued from an angry mob that thirsted for his blood by a desperate effort of the police, and that in old Boston a Puritan city, Wendell Phillips more than once was almost overcome by the mob. It was only by his matchless eloquence and power of speech that he put the mob to silence.

(To be continued.)

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Announcement and Invitation.

The people of the congregation at Pretty Prairie, Kan., are glad to announce that with the help of God the new church is now being completed to be dedicated on Sunday, December 10, 1905. We herewith extend a cordial invitation to the friends, far and near, and especially to the ministering Brethren to be with us at the dedicatory services, and also at the mission festival which is to be held in connection with the dedication of the new church, on Monday, Dec. 11.

In regard to those who intend to come on the train, we want to state that it is necessary for them to take the 9 o'clock train from Hutchinson on Saturday morning which arrives at Pretty Prairie at 10 a. m. This is the only train of the day, and on Sunday there is no train.

Trusting that many will come,
Yours in Him,
J. J. FLICKINGER.

All who renew their subscription before January 1906 will receive the Year Book free as premium.

The "Mennonite" and
"Christlicher Rundschöner"
together to one address
for \$2.50.....

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 10, 1905. THE CITY OF GOD. Rev. 22, 1-8.

QUESTIONS.

1. Where do we find a description of the city of God? Rev. 21: 9-22: 5. Read it! Gal. 4: 26; Hebr. 12: 22.
2. Why does this city have no temple? Rev. 21: 22.
3. Why does it need no sun? Rev. 21: 23; 22: 5a.
4. Why shall the gates thereof in no wise be shut? Rev. 21: 25-27.
5. What makes the streets of the city pleasant? Rev. 22: 1-2; Zech. 14: 7-11; Ps. 46: 4.
6. What makes life in that city pleasant? Rev. 22: 3a.
7. What occupies the time of the inhabitants? Rev. 22: 3b; 15: 2-4; 7: 9-12.
8. Who reigns in heaven? Rev. 22: 5b.
9. What is our duty as Christians? Heb. 11: 10; 13: 14.

MEDITATIONS.

The city of God, the heavenly Jerusalem is mentioned in different passages of scripture, es-

pecially Rev. 21: 9-22; 5; Gal. 4: 26; Hebr. 12: 22. It is said of this city that it will have no temple, while the old Jerusalem's glory was the magnificent temple. The Lord God the Almighty and the Lamb dwell in the heavenly Jerusalem without any temple to hide or concentrate the divine glory. The glory of God and the Lamb being not concealed, lights the whole city. There will be no night, for God is present and God is light, so no sun or artificial light is needed.

This is one reason, why in no wise the gates thereof will be shut. Gates are shut at night; where there is no night, gates need not be shut. Another reason is, that no enemies will be there to be kept out of the city or against which the city has to be defended.

Damascus was famous for its beautiful rivers and groves. Running water in a city is in a hot climate an inestimable boon. So the city of God is described as having a stream of crystal water running through the streets, lined with beautiful and beneficial fruit trees, which bore twelve manner of fruits yielding its fruit every month.

What makes the city in another way pleasant is that there shall be no curse anymore: and the throne of God and of the Lamb shall be therein. God reigns in it. The inhabitants are serving God willingly and gladly, and they shall see his face and become more like him as they learn to know him more perfectly. They will not be hampered by sinful nature, but they will reign perfectly over their spiritual bodies as fit instruments of the spirit governed by the Spirit of God.

Since we all know that we can not remain in this world, but have to leave it sooner or later, it is our duty to seek after the city which is to come.

We shall prepare ourselves here below for that heavenly city, where we have our citizenship. The time which we live here below is only a short space compared with eternity; and all the vain and perishable pleasures of this world even if not sinful themselves, are either only a beginning of the heavenly joy or they are nothing compared with the pleasures of heaven, eternal, spiritual. The sinful joys of this world carry with them the bitterness of remorse, while in heaven there will be unpolluted unending joy.

QUOTATIONS.

O Mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end—
Thy joys when shall I see?
O happy harbor of God's salutes!

O sweet and pleasant soil!
In thee no sorrow can be found—
No grief, no care, no toll.
In thee no sickness is at all,
No hurt, nor any sore;
There is no death nor ugly night,
But life for evermore.
No dimming cloud o'ershadows thee
No cloud nor darkness night,
But every soul shines as the sun—
For God Himself gives light.

There lust and lucre cannot dwell,
There envy bears no sway;
There is no hunger, thirst nor heat,
But pleasures every way.
Jerusalem! Jerusalem!
Would I were in thee!
Oh that my sorrows had an end,
Thy joys that I might see.

I long to see Jerusalem,
The comfort of us all;
For thou art fair and beautiful—
None ill can thee befall.
In thee, Jerusalem, I say,
No darkness dare appear—
No night, no shade, no winter foul—
No time doth alter there.

DAVID DICKSON.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Dec. 10.—READING AND OBSERVING THE LAW. Neh. 8: 8-18.

GOLDEN TEXT.—Blessed are they that hear the word of God and keep it. Luke 11: 28.

INTRODUCTION.

The courageous work under the inspiring leadership of Nehemiah was crowned with success to such a degree that the wall around Jerusalem gradually neared completion. The enemies, seeing that they could neither frighten Nehemiah and the people into abandoning the work, nor catch them unawares and drive them away, resorted to a crafty feigning of friendship. They invited Nehemiah to meet with them as though they would counsel with him for his good. But he saw through their trickery and sent them that memorable answer: "I am doing a great work, so that I cannot come down." And when one of his own people advised him to flee into the temple to escape the hands of those that would come to slay him, he said: "Who is there that, being such as I, would go into the temple to save his life? I will not go in." And thus the wall was finally built, the doors set up and the porters and watchmen appointed.

In the meantime evils were cropping out among the people themselves. Even while the public necessity called for united and self-denying efforts in the interest of the general welfare, there were those who took advantage of the straitened circumstances of their poorer brethren, enriching themselves at their expense. Nehemiah administered severe rebuke to these evil doers. He manfully espoused the cause

of the oppressed against the oppressors, and incidentally points to his own unselfish course, which he pursued in the fear of God, for the good of his impoverished countrymen.

When a degree of outward tranquility had been restored the people began to turn their attention to spiritual things. The first verse of our lesson chapter records that the people gathered themselves as one man and called upon Ezra the scribe to bring the book of the law to read to them. Ezra heartily responded and brought to his assistance a number of Levites, who caused the people to understand the law as it was read to them.

LESSON MEDITATIONS.

It is well that the public reading of Scripture should be with distinctness. This is a quality often sadly lacking. Where every word, even to the last jot and tittle, is of utmost significance, it behooves us to read carefully so as to get and to give the true sense of the revealed word.

The people were attentive to the reading. Much depends on the hearer's attention. This is according to a general law. Unless all other things are laid aside for the time being and the thoughts turned wholly to the matter in hand, little is to be expected by way of telling results in any undertaking. Inattention like doubt characterizes the doubleminded man who is unstable in all his ways (James 1: 8). If one could look into the minds of a congregation while the word is being read and see all that is going on there of distracting thought and listless wandering, there could be no longer any surprise at the lack of impression made by the divine message. The wonder would be that any serious thought could get in edgewise. "Take heed how ye hear." These people were deeply impressed because they heard attentively and therefore intelligently.

The people wept when they heard the words of the law. Through the law cometh the knowledge of sin (Rom. 3: 20) and this brings distress of soul. No wonder they wept in view of their own and the nation's sins with all the sorry consequences thereof, so evident in their history. And have we any less reason to be likewise affected? When we realize the wide breach between our sinful selves and God, between what we are in our human perversion and imperfection and what in God's holy purpose it was our manifest destiny to be, the thought brings confusion of face and a deep sense of sorrow.

But tears of genuine repentance are good for the soul. They prepare the way for the apprehension of God's mercy which He is waiting to reveal and bestow. The law which was given by (or through) Moses thus is the forerunner of grace and truth which came by Jesus Christ (John 1: 17). The people were bidden to stop their weeping and rejoice in the Lord, to look away from themselves and look unto Him who though like a consuming fire in His holiness, is in His mercy as the dew of Hermon that cometh down on the mountains of Zion commanding the blessing, even life for evermore (Ps. 133: 3). The Feast of Tabernacles to which their attention was directed and the celebration of which they revived, brought to remembrance the gracious dealings of the Lord with His people in the wilderness when they dwelt in tents and were led by the pillar of cloud and fire. And while they were thus rejoicing in God's love and mercy, they should open their hearts toward their brethren and give portions unto the poor. "Be ye merciful even as your Father in Heaven is merciful."

"How refreshing it must have been to those who had hung their harps on the willows of Babylon, to find themselves beneath the shade of the willows of Canaan! It was a sweet foretaste of that time of which the feast of tabernacles was a type, when Israel's restored tribes shall repose within those millennial bowers which the faithful hand of Jehovah will erect for them in the land which He swore to give unto Abraham and to his seed forever."—McIntosh.

Marriages.

SHELLEY—BECHTEL.—On Nov. 16, 1905, at the house of the bride's parents, 2130 N. Park Ave., Philadelphia, Warren G. Shelley and Mary M. Bechtel were united in holy matrimony, Rev. A. S. Shelley, the father of the bridegroom officiating in the ceremony.

Deaths.

ELIST.—On Nov. 16, 1905 near Bechtelsville, Pa., Mrs. Amelia D. Elist, wife of William G. Elist, aged 71 years, 1 month and 1 day. Deceased was the daughter of David Yoder and his wife Esther nee DeTurk. At the age of 20 years she was baptized on profession of faith and received into the Hereford Mennonite church by Rev. Chr. Clemmer. For the last 17 years of her life she was an almost helpless invalid, but she bore her suffering with Christian fortitude and she died as she had lived in triumphant faith. On Nov. 22nd her remains were laid to rest in the Union Cemetery at Pleasantville with funeral services conducted by her pastor, Rev. A. S. Shelley.

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persons are disposing of their property during their lifetime, thus becoming their own executors—and in order to provide for such advancement as shall properly represent American churches in the large and increasing share that belongs to them of giving the whole Bible to the whole world, the Board of Managers of the society, in connection with the celebration of its ninetieth anniversary in 1906, calls for five millions of dollars to be sacredly devoted to this task. It will receive property, funds on annuity, or unrestricted gifts for this purpose.

The society holds the Bible to be both the charter and the foundation of the liberty and well-being of this nation and of all peoples.

Goshen College a Conference Institution.

The following report was given to the Fourth General Conference, held at Berlin, Ont., Nov. 16:—Goshen College, formerly located at Elkhart, Ind., and known as the Elkhart Institute, is now located at Goshen, Ind. All things taken into consideration, we believe the change to have been for the good of the institution.

New Building. A good substantial building, well furnished, and suitably arranged for present needs, has been erected. Also a girls' dormitory and dining hall located near the main building, thus affording a convenience to the students.

Management. Steps have been taken to transfer all the property to a Board of Trustees, consisting of one trustee from each conference district, now existing or which shall hereafter be established, four trustees at large, the head business manager, and two alumni of each institution which now is or shall hereafter come under the supervision of this Board, all of which shall be members of such churches commonly held as belonging to the Mennonite General Conference.

Each district or State Conference shall have the right to elect a trustee to represent them on this board. The Mennonite General Conference shall have the right to elect the trustees at large, and the alumni ass'n shall have the right to elect their representatives. In case any conference, or alumni association fails to exercise such right then the Board shall elect.

What it Costs.

Some one has figured that the economic loss through the non-productivity of 20,000 drunkards for ten years is equal to one Chicago fire, involving two hundred million dollars. This may be a little overstated, but it is suggestive.

Righteousness in Government.

BY A. M. OVERHOLT.
(Continued.)

Now I maintain that the attitude of the United States Government toward the liquor business is identical, that we cannot always remain half drunk and half sober and that we are covenanting with death and in league with hell, that it deliberately legalizes a business that only produces evil and that continually. One of the results of this traffic is one hundred thousand premature graves annually and the misery, degradation and ruin that follow as a consequence I shall make no effort to tell when men like Dr. Talmage have tried and failed. I must here repeat that it is my deliberate judgment that the Government is in complicity with this evil and therefore is guilty.

But someone says we need a little for the stomach's sake. I am not sure that we do but if we do let us not be alarmed for there is enough of the stuff in the country to last a thousand years for medicine. I believe the time is coming if we continue to climb the ladder of moral progress (if indeed we are climbing) that we will be ashamed of the tax law of 1862 as we now are of the Fugitive Slave law and of the decision of Chief Justice Taney of the Supreme Court of the U. S. in the Dred Scott case. Governor LaFollette, of Wisconsin, in an address at Elkhart, Ind., made the following statement: It may be that our fathers did the very best thing that could be done under the circumstances but it seems to me the graves that we filled in 1861, 2 and 3 tell a different story. Now it seems to me that ever since 1862 along with various other licenses and tax laws, for instance such as the Dow law of Ohio, we have been digging and filling graves at the rate of one hundred thousand annually. We are not ignorant of the fact that this so-called temperance legislation has also half an eye single to restriction, but this is only true and right when the primary thought is prohibition. Anything less than that, usually means compromise, of which the Dow law is a sample, and compromise with evil is always faulty and sooner or later comes to grief. Some of the readers of this paper will remember (and the student of history as well) the fate of the so-called Missouri compromise. We told Mr. Devil, you may be Devil on the south side of a certain geographical line but must not step on the north side, and he agreed to it. Did he keep his word? Of course not, you know he was a liar from the beginning. He

broke the agreement, made a desperate raid on Kansas and failed, and when he saw his political power gone he made his last desperate effort to destroy the Union, set up an independent Confederacy with slave labor and King Cotton the chief corner stones, but ingloriously failed again. The Lord be praised.

Thus far we have been thinking of a few trials that we have passed through and are yet passing through as a nation. I can not close this story without recording my abhorrence of the things that I see with my own eyes almost daily in and about Wadsworth. When I see our young men that yet wear good clothes and the middle aged and their bearded eyes and bloated cheeks, and the aged father limping along with his cane go in and out of these licensed saloons wasting their money and their time, and when I think of the flesh and blood that has been crushed under car wheels in and near Wadsworth as a direct result of this awful drink business, when we think of all the foregoing we stop and wonder how long must this yet be endured.

In our grief and in behalf of widowed mothers and fatherless children we pray to the Almighty Father for help without delay. In behalf of a righteous minority we now turn our fare toward the Scioto Valley, a garden spot in central Ohio, and also a seat of human authority and power. We pray for an extension of our rights that we might help Wadsworth in her distress. After some delay we will receive the message.

I will give the reader a bit of personal experience. It became the writer's duty at one time to sit on the grand jury of Medina county. The first work on hand was to find a case against illegal liquor selling. Please notice the word illegal and what it implies. The first witness on the stand was a middle aged man and judging from appearance I would not take him to be a bad man. He held up his hand, the clerk read the oath to him so fast one could scarcely understand one word from the other. Of course, the witness swore to tell the truth, the whole truth and nothing but the truth. The prosecutor had asked him only a few questions until the witness began to evade, prevaricate, then lie. I for one turned away with shame and disgust for my kin and longed for an hour alone with the birds and the ground squirrels. Now I do not hold the liquor business entirely responsible for this mean conduct, but primarily, first, the State, then the manufacturer and the saloonkeeper.

How much responsibility rests on the individual is hard to tell. In many cases this awful drink habit is handed down from the third and fourth generations.

I verily believe the primary cause of this wicked business is greed. I don't believe there is a saloonist from Dan to Beer-Sheba but that knows he is doing a mean business. If the United States fails to lead the world in righteousness and good government it will be largely due to three causes; first greed, second and third party bondage and indifference. We can count voters by the thousand in this country that hurry to the polls, vote the party ticket their fathers and grandfathers voted, then hurry off to their business without giving the matter any further thought.

In conclusion I would like to take Br. Ed. Mosiman by the hand and give it a good shaking for I congratulate him for his discovery so early in life (for he is yet a young man so I am told) that there are men so far north as Canada that have but one side near election time. I refer the reader to Mosiman's article on utilitarianism in education in the Mennonite, Apr. 13.

Hoping it will be for mutual good I will share with the readers of the Mennonite my discovery that there are would-be representatives in the Ohio assembly that have no sides at all. An ex-representative from Medina Co. whose veracity is not questioned whereas he is known, told me himself that he was present when a certain law was being discussed, that men rose in their seats and said they were not in favor of the law neither were their constituency, but it was a party measure and they would vote for it. I fail to see that there is any side left to such a man. First of all he betrays his fellow countrymen and second surrenders his own private judgment and all this for party. Judas after he had betrayed his Lord went out and hung himself. These men have neither sorrow nor shame enough to hang themselves but ask the people for another term. Righteousness exalteth a Nation but sin is a reproach to any people. Not until we turn our swords into plowshares and our spears into pruning hooks or breweries and distilleries into grist mills and our tobacco fields into wheat fields shall we have reached a state of civilization that will put us in position to lead. I do not maintain that these are all the trees the Father hath not planted. There are many now but if we would succeed in rooting up these the rest would pull easier.

1905.

This properly completes my story and after I had written it and read it over for some reason that is hard to explain I felt some like Elijah did when he was alone. But when the Mennonite No. 2 came to hand with the article "Break the Silence" I was more than encouraged. Wadsworth, O.

The New Conference at The Hague.

The attention of people everywhere is now turning to the New Conference which is soon to gather at The Hague. For more than a year, or ever since the Interparliamentary deputation saw the President in Washington in September of last year, the meeting of a second conference like that of 1899 has been assured. Now that the Russo-Japanese war is out of the way active preparations are being made for the meeting.

The turn in affairs by which the Czar of Russia is to issue the official invitations to the Conference has come as a real surprise to many. President Roosevelt had already, through Mr. Hay, addressed an inquiry to the various governments, and they had all expressed themselves as ready to join in the Conference as soon as the proper time should come. It was therefore expected by everybody that the initiative taken by the President would be followed up as soon as the Eastern war was over, and that the formal invitations to the meeting would be sent out by the Netherlands government in the name of the United States. It seems to us still that that course ought to have been followed, in order to secure the best results from the meeting.

One can well understand the wish of the Czar, who called the first conference, to be the promoter of the second also. His desire to do this must have been greatly increased by the discredit which the war has cast upon him as a promoter of peace. This has no doubt brought great distress to him, and his desire to restore the confidence lost is a most laudable one, particularly as he is known to be a sincere friend of peace, and was from the beginning opposed to the policy of the State Council which brought on war. He was practically helpless in the situation, and as the head of the state had to appear in a role which was extremely distasteful to him.

President Roosevelt's willingness to step aside and let the Czar lead in convoking the Conference is, under all the circumstances, an act of great consideration and courtesy. It is a fine example of a spirit which has

THE MENNONITE.

been all too rare in international relations, and will tend to make the influence of the United States in the deliberations perhaps even stronger than it would have been if the meeting had been convened by the President. The credit, however, of initiating the movement for the assembling of the Conference will always rightly be given to Mr. Roosevelt.

The Conference is to meet,—that is the important thing. It will differ from the first Conference in being a real world gathering. The South and Central American republics are included in the invitation, as they were not in 1898, and they will doubtless all send representatives. So that instead of twenty-six powers participating, there will be some forty-four. That will give a significance to the Conference which the first, great as it was, did not have.

It has been hinted in some papers that the principal business of the Conference will be to deal with certain questions of the laws of war which have been made prominent by the Russo-Japanese conflict. This we do not believe. Certain laws of war, particularly as regards the rights of neutrals, will be dealt with, but that will constitute a very minor part of the work. The Conference must not be, will not be, allowed to degenerate into a mere post-bellum meeting for the arrangement of certain details of the conduct of fighting. It is to be like the first, a great constructive Peace Conference, whose chief task will be to lay more broadly and deeply the foundations of a juridic order which will ensure to the world general peace, and usher in an era when there will be little or no need for rules of war. The public sentiment of the civilized world will be vastly more potent at The Hague this time than it was seven years ago, and it will insist that the Conference give its attention to the high tasks of constructive work for which its calling has been demanded.

It is not possible just yet to determine all the subjects which will be put upon the program, but in general they are well understood and mapped out. The Interparliamentary Union, the Peace Congress, the International Law Association, the National Peace Conferences, eminent diplomats and international jurists, the great monthly and weekly journals, etc., have all been studying the topics with which the Conference ought to deal and making practical suggestions thereon.

There is considerable skepticism as to the possibility of getting the question of reduction or limitation of armaments practically dealt with. But the demand for their arrest and reduction has become so great and so insistent that it will be difficult for the Conference to neglect the subject, and we shall be surprised if some practical step, even if small, is not taken. A general treaty of obligatory arbitration for all the nations, stipulating final recourse to the Hague Court for, at least, certain classes of controversies, is certain to find a leading place in the deliberations. The numerous arbitration treaties which have already been concluded between the nations of Europe and those of South America, two and two, have paved the way and created a strong demand for something more general and comprehensive. There is a third subject which will take, or ought to take, a commanding place in the deliberations, namely, that of the establishment of a regular congress or parliament of the nations to meet periodically for the discussion of international problems. The interest in this proposal has developed since the Massachusetts Legislature first brought it practically before the public, has been quite unprecedented, and there will be an almost irresistible demand from many sources that it be dealt with at The Hague. Many are hoping that, as a beginning of a practical solution of the question, the coming Conference may recommend to the governments that The Hague meetings may be made regular and periodic hereafter. Out of that everything else would grow in time.

Among the other subjects whose consideration will naturally come up will be (a) the rights and duties of neutrals, (b) the inviolability of private property at sea in time of war, (c) the codification of international law, (d) the renewal of certain expired conventions of the first Hague Conference, (e) and the extension of the principle of neutralization to further territories and waterways, including, it is to be hoped, the neutralization of the great trade routes on the ocean, as proposed by the Massachusetts State Board of Trade.

In order that this new Hague Conference may accomplish all that needs to be done, there ought to be, as there was in the case of the meeting in 1899, a great uprising and expression of public interest in the work which is expected of it. It ought to be talked about, and written about, and "resolved" about, and prayed and preached about, until the whole public atmosphere becomes surcharged with the force of it. In this direction lies for the moment the duty of every one of us. It will not yet do to take too

ally dealt with. But the demand for their arrest and reduction has become so great and so insistent that it will be difficult for the Conference to neglect the subject, and we shall be surprised if some practical step, even if small, is not taken. A general treaty of obligatory arbitration for all the nations, stipulating final recourse to the Hague Court for, at least, certain classes of controversies, is certain to find a leading place in the deliberations. The numerous arbitration treaties which have already been concluded between the nations of Europe and those of South America, two and two, have paved the way and created a strong demand for something more general and comprehensive. There is a third subject which will take, or ought to take, a commanding place in the deliberations, namely, that of the establishment of a regular congress or parliament of the nations to meet periodically for the discussion of international problems. The interest in this proposal has developed since the Massachusetts Legislature first brought it practically before the public, has been quite unprecedented, and there will be an almost irresistible demand from many sources that it be dealt with at The Hague. Many are hoping that, as a beginning of a practical solution of the question, the coming Conference may recommend to the governments that The Hague meetings may be made regular and periodic hereafter. Out of that everything else would grow in time.

much for granted. The first Hague Conference was saved from uselessness and powerfully vitalized by the crusade which preceded and attended it, and though there is not the danger of failure in this case that there was in that, yet the coming Conference will accomplish a great work or a small one, in proportion to the amount of intelligent public pressure that is brought to bear upon it.—*Advocate of Peace.*

Every-Day Religion.

A Christian must be a Christian all the days. It is not enough to be "in the Spirit on the Lord's Day"—we must be "in the Spirit" on the other days, too. We are to "keep ourselves in the love of God" all the week. Holiness does not consist merely in devout feelings toward God and reverent worship in God's house. We are to be Christians in our amusements, in our friendships. We are to carry out the principles of Christianity in our associations with the world. Our hands are God's, and can be used fitly only in doing God's work on any day. Our feet are God's, and may be employed only in walking in good ways, the ways of Divine commandments, whether it be on Sunday or Monday. Our lips are God's, and should speak only words which honor God and do good whether it be in religious conversation, or in the talk of the parlor or the place of business.—*The Well-spring.*

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Editorial.

Notice to Our Exchanges.

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EDITOR.

Revival Campaign.

This is the time of the year in our country for revivals. In some of the churches or denominations these special meetings will commence a little sooner or later. As a rule the winter months are preferred for this ingathering, as it is sometimes called. Some of our people, especially those far out in the country, have never come in close contact with revival meetings. For this and other reasons there are different opinions prevailing in regard to their adaptation in our congregations. These meetings are carried on in different ways, and various methods are applied by the respective ministers, evangelists and revivalists. At one place the environs are more favorable for effective and successful work of this kind than at another place. So it need not surprise anyone to hear reports that vary much in some particulars.

The Mennonite Brethren in Christ have been ardent advocates of evangelization and protracted meetings ever since their organization. The Mennonite Brethren (Brüdergemeinde), both in this country and in Russia, put much stress on protracted and revival meetings, and in their zeal do not confine themselves to their people or congregations, if other doors are open to them. — The Old and Amish Mennonites have made encouraging strides within the last few years on the line of evangelization, exchanging pulpits, and protracted meetings. Last winter the evangelist A. D.

Wenger conducted protracted meetings for several weeks at Berlin, Ont., where their last General Conference has been held several weeks ago. Many precious souls have been brought to Jesus. If we remember correctly, the number exceeded fifty. This is, however, only one of the many places where protracted meetings have been held last winter, and at several places the Lord has granted special blessing to the ingathering of souls. For December and January next they have made arrangements for quite a number of Bible Conferences which are to be conducted by their ablest ministers and evangelists. At other places (congregations) several evangelists — probably five or six — are engaged in conducting protracted meetings where the doors are being opened for them. At some places the Bible Conference is combined with other meetings, one supplementing the other.

In our churches (General Conference) we have not yet heard of any arrangements or definite plans on this line for next winter. Last year protracted meetings have been held in a number of our congregations where the efforts put forth were crowned with the Lord's blessing, for a number of precious souls have been rescued from sin, as they were brought to Jesus our Redeemer. More systematic and faithful work in this line is needed, but where are the workers?

Undoubtedly our readers have been immensely interested in the Revival Campaign of Dr. Torrey and Mr. Alexander in Great Britain, which will soon come to a close. They have recently opened their closing revival campaign at Oxford, the famous University city. Oxford, with a population of about 50,000, is one of the smallest places they have visited, but the campaign is an extremely important one on account of the work which it is hoped will be accomplished among the University students. The preparations have been extensive and thorough. Every house has been twice visited with announcements of the movement, and united weekly and monthly prayer meetings have been held quite extensively. Three meetings will be held daily throughout the campaign, a special meeting for men — intended chiefly for University students — being held each afternoon at five o'clock. A note of victory was struck at the first meeting. Contrary to the expectation of some, the hall — which seats 1500 persons — was early packed to the doors, and hundreds were unable to obtain admission.

The work at Oxford, England,

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closes the English campaign of the American evangelists. During this month they will sail for America to begin a month's campaign in Toronto, Canada, on December 31, 1905.

The Inter-church Conference.

A. S. SHELLEY.

Behold how good and how pleasant it is for brethren to dwell together in unity! So sang the psalmist of old, and his testimony is that of every one that loves the Lord in sincerity. To one who has passed from death unto life and has the evidence of this fact in his heart, which he feels drawn toward every other heart in which the same Christ is enthroned, the thought of the almost endless divisions and often icy separation between professing Christians is painful. The closer we come in touch with the Master the more His prayer for the unity of believers finds an echo in our hearts, and the more we delight in the spiritual fellowship of the saints. That this desire for the tangible fellowship and active cooperation is gaining ground among the leaders and members of the various evangelical denominations is a hopeful sign for the church of Jesus Christ. It is an evidence of the work of the Holy Spirit when men cease dwelling upon their little differences and begin more to magnify Christ and Him crucified for their common atonement. At the foot of the cross, at the open sepulcher of the risen Savior, and on the mount of His glorious ascension receiving His parting injunction and commission men find themselves together elbow to elbow with those from whom they had thought themselves separated by man-erected walls of partition.

Reflections like these were natural in the atmosphere of the Inter-Church Conference that met in Carnegie Hall, New York City, from Nov. 14th to 21st. To sit in council together with the delegated representatives of thirty different church bodies was an inspiration in itself, especially when one remembered that the avowed purpose of the conference was the formulation of some plan of federation expressive of the essential unity of the Christian church and promotive of harmonious and united activity in the great work of the church as commissioned by its Head, our one Lord and Master, Jesus Christ. To be permitted to add to this concord of the churches the voice of a numerically small though historically not insignificant body like our General Conference of the Mennonite church was a privilege to be highly appreciated. The spirit pervading

the whole Conference was such that the writer could enter into it without reserve. The other delegate of our Conference no doubt can say the same.

The history of the movements along the line of federated activity which have led up to and in a measure prepared the way for this Conference is of great interest. To these movements belong Young Men's and Young Women's Christian Associations, Bible Societies, Inter-denominational Christian Endeavor Societies, the federation of mission work on foreign fields like Japan, Union Evangelical Work at home, the International, State and Local Sunday-school organizations, and last but not least the local Federation of Churches in New York City and other localities. The lessons learned and the experience gained in these united efforts of the church were brought to bear on the question before the Conference, the uniform testimony pointing to the favor of God resting on such united work.

A most remarkable and reassuring fact to be noted was that though almost every shade of creed was represented on the program, there was no uncertain sound from the platform on questions of faith and doctrine. Two whole sessions of the conference were devoted in particular to our common faith and the essential unity of the church on this basis. The elements of the faith as analyzed in the program and emphasized by the speakers are, faith in a personal God; faith in Christ the divine as well as human mediator between God and man; faith in the Holy Scriptures; and faith in the Holy Spirit. Every suggestion of equivocation or compromise on these essentials of the Christian faith was rejected with reassuring unanimity. If anything was more evident in this conference than the desire for closer union among the churches it was the intense loyalty to Christ and the firm grounding of the churches in the truth as it is in Him.

The plan of federation adopted by the conference will be interesting reading, and though perhaps a little lengthy for our columns should nevertheless be printed here for the general information of our people. It was drawn up by a committee of forty representative men, unanimously presented by them and after a full discussion and with a few changes was adopted without one dissenting voice. It will become operative only after its approval by two-thirds of the churches represented. On our part it will therefore come up for consideration and action at our

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next General Conference in 1908. It is hoped that during this period of awaiting the action of the churches, the spirit that prompted the Conference and that is manifest in this plan as adopted, so far from subsiding or losing ground, may gain in fervency and increase in its fruitage among the churches. A number of the churches on the roll of the New York Conference may enter into organic union and come into the next conference or into the Federal Council as one instead of two or three. Thus for instance the different branches of the Presbyterian family are on the point of entering into an organic union. The writer of this report hails with joy any signs of a possible (Shall we not say probable?) coming reunion of now separated parts of the Mennonite family. Let us at least hope that the tide of separatism has reached low water mark. Nay more, let us recognize that it has set in the other direction. May there be a strong rising tide toward a better understanding, a closer fellowship, and mutual sympathy and helpfulness, if not (but why not ultimately) organic unity.

Plan of Federation to be Recommended for Approval by the Constituent Christian Bodies.

PREAMBLE.

WHEREAS, in the providence of God, the time has come when it seems fitting, more fully to manifest the essential oneness of the Christian churches of America in Jesus Christ as their Divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them, the delegates to the Inter-Church Conference on Federation assembled in New York City, do hereby recommend the following Plan of Federation to the Christian bodies represented in this Conference for their approval.

PLAN OF FEDERATION.

1. For the prosecution of work that can be better done in union than in separation a Council is hereby established whose name shall be the Federal Council of the Churches of Christ in America.

2. The following Christian bodies shall be entitled to representation in this Federal Council on their approval of the purpose and plan of the organization:

- The Baptist Churches of the United States.
- The Free Baptist General Conference.
- The Christians (The Christian Connection).
- The Congregational Churches.
- The Disciples of Christ.
- The Evangelical Association.
- The Evangelical Synod of North America.
- The Friends.

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- The Evangelical Lutheran Church, General Synod.
- The Methodist Episcopal Church, South.
- The Primitive Methodist Church.
- The Colored Methodist Episcopal Church in America.
- The Methodist Protestant Church.
- The African Methodist Episcopal Church.
- The African Methodist Episcopal Zion Church.
- The General Conference of the Mennonite Church of North America.
- The Moravian Church.
- The Presbyterian Church in the U. S. A.
- The Cumberland Presbyterian Church.
- The Welsh Calvinistic Methodist or Presbyterian Church.
- The Reformed Presbyterian Church.
- The United Presbyterian Church.
- The Protestant Episcopal Church.
- The Reformed Church in America.
- The Reformed Church in the U. S. A.
- The Reformed Episcopal Church.
- The Seventh Day Baptist Churches.
- The United Brethren in Christ.
- The United Evangelical Church.

3. The object of this Federal Council shall be:

- I. To express the fellowship and catholic unity of the Christian Church.
- II. To bring the Christian bodies of America into united service for Christ and the world.
- III. To encourage devotional fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.
- IV. To secure a larger combined influence for the Churches of Christ in all matters affecting the moral and social condition of the people, so as to promote the application of the law of Christ in every relation of human life.
- V. To assist in the organization of local branches of the Federal Council to promote its aims in their communities.

4. This Federal Council shall have no authority over the constituent bodies adhering to it; but its province shall be limited to the expression of its counsel and the recommending of a course of action in matters of common interest to the churches, local councils and individual Christians.

It has no authority to draw up a common creed, or form of government or of worship, or in any way to limit the full autonomy of the Christian bodies adhering to it.

5. Members of this Federal Council shall be appointed as follows:

Each of the Christian bodies adhering to this Federal Council shall be entitled to four members, and shall be further entitled to one member of every 50,000 of its communicants or major fraction thereof. The question of representation of local councils shall be referred to the several constituent bodies, and to the

first meeting of the Federal Council.

6. Any action to be taken by this Federal Council shall be by the general vote of its members. But in case one-third of the members present and voting request it, the vote shall be by the bodies represented, the members of each body voting separately; and action shall require the vote, not only of a majority of the members voting, but also of the bodies represented.

7. Other Christian bodies may be admitted into membership of this Federal Council on their request if approved by a vote of two-thirds of the members voting at a session of this council, and of two-thirds of the bodies represented, the representatives of each body voting separately.

8. The Federal Council shall meet in December, 1908, and thereafter once in every four years.

9. The officers of this Federal Council shall be a President, one Vice-President from each of its constituent bodies, a Corresponding Secretary, a Recording Secretary, a Treasurer, and an executive committee, who shall perform the duties usually assigned to such officers.

The Corresponding Secretary shall aid in organizing and assisting local councils and shall represent the Federal Council in its work, under the direction of the Executive Committee.

The Executive Committee shall consist of seven ministers and seven laymen, together with the President, all ex-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer. The Executive Committee shall have authority to attend to all business of the Federal Council in the intervals of its meetings and to fill any vacancies.

All officers shall be chosen at the quadrennial meetings of the Council, and shall hold their office until their successors take office.

The President, Vice-Presidents, the Corresponding Secretary, the Recording Secretary and the Treasurer shall be elected by the Federal Council on nomination by the Executive Committee.

The Executive Committee shall be elected by ballot after nomination by a Nominating Committee.

10. This plan of Federation may be altered or amended by a majority vote of the members, followed by a majority vote of the representatives of the several constituent bodies, each body voting separately.

11. The expenses of the Federal Council shall be provided for by the several constituent bodies.

This Plan of Federation shall become operative when it shall

have been approved by two-thirds of the above bodies to which it shall be presented.

It shall be the duty of each delegation to this Conference to present this plan of Federation to its National Body, and ask its consideration and proper action.

In case this plan of Federation is approved by two-thirds of the proposed constituent bodies the Executive Committee of the National Federation of Churches and Christian workers, which has called this Conference, is requested to call the Federal Council to meet at a fitting place in December, 1908.

What Temperance Does.

Temperance puts wood on the fire.

Meat in the barrel,
Flour in the tub,
Money in the purse,
Credit in the country,
Intelligence in the brain, and
Spirit in the constitution.—
Benjamin Franklin.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 17, 1905. WHAT OUR DENOMINATION STANDS FOR. 1 Tim. 3, 14-16; 1 Pet. 2, 9.

QUESTIONS.

1. What is our denomination?
2. What do its different names represent?

3. What does our denomination stand for in regard to the Christian church?

"Rom. 6, 17; 1 Pet. 2, 5, 9; 1 Cor. 3, 16-17; Ephes. 2, 20-21; Hebr. 12, 23; 4, 9; Matt. 16, 18; Acts 20, 28; John 10, 16; Ephes. 4, 4-6; 5, 5; Col. 1, 18; 2, 19; 1, 13.

4. What does our denomination stand for in regard to baptism? Matt. 28, 19-20; Rom. 10, 10; Acts 8, 36; 2, 41; 1 Pet. 3, 20-21.

5. What does our denomination stand for in regard to church discipline? 2 Thess. 3, 6; Phil. 3, 18-19; 1 Cor. 5, 6-7; Matt. 18, 7; 24, 10-12; 2 Tim. 3, 13; 2 Pet. 2, 2; Tit. 2, 3-5; 1 Cor. 6, 5-10; Gal. 5, 10; Rev. 2, 20.

6. What does our denomination stand for in regard to oath? Matt. 5, 34-37; James 5, 12.

7. What does our denomination stand for in regard to di-

voice? Matt. 5, 31-32; 19, 3-10; 1 Cor. 7, 10-11.

MEDITATIONS.

Our denomination is called the Mennonite church, or the Baptist-minded or the oldenangelical brethren. The different names are used in different localities. The first name is used in Germany, Russia and America, the second in Holland, the third sometimes in Switzerland, where our denomination is also called baptists or anabaptists.

The name Mennonite comes from Menno Simons, a Catholic priest, who joined our church in 1536 and took up its defense in word and writing. The most able leaders of the church having died, most of them as martyrs, several years before his conversion, our church was named after Menno.

In Holland our church is called baptist-minded, because in regard to baptism our church is of a different mind than the Dutch state church.

Oldenangelical brethren is a name used at the time of the Reformation to distinguish our church, as having existed before the Reformation from the evangelical church and brethren because the members regarded each other as brethren.

Anabaptists (Taufers) they were called by their enemies, baptists they called themselves not knowing the English Baptists of later time.

The doctrine of the Christian church distinguishes our denomination from the state church from its beginning. Our church believes in a church of believers in Jesus Christ, who confess him with mouth and life; children are not born into the church, but such who are born again belong to the church; all such, whatever their name be.

The consequence of this doctrine of the church is, that only such who confess Christ and whose life does not contradict this confession are taken into the church as members by baptism. There is no stress laid on the mode of baptism except by a few. The doctrine of a church of believers has as natural consequence the doctrine of church discipline, that unworthy members, who dishonor God and the church by their lives, shall be admonished and if this is of no avail, excluded from the church.

One characteristic of our church was formerly everywhere and is yet in America and Russia the doctrine of nonresistance. In Russia some service instead of military service is required, but many of our denomination left Germany and even Russia on account of the threatened mili-

tary service. In this country members of our denomination are exempt from military service.

In regard to oath the members of our church obey Christ's command. Swear not at all and in regard to divorce His Word in Matt. 5, 31-32 and 19, 3-10 and His command given by the apostle Paul in 1 Cor. 7, 10-11, is our rule.

The Sunday School Lesson.

BY A. S. SHRELLY.

Subject for Dec. 17.—PREPARATION FOR THE MESSIAH. Mal. 3: 1-12.

GOLDEN TEXT.—I will send my messenger and he shall prepare the way before me. Mal. 3: 1.

INTRODUCTION.

We have had three lessons from the book of Nehemiah. This gave us all a good opportunity to read and, in a measure, study the whole book. The last chapter speaks of certain abuses which Nehemiah found had crept in among the people during his absence of about ten years, and how, on his return, he set about to correct them. In this work of correction he was supported by the prophet Malachi like Zerubbabel had been aided by Haggai and Zechariah. Malachi, as his name implies, was a messenger of God to the people to reprove them for their sins, to call them to repentance, to offer them pardon and gracious blessings, and to point them in prophetic vision to the one that should come, the anointed of God, the Redeemer and Judge of the world. As the book Nehemiah closes the Old Testament historical record, so Malachi brings Old Testament prophecy to a close. About 400 years intervene till, in the fullness of time, the long-promised Messiah appeared. In other words, when you turn the leaf in your Bible from Malachi to Matthew, you pass over a period of four centuries.

THE MESSIAH'S COMING FORETOLD. The first part of our lesson, vs. 1-5, gives a distinct promise that the hope of Israel shall in time be fulfilled. The first verse speaks of two persons as coming. The one is called "my messenger" who "shall prepare the way before me". In the light of the New Testament we say this means John the Baptist, whose coming as the forerunner of Christ is also spoken of in chap. 4:5, 6, when he is designated as Elijah the prophet (See Luke 1: 17 and Matt. 11:14). The other of the two persons who should come is "the Lord whom ye seek", "the messenger of the covenant whom ye delight in." That this

clearly refers to Christ Himself is plain. The Lord God Himself in the person of His Son Jesus Christ, should suddenly come to His temple. This suddenness is explained by the fact that it was unexpected by those living at the time except by a few waiting souls, like Simeon and Anna.

The judgment scenes portrayed in vs. 2-5 were in part fulfilled in the preaching and baptism of John. He came to prepare the way for Christ by calling men and the nation to repentance and pointing them to the one who should take away their sin. He called upon Judah and Jerusalem to bring the offering of a broken and contrite heart which is well pleasing unto the Lord (Ps. 51: 17). However this prophecy also clearly refers to the great and terrible day of the Lord spoken of in chap. 4:5 and in Joel 2:31; the great judgment day or time when Christ shall come again to judge the living and the dead, when He will carry to completion the work of which John spoke concerning Him (Matt. 3:12), gathering the wheat into the garner and burning the chaff with unquenchable fire. Those coming judgment times will have great meaning for Israel as we see in the seventh chapter of Revelations and what follows. Paul also speaks clearly of this restoration of Israel through judgment fires. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord when they shall accept Him whom they pierced as their Lord and Savior.

That the sons of Jacob are not consumed (v. 6), that God has not cast off His people (Rom. 11: 2), is owing to the fact that He changes not. It is because God changes not that men are not suddenly and impulsively consumed. His anger with sin is not a matter of caprice, but is the counterpart of His love for the sinner, in whose death He has no pleasure but wills that all might be saved. He is not willing that any should perish, and therefore delays His coming in judgment (2 Pet. 3:9). Writing in this strain, F. B. Meyer makes the following application of the expression in v. 3. He shall sit as a refiner and a purifier of silver: "It is said that the refiner sits beside the crucible superintending the heat to which it is exposed, carefully tempering it that it may not be excessive, but never abandoning his work until his own face is reflected in the silver mirror of the cleansed metal. Is not this an exquisite type of our Lord? The word 'sit' is so true to His patient forbearance. He does not hurry away with feverish haste when we have begun to repay Him with neglect or

when our response is tardy or when the results are scant, but He sits beside us with patient, untiring love, until His face gleams in the yielded spirit and character of those He loves. And so the Lord is dealing with Jacob as a people, till once again Jacob shall yield and though limping shall be deserving of the better name, Israel.

A CALL TO REPENTANCE.

In the second part of the lesson, vs. 7-12, the prophet holds the people to account for their grievous offenses against God, and calls upon them to return to their allegiance and faithful observance of His law in order that He may do what He longs to do—pour out His blessings upon them. When we rob God by withholding from His service that which should be an expression of our love and gratitude to Him, we rob ourselves of infinitely more. That which we give unto the Lord in willing offering and cheerful service is to His returning blessings as the little seed is to the abundant harvest. Jesus says that for all that we shall yield up for Him we shall receive a hundredfold, and eternal life into the bargain. God is a great giver. In Jesus Christ, in whom we have eternal life, He has given us the unspeakable gift of His infinite love, and with Him, He is freely giving us all things both now and evermore.

A faithful, devoted people made prosperous and happy by the blessings of their God would be a great object lesson to the nations about them. Such a delightful land would attract the attention and admiration of the surrounding peoples, many of whom would thus be led to believe in and fear the God of Israel. Thus they should be the medium of spreading the knowledge of God in the world. And this is the mission of His chosen people in all ages. Those that bear His name should be living epistles known and read of men to the honor of Him whose they are. By our happy, cheerful, Christ-like lives, as well as and even more than by our verbal testimony, we shall be witnesses for Him in the world. When those observing us can call us blessed, they will be drawn to Him who makes us so. Glory to His name!

Deaths.

LYNN.—On November, 1905, in Mannheim, Lancaster Co., Pa., Amanda, nee Delp, relict of the late Uriah Lynn, aged 65 years and 17 days. Interment was made on the 11th at the Quakertown Union Cemetery. Funeral services were held at the Bethany Mennonite church where the deceased formerly had been a member, conducted by Rev. A. B. Shelly.

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News of the Week.

Domestic.

GIST OF PRESIDENT'S MESSAGE.

RAILROADS AND OTHER CORPORATIONS.

The fortunes amassed through corporate organization are now so large and vast such power in those that wield them, as to make it a matter of necessity to give to the sovereign, that is, to the Government, which represents the people as a whole—some effective power of supervision of their corporate use. I believe that this regulation and supervision can be obtained by the enactment of law by the Congress.

The immediate and most pressing need, so far as legislation is concerned, is the enactment into law of some scheme to secure to the agents of the Government such supervision and regulation of the rates charged by the railroads of the country engaged in interstate traffic as shall summarily and effectively prevent the imposition of unjust or unreasonable rates.

INSURANCE SUPERVISION.

Afford great insurance companies the striking examples of corporations whose business has extended so far beyond the jurisdiction of the States which created them as to preclude strict enforcement of supervision and regulation by the parent States.

The United States should follow the policy of other nations by providing adequate national supervision of commercial interests which are national in character.

Our revenue laws must be adjusted. Provisions should be made that will insure a larger volume of money during the fall and winter months than in less active seasons of the year.

I recommend the enactment of a law directed against bribery and corruption in Federal elections. All contributions by corporations to any political committee or for any political purpose should be forbidden by law.

PEACE AND WAR.

This government will do everything in its power to secure the success of The Hague conference. More and more war is coming to be looked upon as to itself a lamentable and evil thing. Peace is normally the hand-maiden of righteousness.

There can be no worse foe to mankind than the demagogue of war. But there are demagogues of peace.

At present there could be no greater calamity than for the free peoples, the enlightened, independent and peace-loving peoples, to disarm while yet leaving it open to any barbarism or despotism to remain armed.

The Golden Rule should be, and as the world grows in morality it will be, the guiding rule of conduct among nations as among individuals.

We have most wisely continued for a number of years to build up our navy, and it has now reached a fairly high standard of efficiency. This standard of efficiency must not only be maintained but increased.

LABOR AND CAPITAL.

I renew the recommendation I made in my last annual message for an investigation by the Department of Commerce and Labor of general labor conditions, especial attention to be paid to the conditions of child labor and child labor legislation in the several States. Over five million American women are now engaged in gainful occupations, yet there is an almost complete dearth of data upon which

to base any trustworthy conclusions as regards a subject as important as it is vast and complicated. The introduction of women into industry is working a change and disturbance in the domestic and social life of the nation. The decrease in marriage, and especially in the birth rate, has been coincident with it.

In the past the most direful among the influences which have brought about the downfall of republics has ever been the growth of the class spirit, the growth of the spirit which tends to make a man subordinate the welfare of the public as a whole to the welfare of the particular class in the community.

This Government is not and never shall be governed by a plutocracy. This Government is not and shall never be governed by a mob. The noblest of all forms of government is self-government, but it is also the most difficult.

We can not have too much immigration of the right sort. The prime need is to keep out all immigrants who will not make good American citizens.

There is no serious proposal to alter the Chinese immigration law as regards the Chinese laborer.

I recommend that a law be enacted to regulate interstate commerce in misbranded and adulterated foods, drinks and drugs.

I earnestly recommend that the tariff imposed by the Dingley bill on the products of the Philippine islands be entirely removed.

I recommend that Indian Territory and Oklahoma be admitted as one State, and that New Mexico and Arizona be admitted as one State.

THE PANAMA CANAL.

Gratifying progress has been made during the last year, and especially during the last four months. The greater part of the necessary preliminary work has been done. The point which remains unsettled in the question of type, whether the canal shall be of one or several locks above sea level, or at sea level with a single tide lock. On this point I hope to lay before the Congress at an early day the findings of the advisory board of American and European engineers.

FIFTY-NINTH CONGRESS.

OPENING OF CONGRESS ATTRACTS LARGE CROWDS TO THE CAPITOL.

WASHINGTON, December 4.—After a vacation of nine months, the Senate and Representatives met again today for the consideration of the nation's business. The Fifty-ninth Congress was convened at noon. Vice-President Fairbanks presided in the Senate, which remained in session only twenty minutes. Clark McDowell called the House to order because it was the business of the Representatives to re-elect Speaker Cannon, and this could not be done until after the gavel had fallen. The Speaker's chair was consequently vacant for a brief time until the formality of voting for "Uncle Joe" had gone through with.

The first session of the Fifty-ninth Congress has been looked forward to as one likely to be more than ordinarily eventful. Pending matters of commercial and political interest have proved intensely attractive during the long recess.

Columns of newspaper space have been devoted daily for many weeks to predictions of legislative battles that may be fought by factions interested in the outcome of demands for railroad rate regulation

or legislation, or on any one of a dozen public questions of equal importance.

The matters to be urged upon the attention of Congress include the questions of protecting the interests of policy-holders of insurance companies, Statehood for the remaining Territories, Panama canal construction, immigration and the treatment of the Chinese under the present exclusion law, raising revenue against a possible deficit, control of corporations engaged in interstate business, corrupt use of money at elections, the Philippines, Santo Domingo and other Western republics, tariff questions and commercial competition with Germany, as well as the usual diversified subjects which the various executive departments annually present to be reviewed by Congress.

The visitors were greeted with many changes, both on the exterior and interior. The finger-marks of the time have been scored away in the nine months that have elapsed since the last session. The steps and walls of the outside look new but the great surprise is caused by the appearance of the interior of the building.

The rotunda and dome have been secured and furnished until nothing is left of the stables of age that have been accumulating for fifty years. White granite and marble stand out with a boldness that almost repels. Bright new carpets have been laid in both chambers. The ceiling lighting and rearrangement of the Senate also has been enlarged.

An index to the business of the session was the industry of members in introducing bills. As many as one hundred public bills had been placed in the basket on the clerk's desk before 11 o'clock, these measures of legislation affecting the general Government.

Foreign.

RUSSIAN AFFAIRS.

RUSSIA MUST HAVE NEW GOVERNMENT.

BERLIN, Dec. 2.—The Russian correspondent of the Tagblatt has interviewed Count Tolstoy at the latter's home whence the correspondent telegraphed:

"Count Tolstoy shows surprising optimism regarding the present condition of Russia. He considers that it is not dangerous and thinks the industrial laborers in the few large cities play no role as against the peasants who constitute the great majority of the Russian people.

"The peasants are not thinking about revolution and Tolstoy regards the newspaper reports about peasant uprisings as exaggerated. He says it is only a small party of revolutionary agitators who want to reverse the present order of things. However, saying it is impossible to know what will happen. It is necessary in any case to get rid of the existing government, which hitherto has rested upon force, and supplant it with a government supported by love, good will and Christian acts."

RELIEF FUND EXCEEDS \$1,000,000.

NEW YORK, Dec. 2.—To-day's contributions to the fund for the relief of Jewish victims of Russian atrocities amounted to \$28,733, making a grand total of contributions to the fund \$1,007,534.

DESPERATE BATTLE BETWEEN MUTINOUS FLEET AND THE LOYAL TROOPS.

St. PETERSBURG, Nov. 29.—Sebastopol was to-day the scene of a desperate battle between the mutinous sailors and the troops in the forts on shore.

According to a report received from another source, and purporting to be from the admiralty, the battle began at 2 o'clock this afternoon, when Lieut. Schmidt, not receiving a reply to the demands of the mutineers, opened fire from a fleet of ten ships, to which the northern battery and that at Fort Alexander, the artillery on shore and several vessels which remained loyal replied.

During the naval battle the sailors on shore entrenched in the barracks defended their position with machine guns and rifles against the attacking infantry. After an engagement lasting two and one-half hours the Otschakoff sailed and on fire and the cruiser Dnieper and another vessel sunk, Lieut. Schmidt, who had been badly wounded, surrendered the entire squadron. The mutinous sailors on shore surrendered to the Brest and Bielestif regiments.

Commit Harik-Kari as a Protest.

SEOUL, Korea, Dec. 3.—The Emperor or has directed that the posthumous honors be accorded to Min Yung Whan, who committed suicide as a protest against the Japanese protectorate. The body will be given a state funeral.

Ex-Premier Chao and several minor officials have committed suicide in consequence of the action of Japan. On Min Yung Whan's body were found letters addressed to the foreign ministers begging them to interfere on behalf of Korea. Memorialists continue to gather but are not dispersed. Gendarmes and police are everywhere and alert to prevent a further outbreak.

There is some disposition here to condone the death of Min Yung Whan with the withdrawal of the American legation, as the Koreans had looked upon America as the most likely nation to interfere, and when they realized that they had been entertaining false hopes they became keenly disappointed. The Christian missionaries are greatly concerned over their future work in Korea, fearing that the new conditions of affairs may have some influence upon their work.

The "Mennonite" and "Christlicher Bundesbote" together to one address for \$2.50.....

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The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, DECEMBER 14, 1905.

No. 49.

Can You Answer?

Can you put the spider's web back in its place,

That once has been swept away? Can you put the apple again on the bough,

Which fell at your feet to-day?

Can you put the lily-cup back on the stem,

And cause it to live and grow? Can you mend the butterfly's broken wing,

That you crushed with a hasty blow? Can you put the bloom again on the grape,

Or the grape again on the vine? Can you put the dew-drops back on the flowers,

And make them sparkle and shine? Can you put the petals back on the rose?

If you could, would it smell as sweet? Can you put the flour again in the bush,

And show me the ripened wheat? Can you put the kernel back in the nut,

Or the broken egg in its shell? Can you put the honey back in the comb,

And cover with wax each cell? Can you put the perfume back in the vase,

When once it has sped away? Can you put the corn-silk back on the corn,

Or the down on the catkin—say? You think that my questions are trifling, dear?

Let me ask you another one: Can a hasty word be ever unsaid,

Or an unkind deed undone? —Selected.

Items of News and Comment.

Every virtue that is practiced grows other virtues.

Mr. Ed. D. Ruth, of Halstead, Kan., intends to move to Geary, Okla., as soon as he can obtain a freight car.

On Oct. 1st, Bro. D. J. Brandt, of Wisner, Nebr., was ordained to the ministry by Rev. Chr. Kaufman, of Freeman, S. D.

Missionary J. B. Frey is now stationed at Tuba, Arizona. This must be a rather lonely place, about 95 miles from Flagstaff, the nearest railroad station.

"The Gospel Witness Company," located at Scottsdale, Pa., is composed of nine brethren of the Mennonite church, who have pledged themselves to a certain amount to be used in publishing a religious paper in the interest of the church.

Rev. Jacob Quiring, of Russia, intends to spend his Christmas vacation at Newton, Kan. Sometime in January he and Rev. Herman Epp, of Asia, will make a trip to the Pacific coast.

The recently organized congregation at Lookout, Woodward Co., Okla., dedicated their new church on Sept. 17. Now they are building an addition, for it is too small to accommodate the people.

Miss Rosa Lambert, a missionary of Hadjin, Turkey, has appointments in Ontario, Canada, from Dec. 10—22. She is laboring in the interest of the Hadjin Orphanage, where about 300 orphans are supported and cared for.

Rev. H. R. Voth, of Newton, Kan., conducted communion services at the Zion's church at Lucien, Okla., in the morning of Nov. 26. In the afternoon he gave a talk on the Hopi Indians, and in the evening he lectured on his trip to Palestine.

Several of the S. S. teachers of the Newton, Kan. church have induced this year some of the pupils to make quilts, aprons, mittens, socks and other articles for the benefit of the mission. On Thanksgiving Day, Nov. 30, these goods were sold by auction, and \$80 were realized for the mission treasury.

The Mennonite Brethren in Christ are very active and liberal in supporting their church work. The annual conference of the Pennsylvania district convened in the Ebenezer church at Bethlehem, Pa., on Oct. 12. The whole number of members of this district was reported 1128, and the total amount collected during the year figures up to \$27,557.45.

Sister Bertha E. Kinsinger, of Cantonment, Okla., reported on Dec. 9: We are all well. Two visits to our mission station recently were very pleasant. Missionary Ramseyer who had 40 years of thrilling experiences on the Gold Coast of Africa was here in November, and yesterday Missionary Voth was here.—Our Sunday meetings with the Indians are well attended. The Christians show great interest and are growing in their Chris-

tian lives. We are thankful to be remembered often in prayer by all mission friends.

The present session of the Congress, opened on Dec. 4, promises to be of great importance. The principal questions for discussion and consideration are: Railroad rate regulations, tariff revision, reciprocity treaties, the Mormon issue, public land scandals, the statehood bills, immigration and Chinese exclusion laws, the investigation of the Panama Canal Commission.

Illinois liquor men, eighteen months ahead of next election, declare their intention to raise \$100,000 to defeat local prohibition in the next legislature.

The liquor men realize that the passage of this measure simply gives the people the right to do away with saloons if they would, would close up three fourths of the saloons of Illinois outside of Chicago, and they realize that their wisest plan is, if possible, to prevent the passage of a law that would put this power into the hands of the people.—The Friend.

Missionary J. Gass, superintendent of the mission at Raipur, India, (established by the German Ev. Synod of North America) on his trip through this country stopped off at Newton, Kan. He visited Rev. D. Goertz and preached on Nov. 11 in Bethel College. Also the Brethren P. Balzer and G. Harder, members of our Mission Board, met Rev. Gass at Newton, as he is acquainted with our missionaries Penner and Kroeker and the work at Champa and Janjgir, they were glad to have a talk with him. Missionary Gass also intends to make a call at Mt. Lake, Minn.

Among matters Congress will probably deal with, are several involving distinct moral issues. The opponents of the army canteen must rally for another fight, as in all probability a strong effort will be made to reinstate the army saloon. The Smoot case will continue to attract attention to the whole Mormon problem, and an opportunity may open for appropriate legislation. There has probably never been a time in our history when men holding public positions were so sensitive to the wishes of the people as

just now, the recent elections having shown a remarkable disregard of party lines, and a determination on the part of the voter to demand and get what he wishes. Hence, this is a favorable time for the private citizen to bring his personal influence to bear upon his Congressman and Senator. Ten thousand persons writing urgent letters to their representatives at Washington have more weight than a hundred thousand names signed to a petition. When these important matters come up for consideration this session, let your Congressman and Senators hear from you.—U. G. Witness.

Foot-ball, "as it is now played," must go. Next to the uprising throughout the country against bossism and the saloon in politics, the non-enforcement of law, graft, the trusts, and "frenzied finance," this uprising against the brutality which attaches to and is fostered by, the foot-ball game, "as it is now played," is the most hopeful sign of the times. On November 28, the Committee on Student Organization of Columbia University took decisive action, abolishing the game, and other like institutions are rapidly taking steps in that direction. In announcing the action of the Columbia committee, the chairman, Professor Lord, said: "The reasons for this action need no explanation. They must be present to the mind of every one acquainted with the game as now played. Only by such radical action can university and college life be rid of something which, it is believed, has become as burdensome to the great mass of students as it has proved itself harmful to academic standing and dangerous to human life." Up to and including November 28, there have been twenty students killed by participating in the game. The fatal injuries received are given as follows: Concussion of the brain, five; fracture of the skull, four; paralysis, three; rib broken and driven into the heart, one, and spinal meningitis, acute peritonitis, and blood-poisoning, one each. The injury sustained in the game by President Roosevelt's son is bearing hopeful fruit.—Relig. Telescope.

The Ideal S. S. Scholar.

BY R. A. AESCHLIMAN.

I shall outline this subject under six heads, namely: Regular attendance, preparation, attention, sociability, submission and prayerfulness, and a mission spirit.

It might be well before I take up the different parts of the subject to have myself understood that a S.-school should be composed, not as some think, only of children, but of all classes of people from the infant to those of three score and ten and older if able to attend. I think it looks nice to see a church well filled with children but I think it looks beautiful to see the gray-bearded and gray-haired fathers and mothers in the front ranks. Their presence is encouraging.

ATTENDANCE.—A good scholar will be as much as possible regular in attendance. It has been said "Nothing should keep a S. S. scholar away except sickness." This latter saying is perhaps a little forcible, especially in the country where the distance between church and home is great and where horses are exerted to the uttermost during the week, therefore I make the remark again "be present as often as possible."

PREPARATION AND PROMPTNESS are essential in a good scholar. Some scholars, sorry to say a great many of them, do not look at their lesson during the week, therefore know very little of the lesson. An ideal or model scholar will know the title, where the lesson is recorded, about whom and what it's about, the time it occurred, and how it can be best applied to our own selves.

ATTENTION.—A model scholar is an attentive scholar. He gives heed to what is being said and does not make a practice of arguing with the teacher or class mate; this habit is found more among the older ones. It is better to consider ourselves wrong than to try and convince others to your way of thinking.

SOCIABILITY.—The ideal or model S. S. scholar should be as friendly as possible. I do not mean that one should talk and whisper to your neighbor, or transact some business matter while S.-school is in session. If there are strangers in the school or your class, show your interest in them by getting them to take part and feel at home. Do not hurt your eyes, kink your neck or strain your back by looking at them. The S.-school is not the place to study human nature or the latest fashion.

SUBMISSION AND PRAYERFULNESS.—When submission and prayerfulness are the ruling spir-

its among scholars, faults will not constantly be found with the management of the school, with the classes, the teachers and officers. The S. S. machinery generally has enough friction without faultfinders hindering its speed. One thing we all should bear in mind, if we cannot be an officer, or teacher, we can at least be a good scholar.—"Forward and onward, hand in hand, and unity" should be the aim of every true scholar.

MISSION SPIRIT.—A model scholar should have a mission spirit, a desire to help other S.-schools along. Often one gets the idea, that when everything runs along smoothly in ones own school that that is all that is required; we have triumphed, others can try and do the same. Circumstances alter things. The community in which one lives and works, obstacles of hindrance adjoining it, lack of leaders, and lack of Christian spirit, and lack of means to carry on the work, all are difficulties which have to be overcome. Each of our states have missionaries and organizers in the field who are constantly organizing new schools and strengthening the weaker ones. These workers need means and I think are generally supported by other and larger schools. The call therefore is to all, "Go or help others to go."

Colfax, Wash.

A Sunday at Wittenberg.

FOR THE MENNONITE.

Four years and some months of my life were spent at Wittenberg College, an institution named in honor of old Wittenberg and founded for the purpose of perpetuating the principles promulgated by Luther when, in 1517, he nailed the 95 Theses to the doors of the Schloss Kirche at Wittenberg. During those years of close association with the brethren of the Lutheran faith, mention of the 95 Theses was made so often that in my imagination I could almost hear the sound of the hammer strokes with which Luther nailed them to the old doors, thereby proclaiming the Reformation. But the sound of hammer strokes is jarring on the nerves if there are no nails to drive, which was true in my case, for they had all been driven home and clinched before I had gone to Wittenberg. It was therefore with the interest and curiosity of a Mennonite that I wended my way to old Wittenberg and from that standpoint I write my impressions and thoughts of the historic place which through my Alma Mater I am privileged to call my "Alma Avia."

Wittenberg as seen to-day is a

town with a population of 19,000 but with respect to the area covered, it is no larger than an American country village with a few thousand inhabitants, for the houses are built to accommodate three and four families, and the families usually are large. The way to the Stadt-Kirche, where the morning service was held was easily found. This church dates from the 14th century, but it was much altered in later years. Here Luther frequently preached and here the Lord's Supper was administered for the first time in both kinds in 1521. The interior is embellished with an altar-piece by Lucas Crauchach the Elder, representing the Lord's Supper, with Baptism and Confession at the sides, and portraits of Melancthon and Bugenhagen, and on the easel is Luther preaching. It was not difficult, in this antique atmosphere, for the imagination to picture some of the stormy scenes of the Reformation and to hear the thunderous voice of Luther as he denounced some of the abuses of his time. After the service a visit was made to the top of the two towers,—nearly 200 feet high and connected above by a bridge. In the top of the one resides the Custodian with his wife and four children, a home reminding one of a bird's nest in a tree top;—while in the other are the large bells.

The next visit was to the Schloss-Kirche, to the doors of which Luther affixed the famous Theses, and here too we attended a service held at the noon hour. The church adjoins the old Electoral Palace, with its two large round towers and both the Palace and Church were seriously damaged by the bombardment of 1760 and again in 1813. The old wooden doors to which Luther affixed his Theses were burned in 1760 and when the church was restored in the middle of the last century, they were replaced by metal doors 10 feet in height, and bearing the original Latin text of the Theses where they may be read, provided you have not forgotten all the Latin you once pretended to know. In the interior there were many things to draw one's attention away from the sermon, the brazen slabs which mark the graves of Luther and Melancthon, and besides the pillars are nine colossal statues of reformers, while on the pendentives and on the front of the galleries are 22 bronze medallions of friends and protectors of the Reformation, and then there are numerous monuments, the most noted being of Elector Frederic the Wise, by Peter Vischer, that of John the Constant, by Hans Vischer, and

the brass of Henning Goden. This historic place might better be called a cemetery than a church, for it is a place of the dead, and my thoughts this day were with the sainted dead,—with the precious wife who so recently had joined the hosts of the Blessed. But however sacred the memory of the dead may be to us, they can be an inspiration to us for this present life only when we think of them in relation to the activities of life, while, if our thoughts are with the dead only, our activities will be paralyzed and we belong not to this world of the living. What a tremendous stride, in advance of where it is to-day, Christianity might have made, if the energies, all the energies, that have been paralyzed by looking back to the dead Luther had been vitalized by looking forward to the living Christ!

Retracing your steps you may see the house of Lucas Crauchach and a little farther on, in the same street, is Melancthon's house, marked by a plain tablet, while the room in which the reformer died was restored in 1898, and in the garden you will find a stone table with an inscription of 1557. Adjacent by the famous University founded by Elector Frederic the Wise in 1502. Here Luther taught philosophy and here he became a doctor of theology in 1512. In 1815 the University was incorporated with that of Halle, which since has been known as Halle-Wittenberg. Both the old Electoral Palace and the old University buildings are now used as infantry barracks, for in Germany the inevitable soldier is found in the most unexpected places. Still farther on, in the same street, is the Augustine, the court of which contains the "Luther House", being part of the old Augustine Monastery where "Brother Augustine" took up his residence in 1508 when summoned from Erfurt to occupy the chair of philosophy at the University of Wittenberg. The first floor of the building has been restored in the style of the period and serves the purpose of a Luther museum, containing relics from the time of the Reformer. In a cabinet are Luther's drinking-goblet and Catherine von Bora's rosary; but the goblet is in pieces and the story is told that Peter the Great crushed it when he was refused possession of it. The name of Peter the Great may be seen under a glass frame on the door, where he is said to have written it on his visit to Wittenberg. In Luther's room are Luther's table, bench and stove of colored tile. In glass cases are medals, autographs, printed books and

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pamphlets and documents. On the walls are paintings, engravings and woodcuts, illustrating scenes from Luther's life or his time, some of which are valuable as works of art while others, especially from the younger Crauchach school, are valuable as oddities and illustrations of a perverted art, or art run to seed. Luther's lecture room contains an old cathedra with the arms of the four faculties of the University, and portraits of Luther, Melancthon and the electors of Saxony. On the way back to the Railway station we stopped at the Luther Oak which is said to mark the spot where Luther burned the papal bull on Dec. 10, 1520. The tree was planted in 1830 and has attained considerable size. Coming away from this historic place I felt that we as Americans are in an emphatic sense the children of the great reformers, for the material, mental, moral and religious progress which was made possible, in a large measure, by their courage, their resolution, and their faith in God, is perhaps seen to the best advantage in our own land and for this we can unite with our brethren across the sea in commemorating the heroes of the Reformation. But let us remember that their battles have been fought and their victories won, and that they cannot fight our battles nor win our victories which are the price of rising to a higher plane, and for this we can only use the same principles that they used, courage, resolution, and faith in God, and may God grant that such principles may be used for advancement and not to "get back to the plane of Luther."

S. K. MOSIMAN,
Halle, a. S.

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How Postage Stamps are Made.

The first mechanical process in the manufacture of a postage-stamp is the cutting, or engraving, of the die. This is a piece of steel of the finest quality, on the polished surface of which a man slowly and patiently cuts, line by line, the portrait or other emblem which has been adopted for this particular stamp. A steel engraving is what is called an incised plate; that is, every line which is to show in the finished print is cut into the surface instead of being left in relief, as in wood-engraving.

The die which the engraver cuts is a "negative"; in other words, a reversal of the design which the stamp will show. The reason for this soon becomes apparent.

When the die is finished, and proofs show it to be satisfactory, it is hardened and fixed in the bed of a powerful press. Over it is then passed a steel roller, the circumference of which is several times—perhaps four times—the diameter of the die. Immense pressure is applied, so that every line on the surface of the die is impressed upon the surface of the roller as many times as the circumference of the roller is larger than the area of the die. In this way four perfect copies of the die are reproduced on the roller, but reversed. Each of these impressions is a "positive."

This roller is now hardened in turn in order that it may transmit the impressions once more, this time to the plate from which the actual printing is to be made. This plate is also of steel. The size is sufficient to print a whole sheet of stamps—from two hundred to three hundred—at a single impression.

Into the surface of this plate the impression on the roller is forced by great pressure, once for each stamp in the subsequent sheet, and then the plate is hardened. These impressions are negatives, so that the prints from them—the stamps themselves—will be positives.

The reason for all this preliminary work is most interesting. In the first place, printing could not be done from a single die, because of the vast quantities of stamps required. In the second place, it could not be done from the roller, because on that the lines are in relief instead of being incised; and in the third place, it would not be feasible to have several dies, or a large number of them, engraved, both because the expense would be prohibitive, and because no two would then be absolutely alike. The present system makes it certain that every stamp of a certain lot is exactly like every other of the same lot—a great safeguard against counterfeiting.

When three printing plates have been made, they are all fastened to the bed of a special printing press. When the machinery is started, the first plate is inked, then automated until it is like a mirror. The wiping removes all the ink except what clings in the lines of the two hundred duplicate engravings which dot the surface.

Over the plate is laid a sheet of dampened paper, the plate is slightly warmed in order to permit the ink to swell, and heavy pressure is applied. Meanwhile

the second plate is receiving its ink, and then the third comes into play; so that although all three are on the same press, each is, at a given moment, undergoing a different process from either of the other two. This has wrought a great saving of time, over the old process of printing by hand. When the printed sheets are dry, they go to the gumming-machine, in which they pass between a dry roller on one side and one moistened with mucilage on the other. From these rollers they are cast out, wet side up, upon an endless web, which carries them through a steam-heated box.

They come out dry, ready for the perforations which permit to be torn apart easily. These are very easily made by passing the sheets between one cylinder studded with steel pins, an another perforated with holes to match the pins. The two together act like the jaws of a conductor's punch.

The last process is pressing the sheets by hydraulic power to counteract the tendency to curl, which is imparted by the mucilage.

The printing of stamps, like the printing of gold and silver certificates and banknotes, is subject to the most careful and constant inspection.

Every sheet of paper is counted before it is delivered to the printer; and before he goes home at night he must return exactly the same number of sheets, either of perfect stamps or spoiled paper; and no "seconds" or samples are given away to visitors.—Youth's Companion.

Not Yet Sold Out.

It is reported that the "Herald of Truth" is for sale. The report is true. Many years ago the publishers offered to sell the "Herald" to the church at a reasonable price. The offer was repeated some years afterward and still holds good on the same terms. Several times the publishers have been approached by individuals regarding the matter, but no definite terms could be proposed from one side or the other inasmuch as the individuals mentioned acted solely as individuals and not as the authorized agents or representatives of the church, and it is only fair to assume that one individual has no more claim to ownership of the paper for the benefit of the church than another has unless that individual takes the somewhat questionable position that he is better than the other, or that he is better qualified than the other. If the paper changes hands it ought to go into the hands of the Mennonite church, not into the hands of other in-

dividuals. The Herald came into existence at a time when the church had need of a paper, although the church at that time as a body did not recognize such a need. The progress of the paper has been uphill. All pioneer work is. Others may step in and easily accomplish what would have been impossible but for such pioneer work and experiences. We write the foregoing explanation in answer to a number of questions that have been asked, as it seems it has been reported that the Herald is to be sold and that therefore it would be better not to send in subscriptions to the paper. After having served the Mennonite church for so many years and received the support of the brotherhood, it would be a base and unjust act for us to thus treat the readers, and sell them and their interests to the highest bidder. When the church is ready to take the Herald the publishers will give due and ample notice, both to the stockholders and the church, and the accredited representatives of the church will be made known, also the terms, etc. If individuals make offers, the stockholders will first have to be assured that the purchasers are qualified to take better care of the interests which the paper represents and for which it was founded than the present owners are capable of doing before an offer will be seriously considered.—Herald of Truth.

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Rev. I. A. SOMMER, Editor,
Berne, Ind.

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Editorial.

Notice to Our Exchanges.

All the "Exchanges" that have been sent heretofore to the "Mennonite Book Concern," or Rev. H. G. Allebach, Berne, Indiana, are herewith kindly requested to change the address to: THE MENNONITE, Berne, Ind. EDITOR.

The next issue of THE MENNONITE will close its twentieth volume. Now is the time for renewals and new subscriptions. Let us do like the members of the other denominations, i. e. be concerned about our Church Papers and be active to increase their circulation. Now is the most opportune time of the year for such work.

Time Passes Rapidly.

Have we ever noticed how the time from one anniversary to another seems to become shorter? This is especially the case with old people. This should, however, not make anyone sad, if he or she has been living a Christian life, and has been serving God and man. The "Evangelical Messenger" has an interesting notice, on Dr. Theodore L. Caylor, of New York, who has recently celebrated the sixtieth anniversary of his entering the ministry. It gives of this faithful worker the following:—

Dr. Caylor is 83 years old. In responding to the speeches of felicitation on this occasion he said among other things: "The pulpit of to-day is strong, but I will not concede that it is stronger than it was five and forty years ago. They call me a conservative. Yes, I am a conservative, if preserving what is good by destroying the evil is being a conservative. My theology? Well, the great central revealed truths held by evangelical Christians of every denomination is my theology. Blood is

thicker than water, and Jesus Christ built a Church so wide that you cannot hem it in, no matter how high the walls. What I am is due to two good women, my mother, who led me into the Church of Jesus Christ and into the ministry when I was wavering between the law and the Gospel; my wife, God bless her. If you have any congratulations for me go down to South Oxford and lay them at the feet of her blessed unselfishness." Dr. Caylor went on to say that he loved to live; he was in no hurry to depart. "The only thing from which I dissent in Paul's words," said he, "is where he said he was anxious to depart. He must have had an attack of dyspepsia. I am content to wait for the gates to open in God's good time. Life is to me so delightful and the service of my precious Saviour so sweet, there is such abundant work to be done, that I want to stay with you a little while longer. When I reach the better land and look down upon this, I will ask the angels if they know anything about the geography of this revolving globe, and if they do I will ask them to point out where from heaven's Lafayette Avenue can see my beloved Lafayette Avenue Church."

The Spirit of Progress.

Progress is a word which may be very much abused. People get the idea that progressiveness in church work covers a multitude of sins and is the nearest possible approach to perfection. But there are two kinds of progress, worldly and spiritual. To get nearest the spirit of the age means to get nearest the standards upon which men place the highest values. We ask the question, Are we not nearest the spirit of Christ when we are out of joint with the spirit of the age?

If a progressive church is given to money making fairs, to entertainment and to various social features we wonder how near that church comes to the one who upset the tables of the money changers and drove out the traders and complained that "my house shall be called a den of thieves." If the pulpit shows its progress by sensationalisms that out-yellow the yellowest of yellow journalism, if that pulpit aims to kindle the emotions and encourages the expression of them until every service becomes a pantomimium, then how about the admonition of St. Paul, "Let all things be done decently and in order?" If a church is branded unprogressive because it has no money to spend

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in support of high class music, sung by worldly musicians, or if it gets that brand because it does not worship in a building noted for its spire, stained glass, and colossal mortgage, is that an indication that the Christ, who was the poorest of the poor, cannot be properly honored? There is a kind of progress to which we should devote all the energy we possess. It consists in being able to say spiritually what the blind man said of his physical condition. "I know that whereas I was blind now I see." The right kind of progress in the pulpit is not marked by the noise made there but by its increasing power to move men to do good and hate evil, and by the comfort it is bringing to the sad, the weary and the oppressed. Let us then gage the progress of our church more by the number of souls turned to God than by value or extent of its real estate or by its ability to please. G.

The Old Germantown Church.

Every Mennonite, no matter with what body of the church he is connected, should visit the old meeting house in Germantown. It would increase his interest in the history of the church and inspire greater loyalty. About it cluster the memories of the noble forefathers who sought a refuge for themselves and their children in Pennsylvania. The influence of this first Mennonite congregation in America cannot be estimated. The protest against slavery in which some of its leading members had a part was the beginning of the movement which many years later freed the slaves and made slavery a thing of the past. The translation and publication of "The Martyr's Mirror" was, without doubt, the greatest literary effort in America up to that time. To some of those who were connected with its early history, the church, yes the nation, owes a great debt of gratitude. Among them we find such men as Rittenhouse, the first pastor and the first paper-maker in America, the Opden-Graeff brothers whose names were attached to the protest against slavery, the preachers Dirk Keyser and Jacob Godschalk, the latter a leading spirit in the publication of the Martyr's Mirror and the school master Christopher Dock, author of educational works and a hymn writer of note.

The present building was erected in 1770 and stood on the line of battle a witness for peace and a protest against bloodshed. When the fight between the English and Colonial troops took place Gen. Agnew, a noted English officer, fell shot from his horse before its door. A hun-

dred and thirty-five years of use have not been hard on the building, to-day it stands sound as ever. Germantown has become an aristocratic English speaking community now; the city surrounds the quaint little church and its grave yard; twenty-five churches of other denominations are to be found within a mile of it, people come to the Germantown, founded by Mennonites, and ask "who were the Mennonites?" Yet Sabbath after Sabbath a little congregation gathers to worship God in the way our fathers believed and taught.

Other denominations treasure their old churches as hallowed sacred places. They care well for them. They endow them that they may be preserved for future generations, to inspire their loyalty and inspire their interest in the history of their church. Why don't the Mennonite people take such measures that will preserve the building and insure its remaining in Mennonite hands? Can't we find some way by which the little flock, which has so nobly borne the burden of support, may be asserted and encouraged in the preservation of their Ancient Landmark? G.

Correspondence.

BERNE, Ind., Dec. 14.—It is but three weeks ago that the readers of the MENNONITE last heard from us, but in spite of that fact we will make ourselves heard from again at this time and fill, at least in part, the columns of our worthy church organ that the writer would very much like to see filled with correspondences from sister churches. The editor too, and all those that take an interest in and read the MENNONITE would welcome a still more liberal contribution to its correspondence columns.

Besides that, of being a food for our spiritual bodies, the MENNONITE is published for the purpose of keeping the different churches of our denomination in touch with each other. A very good, perhaps the best, way to accomplish this is by having in its columns many well-written correspondences of good news items, sandwiched here and there also with comment items.

Our annual harvest festival, which was already mentioned in our last correspondence, was held on Thanksgiving day. Fourteen hundred people were in attendance, and the money raised for missionary purposes amounted to \$1,404. Of this amount \$248.02 were raised by the children.

Grandpa John Soldner, for a long time the oldest man in our

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church, succumbed to infirmities of old age the first of this month. He was past 90 years old.

Missionary Frederick Ramseyer, who spent forty years of his life among the Ashantes in Africa, gave two thrilling and interesting addresses at our church on Dec. 5. From here the Missionary went to Bluffton, Ohio, to address the German congregations there.

Our Sunday-school is preparing a Christmas program to be rendered on Christmas evening. Our school will have a nice Christmas tree this year.

The work of our C. E. society has been progressing nicely. Yet, considering our large membership and the advantages we have, it must be said that more might have been accomplished. Especially where a society is as large as ours, the members must guard themselves against depending on others to take part in the meetings. We can report a gain of 50 per cent. in membership the past year. The total membership is now 310. Officers have been elected for the ensuing year.

Our Sunday-school has taken another step in the right direction by nominating a ticket of mostly younger members for Sunday-school offices. The young for action and the old for counsel. The Union meetings begin Dec. 27th. You are invited to attend.

Liquor and Railway Accidents.

On November 19, 1903, a work train collided with a Big Four freight near Tremont, Ill., killing twenty-eight men out of thirty-five on the wreck train. George Smith, one of the workmen who escaped death, testified that liquor caused the wreck. About two months before the accident at Tremont, an engineer got drunk on Circus Day at Rouse Point, and the next day while on duty went through a drawbridge with his freight train, sacrificing his fireman's life with his own. In April of the same year, engineer Copeland left Halifax, N. S., with orders to sidetrack his train at Windsor Junction to meet the Montreal express. As a result of drinking, in which the fireman and brakeman also indulged, the freight kept the main line and collided with the express with great loss of life and property. Another class of consequences to railroads, resulting from the use of liquor, is illustrated by an accident in 1882 between New York and Albany. A drunken passenger pulled the bell rope and stopped the train. While the conductor was ascertaining the cause of the stop, a train following crashed into the rear killing several persons, and others perished in the burning wreck. The

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ly discharged from the service of the company."

The Rock Island and Wabash lines are equally strict. About a year ago the latter road laid off over twenty engineers who were not drunkards, but were known to frequent saloons. An example was made of them for the purpose of discipline over the entire Gould system.

This general opposition of railroads to the liquor traffic is purely a business matter. A trainman, who is in charge of \$200,000 worth of rolling stock, or the lives of 150 passengers, or who is directing an express locomotive, needs to be at his best physically, and this is possible only under total abstinence from intoxicants. It is found that many railroad men are affected with scotoma, or color blindness, which is caused especially by the use of intoxicants and tobacco, and, if not discovered in time, is likely to result in serious accidents. Several railroad lines claim that under the prohibition of intoxicants wrecks and accidents have decreased twenty-five per cent.—*The Christian Civic League Record.*

Many companies have gone so far as to forbid their men the use of liquor when off duty. Several companies make it an offense punishable by discharge for an employee to enter a saloon at any time. The Lake Shore and Michigan Southern railroad was the leading spirit in the civic campaign, which drove all the saloons and breweries out of Collinswood, Ohio. Superintendent Marshall stated that the company would invest one million dollars in connection with the road shops there, on condition that the saloons were closed. In 1902 the Union Traction Company of Philadelphia filed about thirty remonstrances against applications for saloons in the vicinity of its car barns, as the temptation to drink often proved too strong for the conductors and motormen. Many of our readers in Maine remember when intoxicants could be bought at the railroad restaurants at Vanceboro, Bangor, Brunswick and Portland. Now a glass of liquor cannot be bought at any of these places. For similar reasons (to safeguard the freight and passengers), the management of the Boston & Maine railroad, the largest system in New England, has ordered all the restaurant keepers to discontinue the sale of intoxicants. The Southern Pacific railroad voluntarily closed its bars, which on its steamboats alone had yielded \$50,000 net profit per annum. Equally radical action has been taken by the Union Pacific, Chicago & Burlington & Quincy, Chicago & Northwestern, Chicago Great Western, Lehigh Valley, and most of the great transportation lines. Nearly two years ago, the Chicago, Alton & St. Louis railroad posted the following notice: "Any conductor, trainman, engineer, fireman, switchman, or other employee who is known to use intoxicating liquors, or frequenting gambling resorts, or other places of low resort, either while on or off duty, will be promptly and permanently

6. What does it show if we do not love our brethren? 1 John 3, 15; 4, 8.

7. Who is our Elder Brother? Hebr. 2, 11-12; Rom. 8, 29.

8. How ought we to show our love of others? 1 Cor. 10, 33.

MEDITATIONS.

That all men are brothers is a truth not naturally understood by men. It is Christianity which brought it to light and it is lack of Christianity which denies this common brotherhood to all men of every nation, race or color. We are all brothers because God is our Father and Creator, because we all are descended from Adam and Noah.

Christians are in an especial sense brethren, because God is their God and Father in a peculiar way, for in them lives not only the natural life, but eternal life, the divine Spirit. They are not only born, but born again as children of God. As such with the same divine Spirit, we ought to love each other, yes we cannot help but love each other. God is love and we as His children are children of love. It is natural for a Christian to love, even such Christians, who do not impress us favorably at first acquaintance, for we recognize in them more and more the image of Christ.

Christ added to the ten commandments an eleventh commandment to love one another; even as He loved us. In Deut. 6, 5 and Lev. 19, 18 we find the commandment to love God and to love our neighbor as ourselves, but Christ teaches us to love like He did, unselfishly. He loved others more than Himself, so shall we learn of Him to deny ourselves for the sake of others. Our loving others shows to all men, that we are Christ's disciples. We ourselves can know that we are children of God if His love dwells in us and we love one another. On the other hand our lack of love shows our lack of the divine Spirit of love, our hatred of others shows, that we are children of the devil, the murderer from beginning, for hatred and murder come from the same source. He that loveth not knoweth not God; for God is love. Knowing God truly includes our becoming more like Him.

Christ is our Elder brother, though He is in a peculiar sense the only begotten son of God, we being children of God through Him. He is not ashamed to call Himself our brother and showing us a love, which is more than the love of any brother. We ought to show our love of others by endeavouring to bring to them the best we have, the knowledge of the love of God in

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Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, December 24, 1905. THE BROTHERHOOD OF MAN. 1 John 2, 7-11; 3, 12-15. (A Christmas missionary meeting).

QUESTIONS.

1. Why are all men brothers? Gen. 9, 5; Acts. 17, 26-29.

2. In what sense are Christians brethren? 1 John 5, 1-5.

3. Why ought we to love each other? 1 John 4, 7-11.

4. Which is the eleventh commandment? John 13, 34; 1 John 4, 21.

5. What does it show, when we love each another? 1 John 3, 13-14; John 13, 35.

Christ Jesus besides helping them in every possible way. If they are Christians by helping them in every way to grow in grace.

QUOTATIONS.

A pious man of rank was in the habit of associating intimately with pious poor people. A worldly friend of his rallied him on the subject of his associates, and expressed his surprise. The noble Christian man replied, that, as he could hardly hope to enjoy so elevated a rank as they in a future world, he knew not why he should despise them in the present.

A Hindoo and a New Zealander met upon the deck of a missionary ship. They had been converted from their heathenism, and were brothers in Christ, but they could not speak to each other. They pointed to their Bibles, shook hands, smiled in one another's faces; but that was all. At last a happy thought occurred to the Hindoo. With sudden joy he exclaimed, "Hallelujah!" The New Zealander in delight, cried out, "Amen!" These two words, not found in their own heathen tongues, were them the beginning of "one language and one speech."

The king of England had instructed his representative to sue for the release of certain Huguenots, who had been thrown into the Bastille for their religion. "What would your master, the king of England, say, if I sue for the release of the prisoners in Newgate?" was the French king's reply. The ambassador's reply was, "Your Majesty may have every one of them if you will claim them as your brethren." The Lord Jesus Christ makes this claim in behalf of all on the earth who receive Him.

The Sunday School Lesson.

BY A. S. SHELLEY.

Subject for Dec. 24.—THE CHARACTER OF THE MESSIAH. Isa. 9:1-7.

GOLDEN TEXT:—Thou shalt call his name Jesus; for he shall save his people from their sins. Matt. 1:21.

INTRODUCTION.

In our last lesson the prophet Malachi announced to the Israel of his day the coming of Him who should sit in judgment with the nation on account of their sins, and who would thus refine and purify them. A special messenger was announced to prepare the way before the Lord by calling the people to repentance. Upon the dark background of human waywardness and sin the prophet drew the bright picture of Messianic blessings promised

on condition of sincere repentance. Isaiah, writing many years before Malachi, saw, in the vision of our present lesson, that accomplished which Malachi announced. In prophetic vision the element of time is largely eliminated. The future, regardless of distance, may appear as present or even as past. Thus Isaiah is standing, as it were, in the day of Christ's bodily presence upon the earth, and is looking with Simeon and others unto the future of His kingdom which He has come to bring.

The subject of our lesson is one of vital importance. The character of the Messiah determines what He is worth to "the soul that on Jesus has leaned for repose." When the weary and heavy-laden are asked to come unto Him for rest; when those who are dead in trespasses and sins are bidden to look in faith unto Him for life, the value of such overtures all depends on the character of him (or Him) who makes them. If I am to trust Him for my eternal salvation I must know Him divinely able to save, and that to the uttermost. A merely human Savior is impossible. To say as did the Unitarians recently in their protest against their exclusion from the federation of Christian churches "that beliefs about the nature of Christ are unimportant in comparison with the practical obedience to His precepts," is to make light of the nature of the foundation on which we build. Practical obedience becomes possible only to him who believes. Belief lies at the foundation and is the essence of obedience. Without faith it is impossible to please God (Heb. 11:6), and when God demands faith He clearly sets forth the character of Him in whom we are to believe. In this Christmas season let us seek to get such a view of our divine-human Redeemer that our faith in Him may be as an anchor holding to the immovable rock. To this end let our lesson study contribute.

A GREAT TRANSFORMATION.

Where Christ enters, a great change takes place. The life into which Christ is received, becomes a new life. When any man is in Christ, he is a new creature: the old things are passed away; behold they are become new (1 Cor. 5:14). The prophet sees a great change come over the people as the result of Christ's coming. Read the first five verses of the lesson in the revised version in which this change as the prophet saw it is more clearly expressed. The gloom and the anguish of the people caused by the oppression of their enemies and felt with especial severity in that

portion of the land represented by Zebulon and Naphtali, he saw being removed; contempt had given way to glory; light, a great light, was shining in upon them; the nation was multiplied by the coming unto their faith of those who with them saw the great light (compare the coming of the wise men from the east led by the star); and there was great joy, as the joy in harvest and the joy of victory, as souls were gathered in and the enemy of God and humanity routed; all the symbols of slavery and the instruments of oppression were broken as in the day when God through Gideon delivered the people from under the oppression of the Midianites; and the terrible calamities of war were succeeded by a reign of peace. And all this change came about because "unto us a child is born, unto us a son is given." God in His divine compassion for His people, for His human offspring, for the world, had given His Son to be a Savior unto all them that believe in Him. As many as receive Him, to them He gives the right of sonship, with all the gracious blessings that pertain to this state, even to them that believe on His name.

THE NAME ABOVE EVERY NAME.

Thou shalt call his name Jesus; for it is he that shall save his people from their sins. His name is descriptive of His character. It is divinely given and stamps Him as divine in His attributes. Upon the titles as set forth in our lesson, let me quote F. B. Meyer's lucid comment in the *Record of Christian Work*:

"Wonderful." (Cf. Judg. 13:18.) Wonderful in His nature, combining God and man in His absolute sinlessness; in His teaching which is unlike anything that sages and scholars have spoken; in His work of redemption; in His patient untiring love which cannot fail nor be discouraged. "Counselor." Jesus is the great Teacher, not only of mankind through the words transcribed in the Gospels, but because when the heart is open to Him He makes known His will and points the path of life. "The Mighty God." This is the burden of the fourth Evangelist. (Cf. John 20:31 with 1 John 5:13.) However weak and frail, do not be afraid to link yourself with that Almightiness which is sufficient for every demand. Remember that weakness is the best argument with strength. "The Everlasting Father," i. e., the Father of Eternity (R. V. margin). We are expressly told that by Him God made the ages (Heb. 1:2, R. V. margin). It is as though all the centuries looked up to Him and hailed Him as

their King. "The Prince of Peace." This title is peculiarly true of Christ. He has made peace between God and man (Col. 1:20); He brings peace to our hearts (Phil. 4:7); and He is going to bring peace throughout the whole world (Ps. 67:3-7; Luke 2:14).

God has placed the government upon His shoulder and "the one question for us all is, Have we put the government upon His shoulder? Are we willing that the zeal of the Lord of Hosts should perform this great thing for us, that the Prince, Emmanuel, should come to the citadel of man's soul and set up His eternal kingdom there? for it is certain that, as with the world outside, so it will be with the heart within, where Jesus Christ is King, there peace and blessedness reign."

Marriages.

MARKS-SCHANTZ.—On December 2, 1905, by Rev. A. B. Shelly, Horace Eugene Marks and Katie L. Schantz, both of Milford, Bucks Co., Pa.

Contributions.

Foreign Mission.

GENERAL FUND.—During the month of November the following gifts were received:—

From a mission friend \$50.00; West Zion church, Moundridge, Kan., \$12.40; Summerfield church, Ill., \$14.75; Salem's church, Dalton, Ohio, \$11.00; Salem's church, Geary, Okla., \$17.53; Hillsboro Men. church, Kan., \$27.10; Mary Miller, Ashland, O., for Montana, \$5.00; Anonymous from Calif., \$15.00; Mission society, Mennoville, Okla., \$10.00; Mission Collection, at Humboldt, Sask., \$30.00; W. Swamp Men. church, Pa., \$14.00; W. Swamp S. S. Pa., \$1.31; W. Swamp Y. P. S., Pa., \$2.30; East Swamp church, Pa., \$11.16; Flatland church, Pa., \$6; Bethany church, Pennsylvania, \$6.66; Indian Association \$55.00; Einsiedel church, Kan., \$7.00; Mission friend, Nebr., \$5.00; Johanna church, Kan., \$50.40; Men. church at Rosthern, Sask., \$93.00; Springfield church, Pa., \$10.00; Trenton, Ohio, church, for third quarter, \$22.30; Sewing Society, Newton, Kan., \$20.00; Collection on Thanksgiving Day, Rinnasau church, Whitecenter, Kan., \$213.45.

FOR INDIA MISSIONS.—From Mary Miller, Ashland, Ohio, \$5.00; Flatland church, Pa., Y. P. S., \$4.00.

FOR ORPHANS IN INDIA.—From P. M. Claassen, Alta, Kan., \$15.00.

FOR LEPERS IN INDIA.—From J. D. C. Goering, Moundridge, Kan., \$10.00; Benj. A. Fleckner, do, \$5.00.

FOR MEDICINE FOR MISS. PENNER.—From Sewing Soc. of the Newton, Kan., church \$5.00; Zion's Men. church Sewing Soc., Soudertown, Pa., \$12.00.

Gratefully acknowledged, GUSTAV HANDEK, TREAS.

For Cantonment Mission.

Received from the Goshen Ind. Mission Society, one large box containing 107 articles to be used in the mission work among our Cheyenne Indians. Gratefully acknowledged, BERTHA E. KINSINGER.

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THE MENNONITE.

7

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News of the Week.

Domestic.

FIFTY-NINTH CONGRESS.

FORAKER STARTS STATEHOOD FIGHT.

WASHINGTON, December 12.—The preliminary skirmish over the statehood bill has begun. Senator Foraker has introduced in the Senate an amendment designed to prevent New Mexico and Arizona from entering the Union as one State. The Ohio Senator seeks to strike out from the Beveridge statehood bill the provision "that the inhabitants of all that part of the area of the United States now constituting the Territories of Arizona and New Mexico, as at present described, may become the State of Arizona as herein-after provided," and the sections from 18 to 36, inclusive, which contain the details of that provision.

He would let Oklahoma and Indian Territory come into the Union as one State, but he is opposed to the other proposition which many people of both Arizona and New Mexico have protested against. "It is an outrageous proposition to include the two large Territories of New Mexico and Arizona as one State in the same bill which provides for making Oklahoma and Indian Territory a State," said Senator Foraker in explanation of his amendments. "The two propositions should be entirely segregated so that the people included in the first proposition may have a fair chance, and so that we may vote on each of them separately."

No Eulogies For John H. Mitchell.

WASHINGTON, D. C. Dec. 9.—Vice-President Fairbanks will not appoint a committee of senators to attend the funeral of Senator John H. Mitchell, of Oregon, and it is the understanding that the senate will not follow the custom of setting aside a day for eulogies on the dead senator. In reaching this decision the vice-president did not act on his own initiative. He received information today from the friends of Senator Mitchell that the appointment of a committee. This information relieved the senate of an embarrassment. It was clear that the elder senators were opposed to showing Mitchell the usual honors paid a dead member of the senate, but if the Oregonian's friends had insisted on the appointment of a committee one would have undoubtedly been appointed.

Under the program that has been agreed on the senate simply forgets that John H. Mitchell was a member of the body at the time of his death. Never before was the senate confronted with such an embarrassing situation. Here was a man who, for many years, was a conspicuous and popular member of the senate, but who at the time of his death was under conviction for defrauding the government. Possibly Senator Fulton, the other Oregon senator will, when the senate meets Monday, announce the death of Mitchell. That will be all. In the house there is no representative from the state of Oregon to announce the death, both the members of the house from that state being under indictment and one of them in boycott conviction.

Chinese are Bold in Boycott Methods.

SAN FRANCISCO, December 9.—The anti-American boycott has reached this port. It is the custom of the

Pacific Mail Company to allow peddlers and other small dealers on board their China liners during the luncheon hour for the convenience of the Chinese sailors, firemen, cooks and waiters, who, by reason of the exclusion act, may not do their shopping ashore. When the Manchuria docked on Tuesday last, notices in Chinese were tacked up all over the ship. These notices called the attention of the Manchuria's crew to the existence of a boycott against American goods and forbade them to buy any wares offered for sale on the liner's docks during her stay in this American port. So far the Manchuria's Chinese have followed the edict of the boycott notice to the letter, and the dealers have abandoned their efforts to trade with them.

Silk Skirts Not Necessary.

KANSAS CITY, MO., Dec. 9.—SILK skirts are not necessary for wives and husbands cannot be compelled to pay for them. Judge Gates ruled in a suit brought about by Caroline King's refusal to pay a bill of \$150.00 for a silk skirt purchased by his wife.

\$50,000,000 Is Given Away in United States.

NEW YORK, December 2.—If you had annually \$1,000,000 or so to spare and wanted to balance your account with the world by giving it away, how would you go about the task? Of the many hundred men and women in the United States whose fortunes aspire toward seven, eight and nine figures several notable ones have put this question seriously to themselves, and have answered it by going as gravely about the business of giving away money wisely as they might about its accumulation. And a mighty business it has become, this business of philanthropy. When it is remembered that in America—the domain of the dollar no more than of the helping hand—upward of \$50,000,000 a year is given away.

CARNEGIE'S METHOD.

As is well known, Andrew Carnegie maintains a special bureau or corporation, organized under the New Jersey laws, for the sole purpose of looking into applications directed to him. Over in Hoboken, the New York News, where this bureau has its being, are five men who act as directors of this unique private trust company. Yet while their business is to carry out the wishes of the wealthy iron-master, the grain is sorted from the chaff before it reaches him. And how?

First, it may be answered, nearly all Carnegie donations are unsolicited, being, it is said, largely the result of deductions drawn from reading the newspapers. System is the watchword in the big Fifth avenue mansion overlooking Central Park. Arriving in his study of a morning, the first act of the master of the house does is to skim through the morning journals. He makes a few mental notes as he reads, and is dictating to his secretary the direct results of his newspaper perusals.

His secretary, James Bertram, may be called the almoner, for nothing ever reaches Mr. Carnegie but passes first through his hands. Most of the letters relate to gifts of organs or library endowments, accomplished or to come. A dozen library and organ requests are averaged every day.

Upward of \$100,000,000 has already passed in this way under the eye of Secretary Bertram and out through the hands of the Hoboken bureaus to

beneficiaries, as follows: United States, \$87,517,472; Scotland, \$17,173,750; Holland, \$1,750,000; England and Wales, \$1,554,000; Canada, \$1,016,000; Ireland, \$305,000; Cuba, \$253,000, and miscellaneous contributions amounting to some \$5,000,000.

ROCKEFELLER'S WAY.

Only less picturesque than the Carnegie system is that of John D. Rockefeller, whose Bertram is Starr J. Murphy. His department is organized as well and heedfully as any of the surrounding departments through which money is made. His system of charity is ironclad. Everything must follow a prescribed course. Following the example of his employer he absolutely refuses to discuss in advance any case of prospective charity.

As an example of the profound secrecy which governs this bureau in its investigations an amusing story is told of two rival movements to start a female college in the Middle West. One of them secured an earlier start by means of a secret donation from Mr. Rockefeller, and it was not for some time that the rival institution understood why its appeals for aid from the same source were met with silence. Everybody knows that the Chicago University is a pampered beneficiary of John D. Rockefeller. But no one save himself and his chief almoner knows the aggregate sums so distributed. Besides the twenty million odd dollars given to that University, \$6,000,000 given to Rush Medical College, \$1,375,000 to Barnard, \$1,000,000, each to Harvard, the Baptist missionary fund and the Southern educational funds, approximately \$10,000,000 have been given where only the sower and his charity manager can directly trace them.

MISS HELEN GOULD.

Miss Helen Gould, with the intelligent assistance of Miss Elizabeth Altman, annually disburses \$500,000 in charity. Probably Miss Gould supports directly and indirectly more charities than any person living here. While it does not mean that she gives away such sums as are recorded of the Rockefeller and Carnegie charities, on the best authority her donations annually reach 500 or more beneficiaries. Miss Altman is a Vassar graduate and first met her present employer some seven years ago, when Miss Gould was visiting the college. Since then she has been an active agent in giving away nearly \$4,000,000.

Foreign.

RUSSIAN AFFAIRS.

AGITATORS WILL BIDE THEIR TIME. ST. PETERSBURG, Monday, December 11, via Eydtkuhnen, East Prussia. December 12.—Caution having prevailed over the fury aroused by the arrest of the strike leaders the workmen's council has rejected the proposition to order a general strike at present, and has decided to bide their time patiently until all the preparations are complete. The council realized the weakness and unpreparedness of the workmen for a general conflict, and had been informed that the railroad men had already decided against a strike.

The sentiment of the workmen's delegates which was extremely depressed, has been somewhat raised by the receipt of a dispatch from Moscow claiming that the revolutionary propaganda has finally taken root among the Cossacks, the last hope of

the reaction. The third squadron of the First Regiment of Don Cossacks is reported to have held a meeting and to have drawn up service demands, claiming that the men are fed like dogs and shabbily clothed. The government officials were forced to deprive the soldiers of their rifles and lances. This is the first sign of disaffection on the part of the Cossacks.

The post and telegraph situation is steadily ameliorating, though no wires are working to points outside of Russia, and telegraphic communication with the interior is very faulty. Many of the striking operators have lost heart owing to the news from Moscow that the leaders when arrested were indulging in an expensive supper at a popular Moscow restaurant in company with women strikers and spending the strike funds lavishly on champagne and expensive cigars and liquors.

Korean Ruler Held in Confinement by Japanese.

WASHINGTON, Dec. 12.—Homer B. Hulbert, the special messenger from the emperor of Korea, is in receipt of a cablegram from Korea, in which the emperor declares that the agreement between Korea and Japan is null and void because it was obtained by force. He also declares that he will never sign this agreement in the present form and that the distance which attended the "outrage" of November 17, are likely to occur again.

For several weeks the emperor was practically in confinement and Japan gave out the false statement that an amicable agreement had been made. This is now proven to be untrue. The agreement was made under duress and at the point of the sword, but the emperor has at last succeeded in piercing the cordon of Japanese and getting information to the outer world.

Porte Tries to Balk Action by the Powers.

CONSTANTINOPLE, December 12.—The Porte's reply to the note of the six powers on the subject of Macedonia, presented to Baron von Calles, the Austro-Hungarian ambassador, last evening, asks for a reconsideration of some of the modifications proposed by Turkey which were rejected by the ambassadors in their collective note presented December 8.

A joint Turko-Persian commission has been appointed to arrange the frontier dispute if possible, with the view of averting a conflict.

Explorer Found Northwest Passage.

SEATTLE, Wash., Dec. 9.—By special arrangement the Post-Intelligencer secured the following from the Eagle last night via Dawson:

Captain Roald Amundsen, the Norwegian scientist, will remain in the north until he hears from Nansen by mail. Besides his cable message he has sent a mail report to Nansen. Amundsen states that he has traversed the entire length of the far famed northwest passage, being the first man doing so traveling from east to west. On Botnia Island he took accurate astronomical observations and in ninety miles of the magnetic pole. He believes that he passed over the pole, but needle variations made other observations impossible. He states as a result of his work that former navigators have been correct in their observations and the pole has not shifted. Amundsen passed the graves of three of Franklin's men and saw the grave stones erected by Sir John Franklin.

The Mennonite.

"Other foundation can no man lay than that is laid, which is Jesus Christ."

Vol. XX.

BERNE, INDIANA, DECEMBER 21, 1905.

No. 50.

Gloria in Excelsis.

"Gloria in excelsis," hark the angels sing,
"Gloria in excelsis, hail the new-born king."

Unto us a Savior's born,
Christ, of God the only Son,
Who from sin shall save the earth,
Give to mankind second birth.

"Gloria in excelsis," so the angels sang,
"Gloria in excelsis," through the heavens rang.

Jesus Christ, the Lord of Heaven,
Unto us new life has given;
Peace on earth, good-will toward men,
Love will last while Christ doth reign.

"Gloria in excelsis," sing with heart-felt praise,
"Gloria in excelsis," swell the song we raise.

Let all nations of the earth
Glory in this sacred birth;
Sing, with joyful hearts proclaim,
Christ was born in Bethlehem.

GERTRUDE WALL.

Items of News and Comment.

The present treasurer of the Western District Conference is Bro. C. F. Classen, of Newton, Kan.

Recently at a Bible Conference held near Harper, Kan., \$400.00 were raised to support mission work.

Next Sunday morning Rev. N. B. Grubb, of the First Mennonite Church of Philadelphia, will conduct baptismal services in the Germantown Church.

Rev. E. S. Shelly, of Pennsylvania, preached last Saturday morning in Boyertown, in the afternoon at the Mennonite Home and in the evening in the chapel.

On Christmas morning there will be a six o'clock service in the first Mennonite Church, Philadelphia. Opportunity will be given to any who desire consecration of their children.

On Nov. 28 the annual meeting of the Bethel College Corporation was held in the chapel of the college, where the members of the Board of Directors whose term had expired were reelected.

Abram Penner (of Mt. Lake, Minn., father of Missionary P. A. P.) is now with his children in India and can rest somewhat from the excitements of his long trip. The meeting with his beloved in Asia after a long separ-

ation must have been a joy experienced only by very few human souls in this life. — Mt. Lake View.

On Oct. 8th Bro. Elias Witmer, of Niagara Falls, N. Y., celebrated his eighty-ninth anniversary, by inviting a number of his old friends, with whom he pleasantly spent the day and who dined with him. Bro. Witmer is remarkably bright and active for one of his age.

Bro. A. B. Kolb, editor of the "Herald of Truth," left Elkhart, Ind., on Dec. 7th on a business trip to Austell, Ga., and his senior editor, Bro. J. F. Funk, is flat on his back from a very severe injury sustained on the left limb while caring for a sick horse, which keeps him confined to his couch, unable to walk a single step without assistance. He hopes, however, to recover soon to resume his work.

That our people are more and more throwing party affiliations to the winds, is shown chiefly by the fact that they are beginning to select only the best men for office irrespective of party. The many sad experiences of recent years have gradually opened the eyes of our citizens. It is true, the United States Senate still stands as a mournful exception, but senators, unfortunately, are not elected directly by the people. If they were, it is probable that not more than a dozen members of that body would be permitted to remain in office. Whenever the people have had an opportunity in recent years to place a good man in power, how quickly they did it!

Take, for instance, the most populous and influential states of the Middle West: Illinois, Wisconsin, Minnesota, Iowa, Indiana and Missouri. The six men who are now governors of these states are most exceptional in character. They have all risen to power by and of the people in spite of the antagonism of entrenched iniquity and regardless greed. Missouri's governor perhaps deserves the highest praise, for his has been a fight almost single-handed and under conditions which would deter an ordinary man. The foundation for his success lies in his loyalty to law. He has made popular what he is

school board of that town. He was elected secretary of the Eastern district conference since '93. For three years he was a member of the foreign mission board and for the last nine years the treasurer and a member of the home mission board. Rev. Gottshall during his pastorate has traveled extensively throughout the United States. He is a good orator. In connection with the first Mennonite church of this city he will also be the pastor of the Mennonite congregation at Zionsville, Upper Milford township, at the latter place he will take charge on New-Year. The congregation can congratulate themselves upon getting the services of such a man. The "Call" joins in wishing the family a happy stay in this city."

Governor Folk and the Law.

There are many who thrill with patriotic fervor at the thought of going to war and risking their lives for their country, but who forget to vote on election day. The patriotism of peace is just as necessary as that of war. The patriotism of the ballot is even more necessary in a free country than the patriotism of the bullet. Plenty of men will die for their country, but the man who will live for his city and state every day is the man good government needs. The government never neglects the people unless the people first neglect the government. No government—city, state, or national—ever was better than the people made it, or worse than they suffered it to become. When the people grow lax in the discharge of their civic obligations the government grows corrupt, and the very foundations of national life are poisoned, justice is thwarted, and iniquity is enthroned. The greatest and gravest dangers which beset a free nation proceed not from without but from within. States and cities do not consist of mortar and brick and stone, but of the character of their citizenship. We must preserve that civic character our forefathers left to us, otherwise our nation will go as others have gone before.—Ill. Home Journal.

Christmas.

Comes again the festive season;
Peals again the gladsome bell;
Sounds again the wondrous story
God with us is come to dwell;
Praises to Bethlehem's babe we bring,
Child of earth in heaven's King!
Listen to the joyful tidings:
"Unto us a child is born";
"Unto us a son is given";
Hail this happy Christmas morn!
Prophecy fulfilled we see,
Man enshrines the Deity.

Tidings of Great Joy.

Such was the first Christmas message that broke upon the ears of the peaceful shepherds keeping watch on Bethlehem's plain nineteen hundred years ago. It was a startling message, something such as the world had never heard before, and they must have listened to it with a strange mingling of awe and well-nigh uncontrollable ecstasy. "Glad tidings of great joy." The world had known joy before, but surely here was a new note of gladness, here was cause for a rapture intenser, sweeter, more abiding than the creation had known since the morning stars sang together, and all the sons of God shouted for joy. The first Christmas message was a tidings of great joy, and the one story that every Christmas has told from that day to this has been the same. The song has gone on singing itself through the centuries, ever gathering volume and force and sweetness, until today it echoes the whole wide world over, and multitudes of the sons of men with in their hearts rejoice with a joy that is unspeakable and full of glory.

The message of Christmas then, now, and for ever is a message of joy because it is a message bright with hope. He came bringing a genuine gospel—a good spell—a story of love and forgiveness and power over sin such as men had been listening for ever since the angel with the flaming sword took his stand at the gateway of Eden. The star of Bethlehem lighted the way to the stable where his mother crooned her low song amid the beasts of the field, but it also shone as a great star of hope upon the darkness and despair of a world. And that hope has shone on undimmed through the years. And whence has it derived its constancy and its assurance? Not from the fact that he once for all sent his message of love to us, but because he himself came, stooped to our low estate, and entered into fellowship with men and became a little child. All things are possible after that. The argument of the apostle is irresistible: if he has given his Son, then there is nothing that can be withheld from us. That

is the basis of all true joy, joy that abides, joy that stands all the shock of disappointment and sorrow and loss and even death itself.

And the Christmas message tells us not only that joy has come to abide with men, but it is God's gracious gift to all men. "Which shall be to all people." That was the story which the Christ-child told, and He kept repeating it all through His earthly pilgrimage. No wonder, therefore, that the Magdalenes and the Zacheuses crowded about Him and followed Him with a devotion that nothing could check. That also was something new to the world. Hitherto men had said that there were multitudes that were not worthy of joy or happiness; that were fit only for slaves, and to be used as the dumb brutes. And when He came saying that anything good was intended for the poor and the outcast, they laughed Him to scorn; when He said there was no difference between the Gentile and the Jews, they nailed Him to the cross. But His shame has become His glory. To-day the world rejoices in a Jesus who is the great leveler, who offers His priceless gift alike to learned and unlettered, to rich and to poor, to the sad and sinning ones as well as to those whose sheltered lives are filled with song. That is the all-joyous Christmas message that it is well worth our while telling out, not with words only, but with our heart's best love and our life's best service. See that we limit it not by our narrowness or our selfishness, for the great love of the Infinite Christ is in it.—Chr. Guardian.

Evangelist R. A. Torrey's Message to the People of Toronto.

The time is drawing near when Mr. Alexander and I shall have the privilege of preaching and singing the Gospel in Toronto, Ontario, and working together with you for the salvation of the lost and the building up of Christians in the city. We are expecting great things; but we long to see not only great things, but the very greatest possible. While God has blessed the missions that we have held in every city that we have visited, he has more abundantly blessed the mission in some places than in others. The cities to which the greatest blessings have come have been those in which there has been the most thorough preparation by prayer, by unity among Christians, and in getting ready to do personal work everywhere. The key-note of our missions has been dependence upon God and not man; on prayer and personal work. There are thousands scat-

tered over the world who are praying for Toronto; but this alone is not enough to ensure the largest blessing—Toronto itself must pray. I do not doubt that many in Toronto are praying, and praying earnestly; but every added prayer means added blessing. If there is anything that the story of this mission around the world has proved, it is that God does answer prayer. Pray! Pray! Pray!

Personal work is also a leading feature in the missions. We are not looking for men to be converted merely through our preaching and singing of the Gospel, but for men and women and children to be converted by the faithful, personal work of God's children everywhere. By personal work, not only in the mission services, but in homes, hotels, saloons, places of business, on trams, in railway trains, and everywhere. In many places that we have visited, we have found the revival well under way before we reached the city. I trust it will be so in Toronto. I hope that a large company of people will make very thorough preparation for the most effective personal work.

One thing I wish to say: We aim in our work to strengthen the hands of the churches and the Christian organizations already in existence. We expect that there will be not only many conversions in the united gatherings at Massey Hall, but that there will be a spirit of revival and many conversions in all the churches, and thus the work will go on for years after we have left. In many places that we have visited, the best work has been after the special meetings were over. In Plymouth, which we left two weeks ago, the fire seems to have been kindled all over the city, not only in churches and chapels, but in barracks and other kind of institutions as well. Every day we are having tidings of great things there and in the surrounding country. One physician, head of the hospital, writes me that every nurse in the hospital has been converted, and many of the patients. From an Industrial Home, I hear that every inmate of the Home has been converted. From marine barracks, I heard yesterday that a revival was going on throughout the barracks. From the Institution for the Blind, I hear that thirty have been converted. And so it goes. God grant that we may see like things, or even greater things, in Toronto!

All who renew their subscription before January 1906 will receive the Year Book free as premium.

Mission.

From Arizona.

Missionary J. B. Epp writes in his last quarterly report from Tereva, Arizona:

First of all we would express our delight over the re-election of three of the members of our Mission Board at the late conference. One does not like to part with that which by long association has become dear unto himself. And if we would be obliged to accustom ourselves with several new members in the Board it would—so to say the least—not be as pleasant and agreeable to us as it is to continue to communicate with those whom we have already learned to know and to love. Having again taken up the work here there will be many things in regard to which we will need the advice and the permission of the Board. How agreeable it is to us, to be permitted to ask the advice and to so solicit permission of our old beloved brethren with whom we are personally acquainted. May our Heavenly Father keep them for many years longer!

The two months since we arrived here we mostly spent in making preparations for the work which we expect to do among our Hopis after they have finished their work in the harvest fields. Everything in and around the house is now in such an order that with a little Indian help we will be able to master all the work to be done.

We have also made arrangements in the chapel upon the Mesa, that we can remain there for a few days every week and be with our Indians in the village without being obliged to travel two miles over heavy roads every morning and evening. A Hopi will take care of our station during our absence. To move up on the Mesa and thus live entirely among our Indians, as we would prefer to do, is for the present impossible, as everything is arranged below and no arrangements are made above. During the time when we make our preparations for our Sunday services or when we are engaged in our language work we are equally as well satisfied below, as we are thus more retired and less disturbed in our work as the case would be if we were living above among the Indians. By spending several days at a time among the Indians an opportunity is offered us to study the advantages and disadvantages of being entirely among them. We will thus be better enabled to make suggestions and give reasons for moving the station to the village, should such a course be found advisable.

Notes From India.

During the last two months we had a number of visits from surrounding missionaries as well as by friends from a distance. Five different missionaries were here and left words of encouragement and pleasant remembrances. It gave us a special pleasure to have with us for a few days, my former school companion and co-graduate at Bethel College, Otto Licht and his dear wife, of Bloomfield, N. J. Their visit will remain a pleasant and friendly remembrance unto us for a long time. At present our friend and benefactor, Mrs. Gates from California, is staying with us.

We too made a two week's visit to Brother and Sister Frey at Moen Copi. We had a blessed time together. We would have preferred to have Brother and Sister Frey to remain here and assist in the work at Oraibi. No doubt there would have been work here for all of us. But it is undoubtedly better the way it is.

During the time we were at Moen Copi I commenced rewriting our Hopi-English Dictionary in such a manner that a space is left for inserting new words and forms as they are detected. The work was prepared by Brother Voth, upon request, for publication, and on this account the pages are written solid. But as the work will now hardly be printed in its present form (which by the way is equally as good inasmuch as it is still very incomplete) we ought to have copies with space between the words for the insertion of new words, forms and definitions as they are discovered. Brother Frey is preparing a similar copy for himself and we shall then compare our copies with each other from time to time. It gives me quite a piece of work, but it helps to refresh me in the language after my two years' absence from here.

Our meetings are better attended from Sunday to Sunday and as our Hopis are now almost done with their work in the fields we expect to be able to visit them more during the week in their houses. My dear wife has begun her sewing hours with the Hopi women and is also visiting them at their homes.

Brother Missionary FREY writes from Moen Copi (Tuba), Arizona: Our Sunday-school is now well attended. Last Sunday we had 43 Hopis. Our room in the schoolhouse is hardly large enough to accommodate them all, especially when the women bring their children along. We are, thanks be to God, all quite well and feel glad that we can now commence to build and that ere long we shall have our own home.

Missionary KROEGER writes to the Mission Board on November 7, 1905: "For some time the sores on my hands have been healed up, but the pain in my fingers still continues to exist, and now another itching has set in, which forebodes a new attack of the disease. I am repeatedly constrained to ask the Lord, 'Why must I endure these afflictions, which cause me wellnigh to be an invalid, while there is so much work to be done?' I was happy in the anticipation of the work which I proposed to do in the villages during the cool season. But if my hands begin to get soar during the cool part of the year even a trip to the mountains would be of no avail."

"I have been advised to go to the mountains for the restoration of my health. We too had thought of that. But last year we could not go on account of our family circumstances. And even if we could have gone, I would not have liked to leave my orphans in the care of our catechists. And for Bro. Penner to visit our station once a week would have been very inconvenient to him, although the stations are only seven miles apart. During the rainy season he could not have used his "wheel" and would have been obliged to come and go by railroad, which would have meant coming one day and going back the next. And by all that the work here at our station would have suffered." He writes further there: "As long as I am able to be here I can oversee the work and if my pain does not become too severe, I can assist in instructing our orphans. No immediate help is therefore needed, providing we are able to remain. Besides our house would be too small to afford room for another family for any length of time, etc."

Missionary PENNER also writes to the Mission Board on November 7th, 1905. He writes: "The work at our asylum building progresses slowly. To-morrow we expect to begin the laying of the foundation. The Leper Mission in Scotland is doing what it can in furnishing us with the necessary means for the erection of the building. Nevertheless contributions from others, for this purpose, will also be gratefully accepted."

In a private letter to the secretary of the Mission Board, Bro. Penner writes: "We are very glad that not only the Mission Board, but the conference as such realizes the need of sending help as soon as possible for Janjgir. It's right. It would have been more right to have realized the need of enforcing both stations. It is not the proper thing

to wait until needs become so urgent as is the case now at Janjgir. So long as we do not have the force to work our field and no prospects of working it in the future, just so long we have no claim to the vast field. And although I will be the last one to invite any other society to our field, yet I will be the first one to extend my hand of welcome to any Protestant Society that can work our field, if we can not. We serve God first, and our churches next, and if these perishing souls can be saved or at least an opportunity be given them to become Christians, when we cannot do it, then it is right that we should stand aside.

"To me it seems, the sum and substance of the problem here is:—Do the churches desire to extend or to limit the work in India? If to limit, then the course pursued is about right. If to extend, it is wrong."

"The argument is brought forward, where are our young people who are willing to go? I say again, as I have often said: No person will offer him—or herself for India without solicitation, without repeated appeals, without setting forth the needs, the beauty, the size, the opportunities etc. etc. of India. Then comes the question of finance. That is a point in no wise to be overlooked. But let me say, that one may be too timid. I would advise not to forget:

a) That it is not so expensive for a new couple as it was for us, since they have only to come and work.

b) Every missionary has his circle of friends who help to fill the treasury.

The Gossner Mission has this for its rule: "Find the young man, send him and trust God to send the funds."

I have taken the privilege of quoting the above from a private letter, which was not intended for publication, in order to show the readers of the MENNONITE the need of more workers for our mission in India and how anxious our workers there are, that this needed help should soon be forthcoming. May the Lord make some willing to be sent and may He thus send laborers into His vineyard in India.

A. B. SHELLEY.

What the Japanese Eat.

Many persons will be glad to be made acquainted with an authentic description of the typical Japanese diet. This is furnished by Mr. H. Irving Hancock in his well-known book on "Japanese Physical Training," and it is, in summer, as follows: Breakfast.—Fruit, a bowl of rice, a small portion of cooked

fresh fish, and a bowl of tea.

Luncheon.—Very often nothing is eaten but fruit, sometimes augmented by a very little rice, or vegetables in small quantity, either alone or with a little rice, are taken.

Dinner.—Rice with fresh fish and two or three vegetables. Tea, of course, is part of the meal.

In winter.—Hard-boiled eggs and dried fruits are added.

This bloodless diet is supplemented by the copious use of water, which they drink in large quantities and use freely for bathing purposes. Mr. Hancock states that—

"Bathing is a branch of hygiene in which the Japanese must be recognized as the greatest adepts in the world."

The commonest Japanese laborer—the one who has to spend the greater part of his working hours in hard, manual labor, is in the habit of cleansing his body twice daily. If he does not, and the fact becomes known, he is looked upon by his associates as being something of a pariah. During the warmer portion of the year the more leisurely classes of the Mikado's people take three baths a day is by no means the limit."

The Japanese does not believe in the cold tub. His bath "is so hot that many Occidentals would call it boiling."

In summer this steaming tub is as often as not taken in public—"in a hog'shead out in the backyard."—Herald of the Golden Age.

Senator Beveridge to Young Ministers.

In an article in the Saturday Evening Post Senator Beveridge gives the following wise advice:

"First, then, young man aspiring to the pulpit, the world expects you to be above all things a minister of gospel. It does not expect you to be primarily a brilliant man or a learned man or witty or eloquent, or any other thing that would put your name on the tongues of men. The world will be glad if you are all of these, of course; but it wants you to be a preacher of the Word before anything else. It expects you to speak to the heart as well as to the understanding of men and women, of the high things of faith, of the deep things of life and death. It wants from the pulpit the word of helpfulness and power and peace which is spoken only by him who has utterly forgotten all things except his holy mission. Therefore, merge all of your striking qualities into the divine purpose of which you are the agent. Lose consciousness of yourself in the burning consciousness of your cause."

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Editorial.

The Year 1905.

A few more days and it will be a thing of the past—past but not forgotten, for this year has been one of many experiences, privileges and opportunities! At the close of it there are some questions which force themselves upon us all, no matter whether it has been to us a year of sorrow and disappointments or of delight and success. What has God done in us, and what has He done through us in 1905? Have we become better, stronger and more useful? Have we tried and helped to make others better and happier? Have we been, through the help and grace of God, a blessing to others? If God has so worked over us and in us as to be instruments for good in His hand, and especially to make us more devoted to Him and His cause, then let us be grateful and take courage for the new year before us. Certainly we have all enjoyed many temporal and spiritual blessings in 1905. But let us remember that we must take hold of the opportunities presented to us, for "heaping up books does not make one learned, and heaping up years does not give one experiences." "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is before us, looking unto Jesus, the author and finisher of our faith." Heb. 12: 1, 2.

What Our Denomination Stands for.

There are several facts with which every one of our church members should be familiar. The "truths" for which our church especially stands should be better known. In what way can this end be best reached? Undoubtedly the ministers and teachers can do a great deal in this respect. Another simple,

practical, and we believe effective way is to order a copy of the "Mennonite Articles of Faith" (which can be had at the Mennonite Book Concern, Berne, Ind., for 25 cts. postpaid) and to read it carefully. This would be a wonderful help on this point.

We Mennonites should be well acquainted with our mission fields in Oklahoma, Arizona, Montana and India; we should be familiar with the names of all our missionaries, their needs and their triumphs. We ought to know what projects our denomination has now on foot, and especially should we be familiar with our own denominational German and English publications or papers, for these are the medium or the means for such information. In no other way can we become so well informed as to the work of our church as through our denominational periodicals.

War, Revival, and the Coming of the Lord.

These are three important subjects for earnest consideration at any time of the year, but especially at the close of an old or at the threshold of a new year. With horror we are reminded of the late Russia-Japanese war, where thousands and hundreds of thousands of persons passed from time into eternity. How alarming, dreadful and bitter are the fruits of war, if we glance over to the present affairs of colossal Russia! How does the good Christmas tiding, "Glory to God in the highest, and on earth peace, good will toward men," effect the people there in the time of severe trial? Can the reader imagine a more striking and impressing contrast than this awful condition in many places of Russia and a genuine revival?

There are still some people afraid of revivals, for the wicked one is always busy to produce counterfeits, if he gets a chance to do so. But how do the children of God rejoice, when the old gospel is proclaimed in the power of the Holy Spirit, testifying mightily that "it is the power of God unto salvation to every one that believeth." The terrible war in the East has arrested the close attention of the whole world for over a year. But at the same time at some other place a "great work" has been carried on. Have you heard of it? It is the remarkable revival campaign in Great Britain. The three years' crusade of Dr. Torrey and Mr. Alexander in Great Britain has been the most memorable movement since the days of Moody and Sankey. A total of about 95,000 persons have stood up in their meetings in England, Ireland, Scotland and Wales to

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publicly confess their acceptance of Christ.—Many earnest Christians have been praying for some time and are still praying for a world-wide revival. Are you praying for it?

Probably all of us have heard and read more or less about war and revivals; but how is it about the "Lord's coming"? Have we heard about His coming? "Yes, many a time," some one might reply, "and He did not yet come?"—Does this imply to say, He will "never" come? This would certainly be false. Some commentators made the grave mistake by giving the "date"—time and hour—when the Lord Jesus Christ would return. This is, however, contrary to plain gospel teaching, for Jesus taught Himself in the parable of the virgins (Matt. 25: 1-13): "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." Jesus' teaching to His disciples is, Be always ready, always furnished with grace, whenever the Lord may come. Some particulars might be questionable in regard to war and revivals, but Christ's coming is certain, without a doubt, (Acts 1:11; Rev. 1:7). For us it is not to know the time—the day nor the hour—of the Lord's coming, but to expect Him to come and be "ready" at His coming.

In connection with these remarks this clipping from "The Institute Tie" seems fitting:—

The following statement from Rev. O. E. Goddard of Marlton, Ark., a returned missionary of the M. E. Church South, from China, will doubtless be of great interest to those who are burdened for, and living in expectation of, a soon coming world-wide revival:

"Something more than ten years since, in the city of Shanghai, China, it was my privilege to edit an address delivered by Rev. F. Hudson Taylor of the China Inland Mission. I recall that in the midst of his remarks the speaker paused and said:

"Brethren, I have a conviction which I believe to be from the Lord that in the next ten years there will occur one of the bloodiest wars in the world's history. In this war Russia will be the leader on the one side and one of the eastern nations on the other. The sentiment of the Christian nations will generally be against Russia. Contemporaneous with this conflict shall burst out in western Europe a revival such as was never known in the Christian church and which shall spread throughout the world, turning many unto righteousness. And, my brethren, it is moreover my conviction that immediately following this mighty outpouring

of the Holy Spirit, the Lord Himself will come."

O that this prophecy may have its speedy and complete fulfillment! Even so come, Lord Jesus!

Retrospect and Prospect.

We stand upon the threshold of a new year. A few more days and the year of grace, 1905, will have become eternity. We stop for a moment to take one more backward look, and as we thus review the past, we are pained to recognize the many failures with which our life has been associated. But life has not all been failure; with gratitude to God we rejoice that it has pleased our divine Lord to bless and sanctify much that by His grace we were permitted to do. As we thus pause for a moment we also look around and about us and are cheered and encouraged by the fact that the present conditions surrounding us in the various phases of life, that touch us, the future looms up before us hopefully, and we take renewed courage as we move into the future, trusting our all to Him who never leads astray. We know not what the future will bring us, but we do know, that wherever He leads us, if we follow obediently, He will lead us to victory.

While this is true of the individual it is likewise true of the Church and the work of the church in all the varied lines of her activities. Under God, the means employed in the advancement of His kingdom throughout the church have been abundantly blessed and owned of Him. Those of us who are so closely associated with the Publication work of our Conference realize that this is true in an especial manner of the periodicals of the church. For we must recognize that the church papers of our Conference have been a factor of great good to the general welfare of the church.

The activities of the Mennonite Church everywhere have never been so pronounced as at the present time. The cause of all these activities, under the blessing of God, can readily be attributed to the different Periodicals of the church; each paper silently but surely working and moulding character in the individual lives of its members, and through them lead the church into the deeper study of God's Word and to the more earnest consecration of means and talent to the extension of the Church of Jesus Christ, to the relief and the uplifting of humanity, and the glory of God. We gratefully but humbly rejoice in the fact that the MENNONITE and the BUCKENBROTHER may justly claim a

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goodly share of credit in the pursuance of this work.

Fifty years ago one congregation of our church knew very little of the other congregations of the same denomination. No concentrated effort for the enlargement of the borders of our church was even thought of. It seemed then that each congregation existed for itself only; and its own welfare was first and last in the minds of all.

One day the mind of an humble locksmith, a minister of God, conceived an idea which became the germ and which in process of time matured and had a noble birth in a place so humble as a blacksmith shop. From thence it went forth into the world a Messenger of God in His church. This was in 1852. It was the *Religioeser Botschafter*, the first Mennonite periodical that went forth to bless our churches. Its coming heralded the dawn of a better day. Unification of forces, consecration of means and of talents followed in its wake. Home missionary enterprise and a school for higher education, and special training for the work of the Lord, were numbered among its first-fruits. This was speedily followed by the concentrated effort for the extension of the church and the carrying of the Gospel message throughout the home land, as also into the benighted lands of heathendom. The greetings of one conference are heartily received by the other. Simultaneously the churches of America and of Europe are reaching out the hand of brotherhood for wider fellowship and Christian cooperation. Even at this late day there are in many localities minor differences that separate one from the other. But on every hand the spirit of closer fellowship is clearly in evidence. The spirit of fraternity is rapidly growing, and if the church papers continue along the lines pursued in these later years, the unity, even if in diversity, will be the fruit that we may hand down to the coming generations.

From the foregoing we do but faintly conceive how much the periodicals of the Mennonite church must mean and have contributed to the betterment of the church we love and within the bounds of which we seek to do the Master's will, in bringing the world to the feet of Jesus and own Him as our common Lord. But it is an index to the greater work to be accomplished.

This must lead us to recognize the power of the religious press in the unifying of the Church of Jesus Christ upon earth. It clearly indicates the place of our own publications and the para-

unt importance of the same. The religious press of the twentieth century is the greatest means God has given us, next to the Gospel ministry, for the promulgation of the work of Jesus Christ among men, and to foster His work in His church. The church periodical is the great factor to hasten the coming of the Lord and His kingdom. Take away the denominational church papers and the work of the Lord will suffer and be retarded. Encourage and support them in every possible way and by every possible means and the better day for which we hope and pray will speedily come.

Sometimes we lament the fact that there are so many Mennonite church papers. There are not too many at this time to properly represent the various needs of our partially divided church. Each has its proper place and is doing noble work in the field it occupies. God is signally blessing the work of each. Once every member loyal to the paper that represents his cause, and every paper true to its calling and to its constituents, and we shall rejoice that the work in which we are engaged and as we are true to our obligations in that work, we shall be surprised how close we are really to each other.

Home and Foreign mission and the work of education and all other lines of our church work will succeed or fail to the same degree that we support and sustain the periodicals of the church with which we are identified.

How a church member can be a loyal member of any church, when the most important factor in any church is his church paper, without subscribing for it and regularly paying his subscription is beyond the comprehension of anyone. The church paper in every home of the church, and the loyal contribution of means and talent is as important to the cause of Jesus Christ as the preaching of the Gospel from the pulpit.

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THE MENNONITE.

Our C. E. Topic.

BY C. V. D. SMISSEN.

Topic for Sunday, Dec. 31, '05.
LOOKING BACKWARD. WHAT HAVE I LEARNED THIS YEAR? Deut. 8:8-20.

QUESTIONS.

1. How shall we not look back? Gen. 19:26; Phil. 3:13.

2. How shall we look back? Deut. 8:11-18.

3. The backward look shall incite us to holier living. 1 Pet. 1:12-16.

4. Looking backward shall incite us to gratitude. Ps. 103:1-13; 136:1-9.

5. The look backwards makes us humble. Lam. 3:18-33, 40-50.

6. The look backwards shall incite us to prayer. Ps. 20.

7. The look backward makes us strong in the Lord, our God. Ps. 2:12; 5:11-12; 7:1; 9:10; 13:5-6; 37:5-7; 40:3-4.

MEDITATIONS.

It is so natural for us at the end of a year to look back over the year that is past, to look back and by so doing be better prepared for the work of the year.

We shall not look back in the way Lot's wife looked back, longing for the pleasures and possessions of this world. Not look back to be discouraged by the sight of our many sins and many failures, or puffed up by our apparent successes. We shall look back to discern in our whole life the loving, guiding hand of our Heavenly Father, and to see what is our duty for the coming year in different directions of our religious life.

Recognizing that we have sinned in many respects and fallen short of our ideal Jesus Christ, we are impelled to resolve to live more to God's honor and glory, more like our Lord and Saviour Jesus Christ, holy as our Heavenly Father is holy.

In looking back over the past we cannot help but recognize the manifold blessings which God has bestowed upon us, temporal and spiritual blessings. The more we observe God's ways, we must see His love in them. He may not always have answered our petitions in the way we expected and wished for, but His ways were right and for our best. We cannot thank Him enough with hearts and mouth and life for all God does for us.

The look backward must humble us, if we see our many sins and transgressions, how little we have realized the expectations with which we entered into the new year in spite of God's willingness to help us and the many ways in which He admonished us. He gave us His precious Word and we were permitted to often experience the presence of the

Holy Spirit. In acknowledging our shortcomings in spite of God's grace and mercy we are invited to earnest, faithful prayer, to resolve to live in closer communion with God. God is always willing to help us, to bless us, to strengthen us in our lives, if we try to live without Christ or do not ask Him constantly: "Abide with us." But if we abide in Him and He in us, we bear much fruit. Trusting in God we can enter into the new year without fear or trembling, for He is faithful, who has promised to be strong in our weakness and who will never leave us nor forsake us.

QUOTATIONS.

Mr. Hardcastle, when dying, said, "My last act of faith I wish to be to take the blood of Jesus, as the high priest did when he entered behind the veil; and, when I have passed the veil, I would appear with it before the throne." So, in making the transit from one year to another, this is our most appropriate exercise. We see much sin in the retrospect; we see many a broken purpose, many a misspent hour, many a rash and unadvised word; we see much pride and anger and worldliness and unbelief; we see a long task of inconsistency. There is nothing for us but the great atonement. With that atonement let us, like believing Israel end and begin anew. Bearing its precious blood, let us pass within the veil of a solemn and eventful future. Let a visit to the Fountain be the last act of the closing year and let a new year still find us there.

Dr. JAMES HAMILTON. We are standing on the threshold, we are in the opened door, we are treading on a border land we have never trod before:

Another year is opening, and another year is gone, we have passed the darkness of the night; we are in the early morn; we have left the fields behind us over which we scattered seed;

We pass into the future which none of us can read.

The corn among the weeds, the stones, the surface mould, May yield a partial harvest; we hope for sixty-fold.

Then hasten to fresh labor, to thrash, and reap, and sow, Then bid the new year welcome, and let the old year go.

Then gather all your vigor, press forward in the light.

And let this be your motto, "For God, and for the Right."

Lord Dundas being wished a happy new year, replied, "It had need be happier than the last; for I never knew one happy day in it." Wilberforce said, "The last year has been the happiest of my life." Romaines' new-year's wish for his people was, "God grant that this may be a year famous for believing!"

The Sunday School Lesson.

BY A. S. SHELLEY.

For Sunday, Dec. 31.—Review.
Golden text for the quarter and for the close of the year.—THOU CROWNED THE YEAR WITH THY GOODNESS. Ps. 65:11.

GENERAL SCOPE OF THE LESSONS.

Of the thirteen lessons of this quarter, nine are historical, three prophetic, and one ethical. The historical lessons begin near the close of the seventy years of captivity and follow the vicissitudes of the people while large numbers of them returned to Judea and Jerusalem reestablishing themselves there politically and religiously. The lessons in prophecy stand in close connection with the history, two of the prophets, Zechariah and Malachi, having been contemporaries of the leaders of the returning people. Their messages were called forth by conditions prevailing at the time, and deal primarily with those conditions, rebuking sin and faithlessness, encouraging the faithful ones, and holding out God's mercy to the penitent; but in so doing the prophetic vision takes also a wider sweep into the future to the dawning of the great day of the Coming One, the Messiah. The lesson in Christian ethics, introduced as the quarterly temperance lesson, sets forth in a very practical way the proper outworking of the Christ-life in the believer.

LEADING PERSONS.

In all that God brings about in the world He makes use largely of human instruments or agents. Some of these are conscious and willing agents, others unconscious or unwilling, yet carrying out God's purposes nevertheless. Let us call to mind some of those that figured in our lessons, taking them in the order of these two classes. Among the men and women of the Bible who consciously and willingly served the Lord, none stands out more prominently than *Daniel*. His supreme characteristic was faithfulness to God and His law. As a young man we find him as he is brought into a heathen court, with a purpose in his heart to remain true to God and to do right at any cost. And as he pursued his course along this line, God greatly blessed him and made him a blessing. We see then in *Daniel* these two things: Faithfulness to God and wonderful endowment from God. See these illustrated in our first two lessons. Whether neglected and forgotten by King Belshazzar or lifted up to the premiership by Darius with the jealous eyes of the princes and nobles upon him, he is the same faithful servant

and worshipper of Jehovah, never afraid to show his colors where not to do so would be denying God and by doing so he could bear honorable testimony to His name; the windows of his house and his heart open toward Jerusalem to the knowledge of all who care to know. And God gave him in the one instance wisdom to read His hand-writing of judgment against the dissolute and blasphemous king, and in the other, angelic protection and safe deliverance out of the lions' den. A most noble example for young men, especially those in high stations in life, is the life of this Israelite prince at the court of Babylon.

Zerubbabel and *Joshua* were foremost among the number to seize the opportunity to return to Jerusalem. They had the honor, and on them rested the responsibility of directing the people in the difficult task of rebuilding the temple and reinstating the worship of Jehovah there, against strenuous opposition. They were the sons of oil or anointed ones whom Zechariah saw in his vision standing before the Lord of the whole earth (Zech. 4:14). How well it would be if all in similar positions of authority should recognize themselves as standing before God to do His will!

Zechariah with his fellow prophet *Haggai* and later *Malachi* was privileged to be the mouthpiece of God arousing the people to action and encouraging the faithful but sorely tried leaders. It is a blessed privilege to be the bearers of God's message to our fellowmen. For even a message of judgment like *Jonah's* to Nineveh, is a message for good to them that will profit thereby.

Esther and *Mordecai* did not go up to Jerusalem, but they acted an important part for the good of God's people in the place where they were. As *Mordecai* hinted to *Esther*, they were, under God's overruling providence, where they were, for just such a service as they could there render by turning to account the influence of their position, being thus the agents of God in saving His people from cruel destruction and bringing the wicked designs of their enemy upon his own head. High and influential stations in life are to be valued only for the peculiar opportunity thereby afforded to do good.

Ezra, the priest and scribe, "set his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments" (Ezra 7:11). For this purpose he made the journey to Jerusalem in lesson VII and in lesson XI we find him doing the work upon

which he had set his heart. He took a large number with him being careful to have among them those out of the tribe of Levi, and when he comes to read and expound the law to the people we find him having a corps of helpers whom he had evidently schooled for the work. He wrote the book bearing his name which gives an account of the return from the beginning, though he himself came to Jerusalem between 60 and 80 years after the first company under *Zerubbabel*. There is also a period of about 13 years between his first work at Jerusalem and that recorded in *Nehemiah* (Lesson XI). He may have been back in Babylon a part of that time. Like *Daniel* and *Nehemiah* he found it not incompatible to possess the confidence of the king and at the same time be a faithful Israelite.

Nehemiah who figures in three of our lessons is rightly called a distinguished Jewish patriot. A biographer says of him: "He stands before us as one of the noblest and most magnanimous characters of the Old Testament. Like *Joshua*, he is a type of lay piety and religious activity. He is one of those ardent Jewish patriots whom a foreign court could not make ashamed of their nationality, or indifferent to the welfare of Jerusalem. He combined the practical skill of the architect with the vigilance and fortitude of the general." With the writer of Ps. 137, he wept as he thought of Zion, and he preferred Jerusalem above his chief joy. He turned his standing in favor with the king to advantage for the accomplishment of his purpose. He prayed humbly, earnestly and believingly, and supplemented his prayer with wise, persistent and courageous effort. Triumphant success was the result.

Cyrus, *Darius* and *Artaxerxes*, though heathen monarchs were in a measure conscious and willing instruments in God's hand, carrying out His sovereign decrees. One would fain read of their having become sharers in the true and living faith in Him whom they had learned in a measure to fear as the God of heaven. It is sad that multitudes never seem to get any farther than these kings—never learn to know God in His infinite love and mercy—as their Savior in Jesus the Christ, the Immanuel.

May the study of these lessons with their forward pointing to the dispensation of better things under which we are privileged to live, have prepared us to enter upon next year's studies in the Life of Christ with a deeper interest than we have ever known. A whole year's study with Him whom, may it please God, we all

may learn to know and love as our precious Savior. May the coming year be a red letter year for many—for all—in our Sunday-schools. Then indeed will the Golden Text be fulfilled: the year will be crowned with His goodness.

Your renewal to "The Mennonite" and one new subscriber from now until January 1907 for only \$2.50.

Those receiving a sample copy of THE MENNONITE will kindly accept the same as an intimation that we shall be pleased to receive their subscription.

Marriages.

HIRSCHMILLER-DETTRA.—In Philadelphia, Pa., at the home of the bride's parents, on December 7, 1915, by Rev. N. B. Grubb, Charles William Hirschmiller to Miss Mary Ellen Dettra.

Deaths.

LINK.—In Philadelphia, Pa., December 2, 1905, William Y., son of Lewis J. and Ella Link, aged 21 years, 6 months and 15 days. Funeral services were conducted at the home of the parents by Rev. N. B. Grubb, on Dec. 6. Interment was made in Northwood cemetery.

TSCHECHT.—On Nov. 24, 1905, at his home near Orrville, Ohio, Peter Tschentz aged 68 years, 7 months and 8 days, of dropsy. Interment on Nov. 26 at the Sonnenberg church. Funeral services were conducted by I. J. Buchwalter, assisted by Jacob Nussbaum.

Contributions.

Home Mission.

The following gifts were received:—From the Allentown church, Pa., \$1.04; collection at the Pacific Conference \$11; friend of Home missions \$5; Trenton, O., church, \$14.35; Springfield, Okla., S. S., \$5.65; part of the collection at the General Conference at Mt. Lake, \$35; Baumansville church, Pa., \$2.10; Halstead, Kan. Y. P. S., \$5.85; First Mennonite church, Philadelphia, Pa., \$20.

Gratefully acknowledged, W. S. GOTTSCHALL, Treas. 1354 Chew St., Allentown, Pa.

For the Evangelical Work of the Middle Conference.

FOR HOME MISSION.—From Pulaski, Iowa, congregation \$5; Sterling, Ohio, Cong. \$2.45; Berne, Ind., Cong. \$25.

FOR CHURCH BUILDING FUND.—From Silver Street, Ind., Cong. \$30; Pulaski, Iowa, Cong. \$10.

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News of the Week.

Domestic.

Three Chicago Banks Fail.

CHICAGO, December 18.—Action has been taken by the Controller of the Currency, William B. Ridgely, that will compel the three large financial institutions, the Chicago National Bank, the Home Savings Bank and the Equitable Trust Company, dominated by John H. Walsh, of this city, to wind up their affairs. The other national banks of the city have come to the rescue, and it is declared on authority of the Clearing-House Association, the Controller and also by the officers of the Chicago National Bank, that not a single depositor will lose a cent.

The difficulties of the three banks, which are practically branches of the same institution, are attributed by the Controller of the Currency to the large loans made by the Chicago National Bank to the railroad, coal mining and other private enterprises controlled by Mr. Walsh.

The liabilities of the two banks and of the Equitable Trust Company were roughly estimated at \$28,000,000. The assets of the three institutions made up about \$20,000,000 of this amount, and the directors and officials of the Chicago National Bank came to the front with securities amounting to about \$3,000,000 more. This left a deficit of about \$3,000,000 to be faced, and the Chicago banks represented at the meeting declared at once that they would meet the situation and care for the deficit. If it proved necessary to advance any more than \$3,000,000 to meet all demands the banks pledged themselves to make up the amount whatever it might be.

Passed the Canal Bill.

WASHINGTON, December 18.—The Senate Saturday passed the Panama canal emergency appropriation bill. The result was not attained until after the debate on the bill had been continued the greater part of the day to the exclusion of practically all other business.

An amendment specifically requires that Congress shall be supplied with regular estimates of all salaries except those paid laborers, skilled and unskilled. Otherwise the bill was passed as reported from committee.

Mr. Hale made the authorized announcement that Mr. Bishop's duties as a "press agent" will be discontinued. Bishop has been drawing a salary of \$10,000 for his work in connection with the canal.

Dr. Dowie to 'Rest'.

WASHINGTON, Dec. 16.—Despite the reassuring bulletins which have been sent out from Zion City concerning the physical condition of Dr. John Alexander Dowie, it is believed that his condition is more serious than has been admitted.

In to-day's issue of Leaves of Healing, of which Dowie is editor, appears this statement:

"Great discomfort has come to me this week through the swelling of my limbs and the impeded circulation of my blood.

"All the hemorrhage has apparently passed away from my bronchial tubes; but the inconvenience and pressure upon the heart and lungs has been such that sleep has been denied me, except for a few fitful hours.

"This, with the other attendant complications has made it clear to me

that I must go apart and rest awhile, putting my feet and all else in the Master's care, not knowing why, but remembering His word, that I shall 'understand hereafter.'"

"It is the conviction of my spirit that I shall come out of it all triumphantly. If it were not so, I most certainly would not take the action that my great need makes it incumbent upon me to take.

"The exact nature of this, of course, I do not feel it well at this present moment to give. But it will involve, I fear, separation from my beloved city and home and work for a while."

From another statement made in the paper it would appear that Dr. Dowie is about to relinquish some part of his authority over the church, presumably on account of his ill health. The statement reads:

"The time has come, in my judgment, when I should take preliminary steps toward the formation of the complete apostolic college.

"I have summoned all the overseers from their various fields of labor to meet me in Zion City on June 1, 1906, and to be with me, with their wives, in a special home, near Shiloh house, throughout the whole of that month, and also throughout the whole of the feast of tabernacles, the following month.

"They will also be with me at the anniversary of the apostolic declaration, Sept. 18, 1906, on which day the apostolic college will be completed in the Christian Catholic Apostolic Church in Zion."

President Talks to Shakers.

WASHINGTON, Dec. 16.—President Roosevelt informed a delegation of Shakers that called on him to-day that he did not think the disarmament of nations was practicable at this time. He added that he regarded a recourse to war as entirely proper in the case of a great and unprovoked wrong affecting the honor of a nation; that war was preferable to any nation suffering from an unjust injury or wrong on its sovereignty or on its rights. He expressed the belief that the extension of arbitration to causes which have induced wars in the past would settle almost any difficulty arising between nations.

Foreign.

RUSSIAN AFFAIRS.

REACTION HAS SET IN.

ST. PETERSBURG, Dec. 17.—A shudder of horror has convulsed Russia. The government claims it has given battle only to the "red" revolutionists. But the populace generally believes that the "white terror" has returned. Already the leaders of the proletarian organizations who escaped capture Saturday night at the Economic society and even men of the rank of Professor Milukoff are in hiding from the police, who are hunting them down.

The government evidently anticipates a battle royal and has made its dispositions accordingly. It fully understands that the proletariat will give blow for blow in answer to the wholesale arrests.

The workmen's council and the League of Leagues Saturday night issued a declaration of a general strike to begin immediately and consequently by an imperial ukase published this morning all governors, general, governors and prefects throughout the empire who are cut off by telegraph are clothed with almost dictatorial pow-

ers, being authorized without consulting St. Petersburg to declare a state of siege, and, if necessary, even martial law. As many of the governors of the provinces are reactionary adherents of the old regime the advantage they will take of such power to terrorize the populace can be easily imagined.

Although practically all the ring-leaders of the proletarian organizations were arrested Saturday night, the resourcefulness of the council of workmen was proved by the fact that in less than an hour a new council, the head of which is M. Lenient, editor of New Life, had replaced the old officers. In addition to the general strike, it is expected that the revolutionaries will have recourse to the old methods of fighting the government.

Count Witte's life is considered to be in danger and the annex of the palace where he is residing is heavily guarded.

The most significant news comes from Tsarskoe-Selo, where, in view of the resolution of the government to put its foot down on the strike, a regular campaign is being conducted with the purpose of firing the loyalty of the guard regiments. Each day a regiment from St. Petersburg is reviewed and addressed by Emperor Nicholas, and with much ceremony his majesty passes up and down the lines and speaks personally to officers and men. The Grand Duke Nicholas is present at all these ceremonies.

CAZAR NEEDS SOLDIERS AT HOME.

ST. PETERSBURG, December 18.—Despite the statement that two army corps are being sent to the Baltic provinces it is learned that no such number of troops is available. The government has sent two regiments from St. Petersburg in reply to the frantic appeals for reinforcements, but it is regarded as too dangerous to deplete the garrison of the capital any further during the present crisis and the government can only await the arrival of the Cossacks and other troops which are being hurried forward by Gen. Linavitch from Manchuria. In the meantime the government's fear is that the rebellion which is extending southward to the Polish frontier may arouse the Poles to an armed uprising.

REPUBLIC OF KHARKOFF.

Reliable details regarding the establishment of the so-called republic of Kharkoff have at last arrived. The workmen's socialist organizations joined by 300 troops, took possession of the city and with the aid of the militia armed with pikes, revolvers and axes, established a government of "federated council" as the executive committee was called. This council issued decrees which the authorities were perfectly powerless to resist. The council turned off the electricity from the houses on the ground that it only benefited the rich, while allowing it to burn in the streets, where it benefited the people and declared war on the thieves who have previously been terrorizing the city.

ST. PETERSBURG CUT OFF AGAIN.

NEW YORK, December 19.—The cable companies received notice to-day that telegraphic communication with St. Petersburg has been severed again. WILL NOW MEET FORCE WITH FORCE.

ST. PETERSBURG, December 19.—The following statement of the government's position may be accepted as authoritative:

"The government sincerely desires to introduce the new regime without having recourse to harsh measures,

but it received no support from the constitutionalists or other moderates, while the proletariat organizations, under the leadership of the Socialists, continued their mad campaign in favor of armed rebellion and openly incited the army and navy to mutiny. The climax of this campaign was reached when efforts were made to attack the credit of the country in the midst of a considerable panic. If the government allowed such efforts to go unarrested it would have precipitated complete financial and industrial ruin.

"After all, self-preservation is the first law of nature, and besides, without the restoration of a semblance of order, it would be impossible to hold the elections for the duma. The case was a desperate one, and it demanded a desperate remedy.

"The government believes that the radical aims of the Socialists have the sympathy of only a fraction of the population, and that if their leaders should succeed in overthrowing the monarchy and placing their doctrines in practice they would be swept out of existence by a counter revolution.

"Nevertheless, the government is on the horns of a dilemma, as no matter how honest its motives, in the present state of excitement the people are bound to be misinterpreted; while on the other hand, if enough order can be restored to hold the elections, the cry will be set up that the government has adopted this expedient to control the elections and to capture the duma.

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